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ON THE

CREED OF POPE PIUS IV.

PREACHED

AT BILSTON,

IN FEBRUARY, MARCH, APRIL, AND MAY,
M.DCCC.XL.

BY FOURTEEN CLERGYMEN

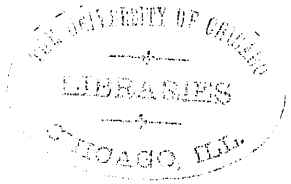
OF THE

CHURCH OF ENGLAND.

WITH COPIOUS NOTES AND APPENDICES.

WOLVERHAMPTON:
PRINTED AND PUBLISHED BY T. SIMPSON, MARKET-PLACE;
SOLD ALSO BY HAMILTON, ADAMS, AND CO., LONDON;
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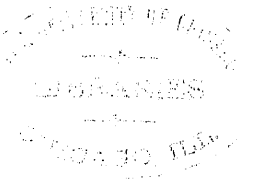
An Edition of these Sermons, in **SEPARATE TRACTS**, for popular distribution,

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PREFACE.

"WHAT IS POPERY?" is a question that ought to be satisfactorily answered before its tenets and practices be impugned. It is due, indeed, to every opponent, that we rightly understand his sentiments, before we make them the subject of censure; and this principle alone ought to secure for the system, which these lectures assail, a fair and candid examination. But in the very nature of Popery there is a peculiarity, which makes the enquiry doubly important. In examining the doctrines of the Church of Rome, we do not approach a system of unmitigated evil—we have rather to deal with a heterogeneous mass of truth and error; of the most dangerous opinions mingled with the most venerated principles. That Church has retained the scriptural creeds of the primitive Church, and therefore maintains those doctrines which form the very fundamentals of Christianity. But she has also invented and propounded many deadly errors, which are opposed to the truth of God contained in Holy Scripture—to the voice of primitive antiquity, and even to the confession of faith which she holds in common with other Churches.

This peculiar organization has given immense advantage to the Romanist, whilst it has increased the difficulties of the unwary Protestant. The former seeks to refute the charges made against the Church of Rome, by appealing to the creeds and confessions which are found in her ritual, and endeavours to shew that she cannot be idolatrous and anti-christian, because she confesses "One God in Trinity, neither confounding the persons nor dividing the substance." The latter, from discovering so much truth in her formularies, has often felt inclined to receive her apology, and has, in many cases, been led to soften down those features of error which justly call forth the indignation of God and man.

All this entanglement is soon got rid of, if we can separate between the *Christianity* and the *Popery* of the Church of Rome. It is the latter, and not the former, which constitutes her *essential* difference. The Christian truths of the Trinity and Incarnation, have not been openly renounced by her as they have been by the Arian and Socinian, but have been retained, in common with other Churches, from the days of primitive truth and holiness—and by so retaining them, she has not sunk into infidel apostacy. But the dogmas of Transubstantiation and the Mass; of Purgatory and Image Worship, *et multis aliis,* have been collected from the stream of error, which has been gradually increased by the unsanctified inventions of men, until it has been condensed in all its putrefying corruption into the muddy pool of the Council of Trent.

When we select the picture which the Latin Church draws of herself in the sixteenth century, we do not wish to imply that her errors had not assumed an *accredited* form before that period. We know that almost all her strange doctrines had been broached before they were more fully defined by the Tridentine Fathers; but in her former Councils, there was a *gradual* addition to her store of error, and not the full putting forth of these novelties. The Lateran Council may be held famous for maintaining Papal Supremacy; Florence, for dwelling on the gloomy dungeon of Purgatory; Constance, for depriving the people of the Cup of communion; and all of them have united in extolling human merit to the depreciation of the Redeemer's perfect righteousness. But it remained for Trent to gather together all these elements of error, and with one bold stroke to cast them into the Papal mould, that they might stand forth in a tangible form, *the image of corruption.* Before that Council, there was often a vagueness in Popish error, that left it to each man's choice how far he would go; there was a degree of liberty, which often enabled the child of light to escape the contagion that surrounded him: but in Trent, all was defined in an *authoritative* shape—her decrees were only obscure, when mystification might tend to reconcile the disputes of Doctors and Bishops, or save the Papal See from the keen eye of Luther and his associates. From that period all that was really dangerous in the dogmas of Rome was embodied in Canons and Decrees. Error indeed had there its

apology; abuses, external and ceremonial were partially redressed; a sort of reformation was aimed at; but, we repeat it—all that was really derogatory to the glory of Christ; all that tended to feed the pride of man; all that was destructive to real godliness; however modified in terms, and concealed under casuistical distinction—all this was put forth by Trent, and since held by the Roman Church, with the proud and ostentatious boast—"*causa finita est.*"

The creed of the Church of Rome, in all its essential features, has, since the period of the Trent Council, been promulgated in a *popular* as well as a learned form. Pope Pius's creed is the offspring of the Tridentine decrees, and is evidently intended to express in a few words all the peculiarities of this fallen Church. As an abridgment of long and frothy arguments, it is remarkable for its perspicuity and condensation. As a popular creed, it contains, in twelve Articles, the essence of that poison which Rome has long infused into the cup of life. But whatever view men may take of these principles—whether they condemn or approve—none can complain that the tenets of the present Church of Rome are a secret. Her wily advocates may endeavour to explain them away, and her wavering and ill-instructed adversaries may receive the apology of her defenders instead of the letter and purport of her decrees; but friends and foes have now a standard to which they may appeal, as an exposition of her peculiar tenets.

Influenced by this important fact, the Clergymen who undertook the present course, were determined to follow the order of Romish doctrines prescribed by Pope Pius IV. in his Creed published in A. D. 1564.[1] Not because it was the order which they would have selected, nor yet because it gave them the greatest advantage in assailing the novelties of Popery—for in many respects, a better division might be made in prosecuting a course of controversial sermons. But the importance of shewing out Romanism in the *words* and *order* of its highest authorities was so great, that we were determined to follow this plan at the risk of any convenience. The method is we believe peculiar (or nearly so) to the present course of sermons, and experience has confirmed us in the propriety of our choice—Romanists have been unable to mystify our *exposé* by asserting that we have charged them with holding doctrines which they disclaim—for this Creed "must be solemnly professed by all having any cure of souls, and is to be received in all nations"—whilst ignorant or *liberal* Protestants (falsely so called) have had a picture of Romish errors presented to them in the very colours of the conciliary and pontifical artists.

With respect to the mode in which the arguments have been maintained, we must allow the lectures themselves to be the expositors. As to the amount of value to be attached to our views in defending the truth of God or assailing the errors of men, we can

[1] For the Creed itself see the Appendix to the second Lecture.

say neither more or less—than that we have done what we could. And though doubtless some of the lectures may exhibit more learning and talent than others—after all, the great design of the man of God must be (especially in a course like this) to speak the truth in love—to expose error without bitterness, and to assail the corrupt doctrines of men without ceasing to love their souls. We are not without hope, that this mingled faithfulness and compassion have pervaded the lectures, and that the present volume will form an outline of the controversy between the Popish and Reformed Churches, alike useful to the cottage and the study.

There is one feature in this course of sermons, to which we cannot refrain calling attention, because it bears on the controversies of the present day with the Church of Rome. We laid it down as one *fundamental* rule for our guidance in the enquiry—*that it is not sufficient to hold up a vague Protestantism in contrast with a defined Popery.* The word "Protestant," as strictly negative, is descriptive of what we abjure rather than of what we believe; it supposes our solemn protest against the corruption of God's truth, and it is, therefore, a most important term. Nor have we any sympathy with those who would fling it to the winds, because, forsooth, an untoward generation has grievously abused it. But surely, this word is not *all comprehensive*—it is not sufficient. It does not express what doctrines we hold or what Church-polity we maintain. Hence Romanists have often complained—

and with great justice—"these Protestants attack our system and reject our claims, but they do not direct us to a more excellent way, nor point us to a better fold." Nor is it any wonder that controversies of this fashion have had little fruit. The Protestant has retired from them, satisfied that he has proved his neighbour to be in error, whilst the Romanist has concluded that it is better to be in a corrupt Church, than to be thrown *houseless* on the world.

The claims which we maintain in these lectures for the Church of England are:—that in her principles she is *Scriptural;* in her creeds, *Catholic;* in her constitution, *Apostolical;* and in her invigorated form, *Protestant.* We entreat our Roman Catholic friends to compare the two Churches together, in the light of God's Word and by the testimony of the primitive Church; and whilst we demonstrate that the incrustations of Popery have grievously disfigured the building of God, we present to the enquirer the "pillar and ground of truth," which the Lord founded—Apostles built up—Martyrs watered with their blood—and to which the servants of God have steadfastly clung from generation to generation. In this way, the controversy is simplified and becomes tangible. We are not attacking defined error, without holding forth equally defined truths—but we compare two Churches together, with their creeds, their formularies, and constitution. We examine them by the light of God's holy Word, as the only standard of truth. We appeal to the testimony of the primitive Church, as a *witness* to what doctrines did or did not exist in

the earliest period of Christianity. By such a test the Church of Rome is tried and found wanting. Her *peculiar* creed, unscriptural; her dogmas unknown in the best days of the Church; her services, idolatrous; and even her constitution encumbered with the incubus of Papal Supremacy. We then present the Church of England for examination. She responds to the voice "thus saith the Lord." She holds no doctrine, but those which the martyrs and confessors of old held—her children approach God in the very rituals that the primitive Church used. And her Sacraments, in number and design, are precisely those which the Lord himself has ordained. These are her claims, and she subjects them to the most rigid test; and she feels confident that the Romanist in flying from Rome and joining her fold, will abandon nothing really good—nothing, in fact, but the novelties and errors of dark and corrupt ages.

If the battle then is to be fought again with the Roman schismatics of these countries (and their extraordinary efforts and partial success, seem to prepare us for the conflict), we must be prepared to advance against error with a well organized phalanx, and not by mere vague efforts of individuals and societies. We must fight under the banners of Christ, as our only leader—and under the well regulated *discipline* of God's Church—and we may then feel assured that the cause of truth will eventually triumph. There may be days of trial and darkness before us, but these are only the prelude of success. God is in the midst of his Church, "she

shall not therefore be greatly moved—God shall help her and that right early."

In conclusion, we would say:—Let the ministers of God buckle on the armour of God, and not spare the dangerous errors of Rome that would again cover the land with blight and desolation. The watchmen must be on their tower and blow the trumpet of alarm—and the people will not turn from such a solemn warning. The result of these lectures sufficiently testify that Englishmen are yet alive to the encroachments of Rome. The people not only flocked to hear the testimony of their pastors, but when a cheap edition was put forth, they bought the lectures from their own stinted funds—and it has been computed that nearly 50,000 copies have been purchased by the working classes. One decided consequence has followed—the protestant population of the district where they were preached have felt an increased repugnance to the novelties of Popery, and have clung more closely than heretofore to "the faith once delivered to the Saints." May God give good success to his own truth. May the testimony of his ambassadors be acknowledged by his approving blessing. And may the name of Jehovah be exalted in our land, in despite of all the efforts of Infidelity, Popery and Schism.

W. D.

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THE IMPORTANCE

OF THE

PROTESTANT CONTROVERSY.

LECTURE I.

INTRODUCTORY. THE IMPORTANCE OF THE PROTESTANT CONTROVERSY.

BY THE REV. HUGH STOWELL, M. A.

"IT IS NOT A VAIN THING FOR YOU; BECAUSE IT IS YOUR LIFE; AND THROUGH THIS THING YE SHALL PROLONG YOUR DAYS IN THE LAND."—*Deuteronomy* xxxii. 47.

THE Gospel which we preach is the Gospel of Peace. The Prince who deputed us is the Prince of Peace. The Master whom we serve is the very God of Peace. The Proclamation which we make is "Peace, peace to him that is afar off, and to them that are near." Peace was the precious bequest of our Redeemer to his Church—"the peace of God which passeth all understanding." We are to "follow peace with all men," and "blessed are the peace-makers, for they shall be called the children of God."

Yet, on the other hand, Christ came not "to send peace upon earth, but a sword." We are to "strive together for the faith of the Gospel;" we are to be "valiant for the truth upon the earth;" we are to "earnestly contend for the faith once delivered to the saints." Moreover, when the ambassadors of peace proclaimed the way of life in primitive times, "there arose no small stir about that way;" and when they were dragged before the tribunals of public justice, they were arraigned as "those that had turned the world upside down." Whence this seeming discrepancy in the statements of Scripture; and how is that discrepancy to be reconciled?

It is reconcilable and to be reconciled on this principle, that whilst peace is the *ultimate* it is not the *immediate* end of the Gospel. The wisdom that cometh "from above is *first pure*, then peaceable;" nor must we ever sacrifice truth to peace, or purchase the latter at the price of the former. Always re-

membering, that, however peaceful the tone and tendency of the Gospel, such is the corruption of the human heart, such the enmity of the carnal mind against God, such the repugnancy of human pride and prejudice to the simple truth as it is in Jesus, that it ever will be, as it ever has been, incumbent on the ministers of Christ to be at once watchmen and shepherds, ambassadors and warriors, contending zealously for the faith, and yet contending with a view to peace.

Nevertheless, if, "so far as lieth in us, we are to live peaceably with all men," if we must never forget that our commission is to preach peace, if we are never to lose sight of peace as our great ulterior object, then it concerns and behoves us, in every controversy we may wage in defence of the truth, to see to it that it is for the *very truth* we contend, that we are not stirring up strife and agitation upon doubtful or unimportant points—that it is not about opinions of human invention or ceremonials of human devising we are conflicting, but that it is for the vitals of religion, for the common and Catholic salvation we set the hallowed battle in array—since then, to pursue conciliation at the sacrifice of the Gospel would be alike cruel to man and perfidious to God.

If, therefore, men and brethren, in embarking in the high controversy between the Church of England and the Church of Rome, we had to argue about nothing more than certain differences of ecclesiastical discipline, or certain diversities of external observance, or certain peculiarities of private opinion, we should be verily guilty of an unwise, not to say unwarrantable, infraction of social peace in taking the step. But, if it can be proved to you that this controversy affects the very core of divine truth; if it can be proved to you that we separated from Popery and reformed ourselves from the errors and abuses wherewith she had tainted our faith, because those errors and abuses were of the gravest character; if it can be made manifest to you that all that is glorious in redemption, all that is consolatory in grace, all that brings glory to God in the highest, peace upon earth, and goodwill towards men, is involved in the discussion; *if it can be demonstrated to you that the one Church magnifies whilst the other Church disparages the Holy Scriptures; the one exalts whilst the other obscures the mercy of God in our justification; the one promotes whilst the other hinders holiness and morality; the one fosters whilst the other damps spirituality of worship; the one produces whilst the other prevents peace of conscience; the one cherishes whilst the other withers charity unfeigned; the one glorifies whilst the*

other dishonours the Redeemer—if these things can be demonstrated, then it will follow that we are not only justified in making this endeavour but that we are bound to make it; bound by our allegiance to our common Lord; bound by our solemn ordination vows which pledge us "to be ready to drive away all erroneous and strange doctrines;" bound by our love to our fellow Protestants, and not less bound by our love towards our Popish brethren; bound by all that can influence us as philanthropists or constrain us as Christians.

You must now perceive that it is no light nor irrelevant subject which bespeaks your attention this evening; for it is our purpose to contrast the tenets of our Church with those of the Romish Church, and to prove to you that the points upon which they differ are points of essential moment; insomuch that the controversy between the two communions is not, as the latitudinarian asserts and the superstitious amongst ourselves would insinuate, a controversy of trivial import which were better never mooted, but, in reality, one of transcendent magnitude and surpassing momentousness. Let our spirit accord with the occasion and the theme. Throughout this controversy may the truth be spoken and heard in love! May we be inspired with fresh horror and hatred of Popery, yet imbibe fresh love and compassion towards the Papist! May we be more filled with gratitude to God for the truth unadulterated, and more inflamed with holy zeal to impart that truth to every votary and victim of superstition and error! And to this end—do Thou, Eternal Spirit of the living God, who camest down of old, as in the likeness of a dove betokening thy meekness, so also in the similitude of fire bespeaking thy sacred energy—do Thou descend upon us both in thy quickening and in thy subduing power!

It is preliminary to the entire course of our argument, that we should determine from what documents the respective views of the two Churches are to be authenticated—to what standards we must make our appeal. For my own part I will pledge myself, and I may venture to pledge my Reverend coadjutors, that we will not charge upon either Church the opinions of any individuals however illustrious, or of any unauthorised body of men however influential; we may cite them as witnesses to facts, or quote them as interpreters of doctrine, but in ascertaining the authoritative tenets of the Churches we will have recourse solely to their own authorised and accredited creeds, confessions and formularies. By these only will we consent that *our* faith should be judged of, and by

these only will we presume to judge of *theirs*. On the one hand, then, we have the Book of Common Prayer, the Thirty Nine Articles, and the Book of Homilies, all avouched by the Clergy and acknowledged by the laity of the Church of England; and on the other, we have (exclusively of the three primitive Creeds which are common to both communities) the Creed of Pope Pius, the Canons and Decrees of the Council of Trent, the Canons and Decrees of those general Councils which are indorsed and authenticated by the Council of Trent, and the Missal and Breviary which are equivalent to our Book of Common Prayer; all these are universally assented to by the Clerical and recognised by the lay members of the Romish communion. Thus to define the standards of reciprocal appeal is of paramount concernment in this discussion; we trust that our definition will be satisfactory to both parties; certain we are, that it cannot be authoritatively disclaimed by either.

We now proceed to illustrate the vital nature of the controversy between the two Churches, inasmuch as *the one magnifies whilst the other degrades the Scriptures of truth.* Whatever tends to exalt the Word of God—*that* must be good; whatever tends to debase the Word of God—*that* must be evil. All our religion is bound up in the volume of inspiration; we have no truth but as we have it in this blessed book; we have no certainty but as we find it in these unerring pages. Take away this rule, and all is perplexity. Remove this rock, and there is no standing-place for fleeting man. Obscure or quench this luminary, and the firmament of the Church is involved in deepest darkness—not a star remains to shed a ray upon our desolate condition!

But the Church of our land exalts the Word of God, for she preserves the sacred Canon unadulterated. She has added to it no uninspired writings of fallible men; she repudiates as doctrinal authority, however she may adduce for moral instruction, the books commonly styled Apocryphal. Let her speak for herself in her Sixth Article. After enumerating the canonical books, this Article says:—

"And the other books (as Hierome saith), the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine."

However you may find the Apocrypha quoted frequently (must we say unguardedly?) in her Homilies, you never find it interwoven in her prayers; you never find it appealed to in her Articles; though she has directed it to be read on common days in the Church, (1.) she distinctly disavows its inspiration and keeps it separate from the canonical writings.

Our Church not only magnifies the Bible by maintaining the integrity of its Canon, she also defends it from all super-additions. As she interpolates it with no uninspired records, so she supplements it with no oral traditions. Hear her again speak for herself; in the Thirty-fourth Article she says:—

"It is not necessary that traditions and ceremonies be in all places one and utterly alike; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word."

It appears, therefore, that, however our Church may sanction traditions, she holds them to be wholly subservient and amenable to the Word of God—a point which will be still more evident as we proceed to prove, that she further exalts the Divine Word by upholding it as the only ultimate and decisive standard of faith. We turn again to her Sixth Article, "On the sufficiency of the Holy Scriptures for Salvation," and find her thus speaking:—

"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

Then the article goes on to enumerate those books which we receive as canonical. Our Church here, you perceive, entirely sets aside all authority as infallibly binding in religion except the written revelation of God: she allows no appeal from that standard, she brings every opinion to that tribunal. But, in order that she may speak more fully for herself, let us turn to her Homilies, which are of nearly equal validity with her Articles, inasmuch as those Articles distinctly avouch them. She says:—

"Let us diligently search for the well of life in the books of the Old and New Testament, and not run to the stinking puddles of men's traditions, devised by men's imagination for our justification and salvation. For in Holy Scripture is fully contained what we ought to do, and what to eschew, what to believe, what to love, and what to look for at God's hands at length." (2.)

In like manner she maintains the honour of the Holy Scriptures by exhorting all her children to search them for themselves; she gives us the utmost liberty to study them; nay more, she presses it upon us with a most maternal solicitude and constancy. Let us again hearken to the glowing language of her Homilies:—

"Unto a Christian man there can be nothing either more necessary or profitable than the knowledge of Holy Scripture, forasmuch as in it is contained God's true word, setting forth his glory, and also man's duty. And there is no truth nor doctrine necessary for our justification and everlasting salvation, but that is or may be drawn out of that fountain and well of truth. Therefore, as many as be desirous to enter into the right and perfect way unto God, must apply their minds to know Holy Scripture: without the which they can neither sufficiently know God and his will, neither their office and duty. And as drink is pleasant to them that be dry, and meat to them that be hungry, so is the reading, hearing, searching, and studying of Holy Scripture to them that be desirous to know God, or themselves, and to do his will." (3.)

And, in another place, our Church meets on this wise the subtle objections of those who would shut up the Holy Records by pretending that they are dark and obscure:—

"Some go about to excuse them by their own frailness and fearfulness, saying that they dare not read Holy Scripture lest through their ignorance they fall into any error. Others pretend that the difficulty to understand it, and the hardness thereof is so great, that it is meet to be read only of clerks and learned men. As touching the first: Ignorance of God's word is the cause of all error, as Christ himself affirmed to the Sadducees saying, *that they erred because they knew not the Scriptures.* (Matt. xxii.) How should they then eschew error, that will be still ignorant? And how should they come out of ignorance that will not read nor hear that thing which should give them knowledge? He that now hath the most knowledge was at the first ignorant; yet he forbare not to read for fear he should fall into error; but he diligently read, lest he should remain in ignorance, and through ignorance in error. And if you will not know the truth of God (a thing most necessary for you), lest you fall into error; by the same reason you may then lie still and never go, lest, if you go, you fall into the mire; nor eat any good meat lest you take a surfeit; nor sow any corn, nor labour in your occupation, nor use your merchandise, for fear you lose your seed, your labour, your stock: and so by that reason it should be best for you to live idly, and never to take in hand to do any manner of good thing, lest peradventure some evil thing may chance thereof. And if you be afraid to fall into error by reading of Holy Scripture, I shall show you how you may read without danger of error. Read it humbly with a meek and a lowly heart, to the intent

you may glorify God, and not yourself, with the knowledge of it; and read it not without daily praying to God, that he would direct your reading to good effect; and take upon you to expound it no further than you can plainly understand it." (4.)

And yet again, even to the weakest and least learned, she speaks thus encouragingly:—

"And concerning the hardness of Scripture; he that is so weak that he is not able to brook strong meat, yet he may suck the sweet and tender milk, and defer the rest until he wax stronger, and come to more knowledge. For God receiveth the learned and unlearned, and casteth away none, but is indifferent to all. And the Scripture is full, as well of low vallies, plain ways, and easy for every man to use and walk in; as also of high hills and mountains which few men can climb unto. And whosoever giveth his mind to Holy Scriptures with diligent study and burning desire, it cannot be, saith St. John Chrysostom, that he should be left without help. For either God Almighty will send him some godly doctor to teach him, as he did to instruct the eunuch, a nobleman of Ethiopia, and treasurer unto Queen Candace, who having a great affection to read the Scripture (although he understood it not), yet for the desire he had unto God's word, God sent his Apostle Philip to declare unto him the true sense of the Scripture that he read; or else if we lack a learned man to instruct and teach us, yet God himself from above will give light unto our minds, and teach us those things which are necessary for us, and wherein we be ignorant. And in another place Chrysostom saith, that man's human and worldly wisdom or science is not needful to the understanding of Scripture but the revelation of the Holy Ghost who inspireth the true meaning of them, that with humility and diligence do search therefore. *He that asketh shall have, and he that seeketh shall find, and he that knocketh shall have the door opened.* (Matt. vii.) If we read once, twice, or thrice, and understand not, let us not cease so, but still continue reading, praying, asking of others, and so by still knocking, at the last the door shall be opened; as St. Augustine saith, 'Although many things in Scripture be spoken in obscure mysteries, yet there is nothing spoken under dark mysteries in one place, but the self same thing in other places is spoken more familiarly and plainly to the capacity both of learned and unlearned. And those things in the Scripture that be plain to understand, and necessary for salvation, every man's duty is to learn them, to print them in his

memory, and effectually to exercise them. And as for the dark mysteries, to be contented to be ignorant in them until such time as it shall please God to open those things unto him.'" (5.)

Need we add aught to convince you that the Church of England would have all her members search the Scriptures for themselves?—that she would have them judge the Church by the Bible, not the Bible by the Church?—that she would have them receive her doctrines not simply because they are hers, but because they are the doctrines of the Word of God—because the Church only echoes the sound of her master's voice?

Behold, then, brethren, how your Church puts honour on the Book of God! Behold how she keeps it undebased by alloy, maintains it in full supremacy, allows it to be interpreted by the private judgment of each of her members, in humble dependance upon the Spirit of God, and under her own maternal teaching and guidance!—Behold these things—and with fresh faith and fervour, pray as she has taught us—"Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen."

On the other hand, let us now see whether we can substantiate our charge against the Church of Rome, *that she degrades the Holy Scriptures.*

She does this, in the outset, by alloying the purity of the Canon. With the authentic and inspired books of revelation she interlaces the Apocryphal writings. She incorporates them with the sacred volume as an integral and component part. It needs not that we should detain you by reading in the order which she has assigned to them, the names of all the books which she has stamped as canonical; suffice it to say, that she enumerates amongst them the following uninspired compositions:—"The books of Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, and two books of Maccabees, the first and second." (6.) These writings, which carry with them intrinsic evidence of their earthly origin—which when brought to the touchstone of genuine revelation discover themselves to the simplest mind endued with spiritual discernment to be the production not of the Spirit of God but of fallible men—which were never recognized, if ever known, by the Jewish

Church—which had no existence we have reason to believe, till after the Christian era—which were never confounded with the Scriptures till centuries after the birth of Christ—which are never cited nor recognized, either directly or indirectly, by the New Testament writers—these equivocal writings the Church of Rome interweaves with the inspired Records, and avouches as of equal validity and authority. For we find her in a subsequent part of the Canon from which we have already quoted, thus deciding—"whoever shall not receive as sacred and canonical all these books, and every part of them as they are commonly read in the Catholic Church, and are contained in the old vulgate Latin edition, let him be accursed." If, therefore, any Romanists do not receive the Apocryphal books as of equal validity and authority with the books upon which the Holy Ghost has set his own eternal and immutable seal, they are by their own Church pronounced accursed!

But further, the Church of Rome not only dishonours the Scriptures by adulterating the Canon, she also depreciates them by superadding, indefinitely, what she entitles unwritten traditions. Let her speak for herself on this fatal point.

The Council of Trent, in its decree of the canonical Scriptures, thus expresses itself:—

"The sacred, holy, œcumenical, and general Council of Trent, lawfully assembled in the Holy Spirit, the three beforementioned legates of the Apostolic See presiding therein, having constantly in view the removal of error and the preservation of the purity of the Gospel in the Church, which Gospel, promised before by the Prophets in the Sacred Scriptures, was first orally published by our Lord Jesus Christ the Son of God, who afterwards commanded it to be preached by his Apostles to every creature, as the source of all saving truth and discipline; and perceiving that this truth and discipline are contained both in written books and in *unwritten traditions*, which have come down to us, either received by the Apostles from the lips of Christ himself, or transmitted by the hands of the same Apostles, under the dictation of the Holy Spirit; following the example of the orthodox Fathers, doth receive and reverence, with equal piety and veneration, all the books as well of the Old as of the New Testament, the same God being the Author of both; and also the aforesaid traditions, pertaining both to faith and manners, whether received from Christ himself, or dictated by the Holy Spirit, and preserved in the Catholic Church by continual succession." (7.)

To the same effect teaches the Catechism of the Council of Trent, as the two following extracts will abundantly show:—

"All the doctrines of Christianity," say the writers of that Catechism, "are derived from the Word of God, which *includes Scripture and Tradition.*" (8.) Again, "If we would have the *whole* rule of Christian faith and practice, we must not be content with those Scriptures which Timothy *knew from his infancy*, that is, with the Old Testament alone; nor yet with the New Testament, without taking along with it the traditions of the Apostles, and the interpretation of the Church to which the Apostles delivered both the book and the true meaning of it." (9.)

It is obvious, therefore, that the Church of Rome, not satisfied with thrusting the Apocrypha into the sacred Canon, fastens upon it a heterogeneous, undefined, and illimitable mass of traditions, which may mean any thing or every thing that she pleases,—whatever she may choose to promulge as having been transmitted from Apostolic times. The anchors of divine truth are thus weighed, and it is drifted away on a shoreless and untraversed ocean. Except in a blind and unquestioning dependance upon his Church—which means nothing else than upon his own priest—the thorough Papist has nothing on which to found his faith or build his everlasting all. The rather, since Popery, not content with entombing the Word of God in human traditions, rolls a great stone to the door of the sepulchre by restraining the general reading of the Scriptures, and then sets her seal upon the stone by virtually forbidding all interpretation of the Bible.—She restricts the reading of the sacred page: let her speak for herself. In the fourth rule of the Congregation of the Index, we have this statement:—

"It is, on this point, referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible, translated into the vulgar tongue by Catholic authors, *to those persons whose faith and piety they apprehend, will be augmented, and not injured by it;* and this permission they must have in writing. But if any one shall have the presumption to read or possess it, without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary."

Alas, for the poor Papist, he must *have permission to read his Bible*—he must have it in writing! Should he be guilty of "the presumption" to read or possess it without such written permission he is not to receive absolution till he shall

have delivered up the Word of God! Is not this wretched bondage? Our Romish friends have naturally as indefeasable a right to search the Scriptures as we have, yet they must supplicate permission of a priest to do so, permission only to be granted when the priest may deem the party applying possessed of sufficient wisdom and experience not to be injured by the perilous indulgence! Monstrous usurpation of the rights of Christians and the prerogative of God! Yet not stopping here, the Church of Rome, as she withholds the Scriptures from the mass of her members, so she debars those into whose hands she commits them from all opportunity of investigating or understanding them; for she compels every Romanist in repeating the Creed of Pope Pius solemnly to aver:—

"I also admit the sacred Scriptures, according to the sense which the Holy Mother Church has held, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures; nor will I ever take or interpret them otherwise than according to the unanimous consent of the Fathers."

But how is an unlearned Romanist, or, indeed, any Romanist to ascertain the unanimous consent of the Fathers? The Church which thus fetters his mind has given him no solution of the problem, and it is doubtful whether it admits of being solved. Whenever, therefore, the Church of Rome yields the sacred volume into the hands of any of her children, she not only does it reluctantly, but she gives it to them iron-bound—riveted with a band which they have no power to unclasp. They may read, but they must not judge; they may examine, but they must not understand; seeing, they must not discern; hearing, they must not perceive; and, believing, they must not comprehend. These, though startling, are not false nor uncharitable charges against the Church of Rome; they are the words of truth and soberness; they are the inevitable deductions from her own unrepealed and infallible articles of faith! What can be the result of such principles, but that every conscientious member of the Romish communion must take the priest for his Bible, the priest's interpretation for his rule of faith, and content himself with no better warrant or assurance that he is right than the word of a poor fallible worm like himself supplies? On the other hand, the consistent child of our own beloved Church, however meekly and gratefully he will receive her motherly instruction, yet will not be satisfied without drawing water direct from the wells of salvation, without searching the Scriptures daily to see whether

the things he is taught be so. His faith will not stand in the wisdom of man but in the power of God; his hope of everlasting happiness will be built not upon the mingled sand and rock of human fancy and divine revelation, but upon the unmingled, adamantine, and unchangeable rock of eternal truth by God himself established.

Having then, substantiated our first position, that the Church of Rome degrades whilst the Church of England magnifies the volume of inspiration, we advance to the next point of difference—one equally vital with the former. *Our Church sets forth and exalts the grace of God in the justification of man; the Popish Church obscures, mystifies, and mars it.*—The grace of God in the justification of man—that is, His free illimitable mercy in furnishing an infinite sacrifice for us, in accepting that sacrifice on our behalf, and in accepting us by virtue of that sacrifice, without the remotest reference to any merit or obedience on our part, but simply and solely on account of the perfect propitiation and oblation once made for sins and now received by faith and by faith only. What says our Church on this cardinal point? We turn to her eleventh Article, "on the Justification of Man," and find her thus pronouncing:—

"We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings; wherefore that we are justified by faith only is a most wholesome doctrine and very full of comfort, as more largely is expressed in the Homily of Justification."

To which, therefore, we now briefly advert. This Homily, "touching the Salvation of Man," thus beautifully expresses itself:—

"And therefore St. Paul declareth here nothing upon the behalf of man concerning his justification, but only a true and lively faith, which nevertheless is the gift of God, and not man's only work, without God. And yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified; but it shutteth them out from the office of justifying. So that although they be all present together in him that is justified, yet they justify not altogether: neither doth faith shut out the justice of our good works, necessarily to be done afterward of duty towards God (for we are most bounden to serve God, in doing good deeds, commanded by him in the Holy Scripture, all the days of our life), but it excludeth them, so that we

may not do them to this intent, to be made just by doing of them. For all the good works that we can do be imperfect, and therefore not able to deserve our justification; but our justification doth come freely by the mere mercy of God; and of so great and free mercy, that whereas all the world was not able of themselves to pay any part towards their ransom, it pleased our heavenly Father of his infinite mercy, without any our desert or deserving, to prepare for us the most precious jewels of Christ's body and blood, whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied. So that Christ is now the righteousness of all them that truly do believe in Him."

And, not to multiply quotations, let another from the same Homily suffice:—

"But this saying, that we are justified by faith only, freely, and without works, is spoken for to take away clearly all merit of our works, as being unable to deserve our justification at God's hands, and thereby most plainly to express the weakness of man, and the goodness of God; the great infirmity of ourselves, and the might and power of God; the imperfectness of our works, and the most abundant grace of our Saviour Christ; and therefore wholly to ascribe the merit and deserving of our justification to Christ only, and his most precious blood-shedding. This faith the Holy Scripture teacheth; this is the strong rock and foundation of Christian religion; this doctrine all old and ancient authors of Christ's Church do approve; this doctrine advanceth and setteth forth the true glory of Christ, and beateth down the vain glory of man; this whosoever denieth, is not to be accounted for a Christian man, nor for a setter forth of Christ's glory, but for an adversary to Christ and his Gospel, and for a setter forth of man's vain glory."

Can language be more emphatic, precise, or Scriptural? How faithfully does it echo forth the language of the Apostle, who declares that we are justified freely by divine grace through the redemption that is in Christ Jesus; that by grace we are saved through faith, and that not of ourselves, it is the gift of God. Our Church nobly maintains this great doctrine, on which hinge all the hopes and the holiness of the children of God. She teaches them that they are justified once and altogether through faith in the Redeemer, that so soon as ever they believe in him they are as much justified in the sight of God as they will be in the latest hour of their faithful service; they are as much justified as they shall be in eternity, for in

Christ Jesus they are "complete," they are "accepted," he is "the Lord their righteousness;" he was made sin for them who knew no sin, that they might be made the righteousness of God in him. We turn from this simple, consistent, and sublime view of the method in which God manifests himself as a just God and a Saviour, as "just and the justifier of him that believeth in Jesus," to the manner in which the Romish Church obscures, confounds, and neutralizes the truth on this essential subject.

First of all, we find that she confuses it by blending what our Church keeps carefully distinct, the justification and the sanctification of man. The Council of Trent thus enunciates the opinions of Rome:—

"Justification is not remission of sin merely, but also sanctification, and the renewal of the inner man by the voluntary reception of grace and divine gifts; so that he who was unrighteous is made righteous, and the enemy becomes a friend, and an heir according to the hope of eternal life." (10.)

And again:—

"Finally, the only formal cause of it is, the righteousness of God, *not that by which he is himself righteous, but by which he makes us righteous,* with which, to wit, being gifted by him, we are *renewed in the spirit of our minds,* and are *not only accounted,* but are *truly called* just, and *are so, receiving righteousness* in us." (11.)

Still further she affirms:—

"Although no one can be righteous except he to whom the merits of the passion of our Lord Jesus are communicated, yet that is done, in the justification of a sinner; (observe—not when they are imputed to the sinner through faith—but) when by the merit of the same most holy passion, by the holy Spirit, *the love of God is shed abroad in the hearts* of those who are justified, and becomes inherent in them." (12.)

And upon these positions she founds the following Canon:

"Whoever shall affirm that men are justified solely by the imputation of the righteousness of Christ, or the remission of sin, to the exclusion of grace and charity, which is shed abroad in their hearts, and inheres in them; or that the grace by which we are justified is only the favour of God: let him be accursed." (13.)

Is not this to make our justification partly dependent upon the righteousness of Christ placed to our account, and partly on the renovation of our hearts by the Spirit of God? Is it not to amalgamate things which are no less distinct than cause

and effect? In the Scriptures, are we not said to be justified altogether irrespectively of our works—though good works inevitably follow? And is not the confounding of imputed and imparted righteousness an effectual means to overlay and bury the one only unchangeable and eternal basis of forgiveness to the believer?

Equally at variance with orthodoxy is the decision of the notorious Council in reference to the faith by which we are justified—"Whoever shall affirm, that justifying faith is nothing else than confidence in the divine mercy, by which sins are forgiven for Christ's sake; or that it is that confidence only by which we are justified: let him be accursed." (14.)

But the consummation of Popish heterodoxy in this matter is the ascription of merit to human works, and the declaration that justification is alike preserved and increased by our obedience. Hearken to her own presumptuous words:—

"Whoever shall affirm, that justification received is not preserved, and even increased, in the sight of God, by good works; but that works are only the fruits and evidences of justification received, and not the cause of its increase: let him be accursed." (15.)

Even this is not arrogant enough. She dares to teach that we may enhance our justification and superadd our merits to the merit of Christ. Give ear to her appalling language:—

"Whoever shall affirm, that the good works of a justified man are in such sense the gift of God, that they are not also *his worthy merits;* or that he being justified by his good works, which are wrought by him through the grace of God and the merits of Jesus Christ, of whom he is a living member, does not *really deserve* increase of grace, eternal life, the enjoyment of that eternal life, if he dies in a state of grace, and *even an increase of glory: let him be accursed.*" (16.)

Prodigious effrontery of error! The Church of Rome actually pronounces the man who, repudiating all notion of self-righteousness, relies solely for salvation on Jesus Christ, she pronounces this man "accursed."

Oh, Brethren, how desperate the deceitfulness of the human heart! How fearful the sorcery and subtlety of Satan!—that men, bearing the sacred office, acting ostensibly in the name of God, should have been infatuated into so desecrating and mangling that glorious truth which, as our great reformers proclaimed, is the very "turning-point of a standing or a falling Church!" Yet to these pernicious views Popery still clings with unrelaxed tenacity. And no marvel, for they form the

very key-stone of the entire arch of her complicated superstition and of her civil and religious despotism. Salvation by grace through faith only, would make man far too dependent on Christ and far too independent of the Church, to answer the purposes of Rome.

The next point of contrast between the two Churches is *that the doctrines of the one are promotive of spiritual holiness and confirmatory of moral obligation, whilst the doctrines of the other are unfavourable to spiritual holiness and calculated to loosen moral obligation.*

Our Church is most careful to maintain good works. She urges them upon her children with as much stringency as the Church of Rome possibly can; but she puts them in their proper place—not as the root, but as the fruit—not as the ground of justification, but as the evidence of it—not as the meritorious cause of our acceptance with God, but as the essential and inevitable consequence of that acceptance. Let her again speak for herself: in the Twelfth Article she thus perspicuously decides:—

"Albeit that good works, which are the fruits of faith and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith: insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit."

In her Homilies, likewise, she persuades to practical godliness in this emphatic manner:—

"If these fruits (alluding to holy works) do not follow, we do but mock God, deceive ourselves, and also other men. Well may we bear the name of Christian men, but we do lack the true faith that doth belong thereunto: for true faith doth ever bring forth good works, as St. James saith, *Shew me thy faith by thy deeds;* James ii. Thy deeds and works must be an open testimonial of thy faith, otherwise thy faith, being without good works, is but the devil's faith, the faith of the wicked, a fantasy of faith, and not a true Christian faith. And like as the devils and evil people, be nothing the better for their counterfeit faith, but it is unto them the mere curse of damnation: so they that be christened, and have received knowledge of God, and of Christ's merits, and yet of a set purpose do live idly without good works, thinking the name of a naked faith to be either sufficient for them, or else setting their minds upon vain pleasures of this world, do live in sin without repentance, not uttering the fruits that do belong to

such an high profession; upon such presumptuous persons and wilful sinners, must needs remain the just vengeance of God, and eternal punishment in hell, prepared for the unjust and wicked livers. Therefore as you profess the name of Christ, good Christian people, let no such fantasy and imagination of faith at any time beguile you: but be sure of your faith, try it by your living, look upon the fruits that come of it, mark the increase of love and charity by it towards God and your neighbour, and so shall you perceive it to be a true lively faith." (17.)

Listen again to the voice of her Homilies:—

"Such is the true faith that the Scriptures doth so much commend the which when it seeth and considereth what God hath done for us, is also moved, through continual assistance of the Spirit of God, to serve and please him, to keep his favour, to fear his displeasure, to continue his obedient children, showing thankfulness again by observing or keeping his commandments, and *that freely, for true love chiefly, and not for dread of punishment, or love of temporal reward, considering how clearly, without our deservings, we have received his mercy and pardon freely.*" (18.)

No man, in the face of such exhortations as these, can honestly argue, that the Church of England is not careful to maintain good works—that she is not jealous for the purity of faith—or that she does not hold the necessity of holiness with as much strenuousness and explicitness as she holds justification by faith only. She will not indeed, suffer our works to cloud the glory of Christ's work, yet she insists upon them as the only unequivocal evidences that we are his. Yet, it is by upholding justification through faith only, that she pre-eminently promotes spiritual holiness, because it is thus she guards the great principle which alone can give vitality to obedience or make our services pleasing to God. It is faith working by love—*love to God because he first loved us*—it is *this* which purifies the springs of action—it is this which renovates the mechanism of the inner man—it is this which transmutes the elements, as well as transforms the features, of moral character. *Yes,* my dear Brethren, *it is the free application of the blood of Jesus Christ to the soul, it is this alone which can, by ministering peace to the conscience, convey purity into the heart.* The spirit of bondage never produced a cheerful, loving, cordial, childlike obedience; it is the spirit of adoption and liberty that makes the Christian rejoice in the divine commandments, and serve God not of constraint but with a willing mind, not as a slave, but as a son, not so much because he *must* as because

he *will*. His logic on the subject is instinctive, for it is the logic of love: he thus judges, "that if one died for all then were all dead, and that he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them and rose again."

Our Church still further cherishes true holiness by keeping the grand instrument of sanctification unpolluted and unimpaired. *Holiness is the impress of truth.* "Sanctify them (prayed the Redeemer for his disciples) through thy truth; thy word is truth." Whatever therefore mars the divine word frustrates holiness. But we have already proved, that our Church preserves the Scriptures undefiled. Consequently she is fitted to promote the sanctification of her members.

Nor does she more foster experimental godliness than she sustains moral obligation—the uncompromised authority of the law of God. She makes no distinction between venial and mortal sins—a distinction nowhere so much as intimated in the Scriptures, which, on the contrary, tell us, that "all unrighteousness is sin," that "cursed is every one that continueth not in all things written in the book of the law to do them," and that "he who offends in one point is guilty of the whole law." Hence we are not allowed to divide transgressions into trivial and henious—into sins that only deserve temporal punishment and sins which merit everlasting damnation—a distinction sadly suited to betray ignorant minds into the indulgence of sin as well as to beguile their conscience when they have sinned. Neither does she enfeeble the eternal sanctions of the divine law by the fond fiction of a future Purgatory, where much of our iniquity, even though it should accompany us beyond the grave, may be fined away in the fires of a purifying furnace. On the contrary, she thus denounces the notion in her Twenty-second Article:—

"The Romish doctrine concerning Purgatory, Pardons, Worshipping, and Adoration, as well of Images as of Reliques, and also Invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God."

Equally remote is she from slackening the bands of moral obligation by making any compromise with sin. From the above quotation it is clear that she utterly condemns indulgences; she allows not her Clergy, nor her Bishops, nor her Archbishops, to accord either present or prospective pardon for offences. From these excrescences, thank God, she is altogether free; and if her sons and daughters disobey the

moral law, it is not because she has neglected to inculcate it faithfully and uncompromisingly upon them. Above all, she does not teach them to confide in outward appliances or in mortal aid for the purification of their hearts and for power to keep the commandments of God. No, she ever points them to God the Holy Ghost, "the Lord and Giver of life," putting into their mouths, Sabbath after Sabbath, the precious prayer —"Almighty God, unto whom all hearts be open, all desires known and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen."

On the other hand, hard and harsh though the charge may sound, truth obliges us to affirm, that many of the tenets of the Church of Rome are detrimental to spiritual holiness, and tend to invalidate moral obligation. To genuine holiness her views are injurious, because she defaces the sacred die which is to stamp the divine similitude upon the soul. You cannot have a perfect image and superscription upon a coin except the die by which it is impressed be clear and unimpaired. Now, whilst the Church of England seeks to recast the soul in the unmutilated mould of Holy Scripture, that it may come out enstamped with the likeness of God himself; the Papal Church has marred the die by her corrosive mixtures, and she would cast the soul in a mould of human manufacture, whence it must come forth bearing the impression not so much of Jesus Christ as of the Church of Rome. *He* prayed for his disciples —"sanctify them through thy truth, *thy* word is truth;" she virtually, though not verbally, substitutes—"*my* word is truth." Popery is still further unfavourable to real godliness because she poisons the master motive. The supreme motive with every Romanist must be fear rather than love. Were we to define, generally, the religion of the two Churches, our definition would be this—*the religion of the Church of England is a religion of love; the religion of the Church of Rome is a religion of fear.* The religion of the one tends to liberty and peace; the religion of the other to bondage and dread. By destroying the simple method of mercy through the blood of Christ—by fixing as we have seen, the hope of the poor penitent more on what man can do than on what Jesus has done—on performances to be accomplished rather than *on the finished work of the Cross*—by teaching him to serve God not *from* mercy but *for* mercy, not because forgiven but in order to forgiveness, not out of spontaneous gratitude but out of super-

stitious terror—she cuts the ligament of life, she severs the vital nerve of heart-felt obedience—*that* which alone can give reality or value to our mean services; for without love all our doings are nothing worth.

The Romish Church is equally detrimental to experimental religion inasmuch as she so magnifies and multiplies the forms of piety, that she crushes and smothers the spirit. Attention is sedulously directed by her to outward performances, rarely to the state of the heart. Yet what our *heart* is, that we ourselves are, in the sight of God. "Man looketh at the outward appearance, but the Lord looketh on the heart." Can it be denied, that by her gorgeous circumstantials, by her will-worship, by her services in an unknown tongue; by her penances, her crossings, and genuflections, Rome serves to divert the attention of the conscience from inward purity to external formality?

But further; *Popery has a tendency to relax the bonds of moral obligation.* She is calculated to do this by what we have already referred to—her distinction between venial and mortal sins. The stealing of a little she regards as a venial sin—a sin easily to be atoned for; the stealing of a great deal, as a deadly offence, which if not forgiven in this life, must incur eternal damnation in the next. Where do the Scriptures sanction such subtleties, or intimate that there is a difference between stealing a penny and stealing a pound? What can be more presumptuous or pernicious than thus to warp and mangle God's unchangeable law? The doctrine of indulgences also has an immoral tendency. These indulgences are regarded as a kind of checks, drawn on the bank of merit, which is composed of the supererogatory obedience of the Saints and of the superabundant deserts of Jesus Christ blended together; and these promissory notes of pardon extend not only to sins already committed, but sometimes to sins which may afterwards be committed. In proof that she holds this monstrous practice, we appeal to the Creed of Pope Pius, where every Romanist is instructed to say—"I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people." These exemptions from purgatorial punishments are still sold by Rome! And to show you to what an extent she has carried this terrific traffic, this merchandize of sin, it is only necessary to inform you, that it appears from the table of impositions of the Chancery of Rome, published after his conversion to Protestantism, by Anthony Egane,

aforetime Confessor General of Ireland, that there is a regular scale of charges for indulgences, graduated according to the supposed turpitude of the transgressions to be remitted. How equitable and Scriptural the gradation, may be imagined from the single fact, that the pardon of a heretic is charged at thirty-six pounds nine shillings, whilst the pardon for marrying a second wife, after murdering the first, is charged at eight pounds two shillings and ninepence!! (19.) Surely this is to make the law of God of none effect—to make merchandize of souls—to rend asunder the bonds of moral obligation. Nor is this much less effectually done by her notions about purgatory and prayers for the dead. Listen to her decisions touching these points, in the last session of the Council of Trent. She says:—

"Since the Catholic Church, instructed by the Holy Spirit through the sacred writings and the ancient tradition of the Fathers, both taught in holy Councils, and lastly in this œcumenical Council, that there is a Purgatory, and that the souls detained there are assisted by the suffrages of the faithful, but especially by the acceptable sacrifice of the Mass; this holy Council commands all Bishops diligently to endeavour that the wholesome doctrine of Purgatory, delivered to us by venerable Fathers and holy Councils, be believed and held by the faithful in Christ, and every where taught and preached."

And again, in the Creed of Pope Pius, she makes each of her members affirm:—

"I constantly hold that there is a Purgatory, and that the souls detained therein are helped by the suffrages of the faithful."

Thus distinctly is the doctrine of Purgatory and of prayers for the dead detained in Purgatory, asserted by the Church of Rome. But is it not evident to you, that the tendency of such views must be first to embolden wicked men in their iniquity, and then to bolster them on a fatal security by furnishing room for the hope that even beyond the grave they may be forgiven? If a man be allowed to expect that a few or even many years in a place of torture shall expiate his crimes and be followed by admission into the land of everlasting rest—much more if he be encouraged to imagine that the prayers of surviving friends, and especially the prayers of priests purchased by a bequest of money, will avail to secure a speedy emancipation from that place of woe—assuredly he must be more or less than man, if such figments have not the effect of loosening the flood-gates of his restless appetites and struggling

passions. The apprehension of merely temporary punishment, will prove as flax before the flame, when brought into collision with turbulent temper or importunate temptation. Judge, therefore, Brethren, whether it is an unfounded indictment against the Church of Rome, that her tenets tend to invalidate moral obligation—*to give a sop to lust whilst they give an opiate to conscience.*

Important as is this branch of our question, we must not enlarge upon it but hasten to the investigation of another. The Church of England, then, *is fitted to cherish the worship of God in spirit and in truth;* the Church of Rome *to suppress, not to say extinguish, genuine devotion.* Our Church conduces to spiritual worship, by never teaching her children to pray, and, by never allowing her clergy to minister in the congregation, but in the vulgar tongue. She repudiates public prayer in any other language—her Twenty-fourth Article thus determining:—

"It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people."

She is utterly remote from leading her laity to suppose, that public prayer is an act in which *they* are only *indirectly* or *subjectively* concerned—a transaction *immediately* between the priest and God, and only *mediately* between them and their Father in Heaven. On the contrary she teaches them to look upon it as a *collective service,* in which the understandings of all are to be exercised and the hearts of all engaged. How effectually does she also subserve spiritual worship by her matchless liturgy—a liturgy level to the lowest mind, and sublime enough for the loftiest—a liturgy as chaste as it is fervent, as minute as it is comprehensive, as artless as it is eloquent, and as simple as it is majestic—a liturgy which combines the enlightened head with the ardent heart, and is alike removed from the wild-fire of enthusiasm, and the formality of superstition. This beautiful liturgy has preserved in our Church, even in the darkest seasons, a live coal upon her altar which has never gone out.

Of acceptable devotion she is also the faithful nursing mother by leading us to the mercy-seat through the sole mediation of the One Great Intercessor. She does not bid the anxious suppliant *thread the tortuous and tangled maze of manifold and mortal mediation,* before he dare uplift his trembling eye to the eternal throne, or venture to convey his suit

to his Almighty Advocate. No, if we may so speak, she forthwith places his faltering hand in that glorious hand which was wounded once for him, and thus conducts him straightway to the throne of grace, sustained by One who pleads resistlessly, "Spare him, for I have redeemed him." In all her services "Christ is all and in all." Her prayers and praises are all presented through the One only Mediator and Redeemer; they are all perfumed with his merit and winged with his name. She anticipates their admission into the presence-chamber of the Most High, solely because they pass through the hand of our great High Priest. *This, Brethren, this is the most distinctive and lovely characteristic of the services of our Church.* The next perhaps in beauty and importance, is the maternal solicitude evinced throughout them all, that every worshipper should attend to the posture of his heart. She does not attach undue importance to the outward form, but perpetually reverts to the necessity of an accordant spirit: reminding us, once and again, that "God despises not the sighing of a contrite heart, nor the desire of such as be sorrowful;" that to him "all hearts be open, all desires known, and from him no secrets are hid;" and that of his "only gift it cometh that his faithful people do unto him true and laudable service." She teaches us to be looking to God not looking to a priest, to be pouring forth our hearts before the Lord, not to be telling our rosaries, or counting our genuflections. Neither does she forget to remind us of our inability to pray,—that, if not touched and kindled by the Holy Spirit's flame, in vain the goodly altar and in vain the costly sacrifice—in vain are all, unless fire descend from Heaven, like that which consumed the Jewish Prophet's offering whilst the awe-struck people cried—"the Lord he is the God; the Lord he is the God." Our Church also zealously guards the simplicity and spirituality of our worship by discarding images and relics and scenical representations and pompous pageantries, which serve for nothing else save to distract the mind, substitute animal emotion for genuine devoutness, and convert the services of the sanctuary into what may not inaptly be described as *the gorgeous obsequies of true devotion.* Not, indeed, that she disparages fitting form or despises decent, or even majestic, adornings of the temple: she is well aware that the form is to the spirit, as the foliage is to the fruit; but she is most careful, that the foliage should not bury and shrivel the fruit which it was intended to shelter and mature.

We pass on to prove that the Church of Rome is calculated to damp—we might almost say to quench—spiritual worship. This she has a tendency to do by the complexion which she gives to her public services, making them appeal to the senses and imaginations rather than to the hearts of the worshippers. *She acts piety and dramatizes religion; converting the temple into a solemn theatre and the eucharist into a magnificent exhibition.* Artificial lights, spicy odours, waving censers, tinkling bells, enchanting music, gorgeous decorations, all combine to stimulate the natural sensibilities; but are they likely to cherish the pure devotion of the spirit? Is there not imminent danger, that feeling will be mistaken for faith, animal emotion for spiritual communion, the crucifix for the crucified, and the priests engaged in the grand performance for the Great High-Priest in Heaven? To this effect concur the very partial share the people take in the whole solemnities and the unknown tongue which for the most part is employed. Still more pernicious is her idolatrous veneration—not to say *adoration*—of images and relics. Attend to her own lamentable language on this head:—

"Moreover, let them teach that the images of Christ, of the Virgin, Mother of God, and of other Saints, are to be had and retained, especially in Churches, and due honour and veneration rendered to them. Not that it is believed that any divinity or power resides in them, on account of which they are to be worshipped, or that any benefit is to be sought from them, or any confidence placed in images, as was formerly by the Gentiles, who fixed their hope in idols. But the honour with which they are regarded is referred to those who are represented by them; so that we adore Christ and venerate the Saints, whose likenesses these images bear, when we kiss them, and uncover our heads in their presence, and prostrate ourselves. All which has been sanctioned by the decrees of Councils against the impugners of images, especially the Second Council of Nice." (20.)

And again in the Creed of Pope Pius:—

"I most firmly assert, that the images of Christ, and of the Mother of God ever Virgin, and also of the other Saints, are to be had and retained; and that due honour and veneration are to be given them."

Touching relics she thus expresses herself:—

"Let them teach also, that the holy bodies of the holy martyrs and others living with Christ, whose bodies were living members of Christ and temples of the Holy Spirit and

will be by him raised to eternal life and glorified, are to be venerated by the faithful, since by them God bestows many benefits upon men. So that they are to be wholly condemned, as the Church has long before condemned them, and now repeats the sentence, who affirm that veneration and honour are not due to the relics of the saints, or that it is a useless thing that the faithful should honour these and other sacred monuments, and that the memorials of the Saints are in vain frequented, to obtain their help and assistance." (21.)

Surely all this savours of idolatry. *Yea, how far is it removed from a modified Paganism?* And will it shield Popery to urge in defence of these practices, that the honour is not paid to the images themselves? This is no better than the defence of their idolatry set up by the more enlightened heathen. *They* said, and still say, "we worship not the idols but the divinities whom the idols represent." See here the affinity between Popery and Heathenism! The intelligent Romanist says—"reverence is not paid by us to the images of Christ, or of the Virgin, but to Christ and the Virgin themselves." Yet, as amongst the heathen the untaught multitude lose sight of the subtle distinction and grovel in gross idolatry, so, without breach of charity, we must conclude it fares with the unenlightened majority of the Papists. For even on their Church's showing, how thin the partition which she has left between them and "that abominable thing which God hateth!" How can it suffice to withstand one of the most powerful as well as fatal propensities of our apostate nature?—A propensity against which "a jealous God" has no less peremptorily than graciously guarded us, by commanding—"Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them nor worship them." Monstrous! that in the face of this commandment—which, self-convicted, she has in her Catechism for the children of Ireland, absolutely excluded from the decalogue—the Church of Rome should have the hardihood to sanction and multiply images as she has done. Is not this to destroy the spiritual worship of God? Is it not to betray men into worshipping what is sensible rather than what is unseen—"the creature more than the Creator, who is blessed for ever. Amen?"

Equally to be deprecated is the invocation of Saints and the reliance on their intercession, inculcated by the Council of Trent:—

"The Holy Council commands all Bishops, and others who have the care and charge of teaching, that according to the practice of the Catholic and Apostolic Church, received from the first beginning of the Christian religion, the consent of the venerable Fathers, and the decrees of holy Councils, they labour with diligent assiduity to instruct the faithful concerning the invocation and intercession of the Saints, the honour due to relics, and the lawful use of images; teaching them that the Saints, who reign together with Christ, offer their prayers to God for men; that it is a good and useful thing suppliantly to invoke them, and to flee to their prayers, help, and assistance, because of the benefits bestowed by God, through his Son Jesus Christ our Lord, who is our only Redeemer and Saviour; and that those men are of impious sentiments, who deny that the saints, who enjoy eternal happiness in Heaven, are to be invoked—or who affirm that they do not pray for men, or that to beseech them to pray for us is idolatry, or that it is contrary to the Word of God, and opposed to the honour of Jesus Christ, the one Mediator between God and man, or that it is foolish to supplicate, verbally or mentally, those who reign in Heaven." (22.)

To the same purpose, the Creed of Pope Pius:—

"Likewise, I constantly hold that the Saints reigning together with Christ are to be honoured and invocated, that they offer prayers to God for us, and that their bodies are to be venerated."

These extracts are startling, but let us follow the doctrine forth into some of its practical exemplifications, and we shall be startled indeed.

We find in the Breviary of the Church of Rome the following prayer addressed to the Virgin Mary:—

"O holy Mary, succour the miserable, help the fainthearted, comfort the afflicted, pray for the people, intercede for the clergy, make supplication for the devout female sex; let all be sensible of thy help, who celebrate thy holy commemoration."—"Grant, we beseech thee, O Lord God, that we thy servants may enjoy perpetual health of mind and body, and by the glorious intercession of blessed Mary, ever Virgin, may be delivered from present sorrows, and come to eternal joy, through our Lord Jesus Christ."

Not a whit behind this in blasphemy is the prayer entitled "St. Bernard's prayer:"—

"Remember, O most holy Virgin Mary, that no one ever had recourse to your protection, implored your help, or sought

your mediation, without obtaining relief. Confiding, therefore, in your goodness, behold me a penitent sinner sighing out my sins before you, beseeching you to adopt me for your son, and to take upon you the care of my eternal salvation. Despise not, O mother of Jesus, the petition of your humble client, but hear and grant my prayer."

Bad as this is, the present Pope Gregory XVI. seems to have been resolved, that the Breviary should not outdo him in profaneness, for in his Encyclical Letter addressed to the Prelates of the Romish Church, in 1832, shortly after his assumption of the pontifical dignity—in the beginning of this letter, his Holiness observes—"We select for the date of our letter this most joyful day (August 15) on which we celebrate the solemn festival of the most blessed Virgin's triumphant assumption into heaven, *that she, who has been through every great calamity, our Patroness and Protectress, may watch over us, writing to you, and lead our mind by her heavenly influence to those counsels which may prove most salutary to Christ's flock.*" The closing paragraph contains the following sentence:—"But that all may have a successful and happy issue, *let us raise our eyes to the most blessed Virgin Mary, who alone destroys heresies,* WHO IS OUR GREATEST HOPE, YEA, THE ENTIRE GROUND OF OUR HOPE. *May she exert her patronage to draw down an efficacious blessing on our desires, our plans, and our proceedings, in the present straitened condition of the Lord's flock.*"

IS NOT GREGORY XVI. AN IDOLATER?

Surely, enough, and more than enough, has been adduced to prove, that the Church of Rome goes far towards stifling all spiritual worship; that she so taints every offering, that a pure God can scarcely be supposed to accept it, however sincere the offerer may be. Can God be pleased when creatures of the dust, sinners once like ourselves—some of them it is to be feared sinners still—are exalted, almost if not altogether to a level with his own everlasting Son,—whose name is the only name under Heaven given amongst men whereby we must be saved?

Pass we now to another point in the deep controversy between the two Churches; one on which we shall dwell but briefly, as we have in some degree forestalled it. *The views of the Church of England are suited to impart liberty and peace of conscience; those of the Church of Rome to inflict bondage and disquietude of mind.* The doctrines of our Church are fitted to minister peace to the contrite sinner, in-

asmuch as they point him at once to his blessed Redeemer. They exhibit clearly to his fainting eye "the gift of God, which is eternal life through Jesus Christ our Lord." When the trembling jailor asked the Apostle—"What must I do to be saved?"—he straightway received in answer—"Believe on the Lord Jesus Christ, and thou shalt be saved;" and being baptized, immediately he rejoiced with all his house. Believing, he rejoiced. The Church of England, in like manner, bids the penitent believe and rejoice—invites him to hear what comfortable words our Saviour Christ saith to all that truly turn to him, and then invites him to lift up his heart, and to give thanks unto our Lord God. Thus, she teaches him to repose upon the finished work of Christ—a work which can neither be added to, nor detracted from, the "one offering of himself, once offered, whereby he hath perfected for ever them that are sanctified." Here is no false nor shifting foundation, but a foundation which the more we rely upon, the more we shall prove its stability; so that in proportion as the mind is stayed upon it, will it be kept in perfect peace. Hence results the obedience of love, and the obedience of love is the obedience of liberty. Accordingly, in the collect for peace, the service of God is declared to be "perfect freedom;" and in the "Evening Prayer," we ask of God that he would "give unto us that peace which the world cannot give; *that our hearts may be set to obey his commandments.*" *This* is heavenly wisdom. The happier a man is in his religion, the more devoted will he be. We run the way of God's commandments when our hearts are enlarged.

The peace she has founded on grace, she sustains with hope. Around the last hours of her faithful children she casts no brooding shadows, no shivering apprehensions of a dismal Purgatory. No, she still revives them with the name of Jesus, and instructs her pastors to address the languishing believer on this wise:—"The Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is none other name under heaven given to men, in whom, and through whom, thou mayest receive health and salvation, but only the name of our Lord Jesus Christ. Amen." And when she commits the body of the departed saint to the ground, how sweetly confident her language:—"Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls

of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity, we give thee hearty thanks for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world." You see, therefore, that she represents death as the gate of life, and the grave as the garden of immortality. And all this, because the blood of Jesus Christ cleanseth from all sin. These, and these only, are the views fitted to impart "the peace of God which passeth all understanding, and which keeps the heart and mind through Christ Jesus." Well, therefore, may she dismiss the assemblies of her people with that incomparable benediction. But is such the influence of the Church of Rome on the sincerest of her sons? Does she not rather inspire them with "the spirit of bondage again to fear?" Is she not guilty of this by leading them to look to themselves and their own performances for hope rather than simply and singly to the Saviour?—by suspending their safety on the absolution of a priest?—by her will-worship, her enslaving confessional, and her fictions about purgatory? She dismisses not her faithful ones rejoicing to their Father's arms; but bids them tread the gloomy valley with doubtful steps, not knowing what is to receive them—whether the blackness of a temporary hell, or the bright realms of endless light. Alas! with no better assurance, it must be a dismal thing to die! O, praised be God for a Church which points us at once to a hope and an inheritance that fadeth not away!—which whispers to the faithful when dying, of a Shepherd who will be with his sheep in the valley of the shadow of death, and whose rod and staff will comfort them—which calmly but confidently assures them, that to be absent from the body is to be present with the Lord!

Time admonishes us to hasten; we will not delay, therefore, in laying it down as a further position, that *our national Church promotes charity, catholicity, and tolerance; her great antagonist, bigotry, exclusiveness, and intolerance.*

Our Church holds her own views distinctly and decidedly; but, at the same time, she holds them with meekness and moderation. She does not proscribe all who are without her pale; she does not consign to uncovenanted mercies all who will not worship with her nor adopt her forms. She says in the Nineteenth Article, touching the Church:—

"The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordi-

nance in all those things that of necessity are requisite to the same."

This article is couched, you must perceive, in truly Catholic language. It does not affirm that the branch of Christ's Church in England is the only true branch in the world, and that all beside are apostate, but it recognises every body of faithful men where the pure word of God is preached and the Sacraments are duly ministered as a component part of the universal Church. Our Church embraces in her sisterly arms all who love our Lord Jesus Christ in sincerity and hold the Catholic faith pure and undefiled. She does not exclude from her charity and prayers those who exclude themselves from her pale; no, not even those who anathematise and persecute her. How fervent the charity she breathes on the day when our Redeemer died interceding for his murderers! Mark how she has caught his spirit in this pathetic prayer:—"O merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live: have mercy upon all Jews, Turks, Infidels, and Heretics, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen."—Is not this the balmy breath of love? Here is no bitterness against heretics; no desire that they should be extirpated; but rather that they should be made partakers of the divine mercies and gathered into the fold of peace. In the same spirit she respects the right of private judgment, encouraging men to search the Scriptures for themselves, and authorising them to test her articles and formularies by that only unerring standard. It were difficult to conceive of anything more temperate, guarded, and precise, than her Twentieth Article, "of the Authority of the Church." Let it have your careful attention:—

"The Church hath power to decree rites or ceremonies, and authority in controversies of faith: and yet it is not lawful for the Church to ordain anything that is contrary to God's Word written, neither may it so expound one place of Scripture that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet as it ought not to decree anything against the same, so, besides the same, ought it not to enforce anything to be believed for necessity of salvation."

Even of her merciless and implacable antagonist who so long cruelly oppressed her, and who still treats her with unsparing scorn and malignity, with how much moderation and forbearance does our Church speak in her Nineteenth Article!—

"As the Church of Jerusalem, Alexandria, and Antioch have erred; so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith."

How far removed the tone of these Articles from arrogance, arbitrariness, or intolerance! How free from any tendency to make the Church have "dominion over our faith," whilst she is "a helper of our joy!" How cautiously and scrupulously is the supremacy of Holy Scripture protected! And as for those who conscientiously, as they imagine, desert or have deserted her bosom, however she may deplore their error and deprecate their schisms, she presumes not to pronounce them, simply on account of their desertion, fallen from grace. Take her then altogether, and we may challenge the earth to show any Church, possessed of her power, that ever, in principle or in practice, outdid her in moderation and charity.

We lament to say that, on the other hand, we must charge the Church of Rome with cherishing bigotry, exclusiveness, and intolerance. She does so, by arrogating to herself the title of "mother and mistress of all Churches." In the Creed of Pope Pius, this overbearing and tyrannical title is broadly avouched. But whence did she derive the right to domineer over other Churches, some of them older than herself? Who ever gave her authority to force her yoke upon the necks of her free-born and co-equal sisters in the household of faith? This usurpation of the Church of Rome—not content with the fellowship of a sister but grasping at the domination of an arbitrary queen—involves the very essence of exclusiveness and intolerance. As a corrollary to this assumption, she claims lordship over the whole Church for a human head, one who pretends to sit on the throne of Jesus Christ upon earth, as his vicar and vicegerent—a poor, fallible, sinful mortal! Sinful!—many of the Popes have been the foulest monsters that ever disgraced human nature. Our own Homilies, which do not deal in the silken words of modern liberalism, denounce the atrocities of some of them in the following burst of indignant eloquence:—

"As the lion is known by his claws, so let us learn to know

these men by their deeds. What shall we say of him that made the noble king Dandalus to be tied by the neck with a chain, and to lie flat down before his table, there to gnaw bones like a dog? *Sabel. Ennead.* 9. *lib.* 7. Shall we think that he had God's holy spirit within him, and not rather the spirit of the devil? Such a tyrant was Pope Clement the Sixth. What shall we say of him that proudly and contemptuously trod Frederick the Emperor under his feet, applying that verse of the Psalm unto himself, *Thou shalt go upon the lion and the adder, the young lion and the dragon thou shalt tread under thy feet?* (Psalm 91.) Shall we say that he had God's holy spirit within him, and not rather the spirit of the devil? Such a tyrant was Pope Alexander the Third. What shall we say of him that armed and animated the son against the father, causing him to be taken, and to be cruelly famished to death, contrary to the law both of God and also of nature? Shall we say that he had God's holy spirit within him, and not rather the spirit of the devil? Such a tyrant was Pope Paschal the Second. What shall we say of him that came into his Popedom like a fox, that reigned like a lion, and died like a dog? Shall we say that he had God's holy spirit within him, and not rather the spirit of the devil? Such a tyrant was Pope Boniface the Eighth. What shall we say of him that made Henry the Emperor, with his wife and young child, to stand at the gates of the city, in the rough winter, bare-footed and bare-legged, only clothed in linsey-wolsey, eating nothing from morning to night, and that for the space of three days? Shall we say that he had God's holy spirit within him, and not rather the spirit of the devil? Such a tyrant was Pope Hildebrand, most worthy to be called a firebrand, if we shall term him as he hath best deserved. Many other examples might here be alleged, as of Pope Joan the harlot, that was delivered of a child in the high street, going solemnly in procession; of Pope Julius the Second, that wilfully cast St. Peter's keys into the river Tiberis; of Pope Urban the Fifth, that caused five Cardinals to be put in sacks and cruelly drowned; of Pope Sergius the Third, that persecuted the dead body of Formosus his predecessor, when it had been buried eight years; of Pope John the Fourteenth of that name, who, having his enemy delivered into his hands, caused him first to be stripped stark naked, his beard to be shaven, and to be hanged a whole day by the hair, then to be set upon an ass with his face backwards toward the tail, to be carried round about the city in despite, to be miserably

beaten with rods, last of all, to be thrust out of his country, and to be banished for ever." (23.)

And such were some of the pontiffs which the Church of Rome set up as universal lords over God's heritage, to whom the whole Christian world should do homage, whose feet they were to kiss, and who at their installation, were elevated upon the very altar—"as God sitting in the temple of God, shewing themselves to be God!" Was there ever ranker impiety, or grosser usurpation? What right has the Bishop of Rome to arrogate supremacy over the Church of this nation—a Church almost if not altogether as ancient as his own? What right has he to challenge sovereignty over the free-born monarch of these realms, who holds her sceptre solely from the King of Kings? Against such outrageous arrogance we have protested and must protest, to our latest breath.

In exact keeping with her insufferable usurpation is her stern exclusiveness, insomuch that she denies the possibility of salvation out of her own pale. In proof of this, we appeal to the ratification of the Creed of Pope Pius, where, of all the unscriptural dogmas which that summary of pernicious innovations contains, she avers "this true Catholic faith, out of which none can be saved." Thus she cuts off from mercy the Greek, the Abysinian, the Syrian, and all Protestant Churches: without hesitation and without reserve, she consigns them to eternal damnation. Nor pausing here, consistently with these principles, she would extirpate those whom she cannot convert. The evidence in support of so heavy a charge ought to be, and is, explicit. It may be thus concisely stated. In rehearsing the Creed of Pope Pius, the Romanist avouches General Councils, and especially the Council of Trent, in the following manner:—

"I also profess and undoubtedly receive all other things delivered, defined, and declared by the sacred Canons and General Councils, and particularly by the holy Council of Trent, and likewise I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, rejected, and anathematized by the Church."

Now, amongst the General Councils specified and indorsed by the Council of Trent is the fourth Council of Lateran, and in the third Canon of this Council, so irrefragably rivetted upon Popery, we find it thus enacted:—

"Secular powers of all ranks and degrees are to be warned, induced, and, if necessary, compelled, by ecclesiastical censures, as they desire to be accounted faithful, publicly to

swear that they will exert themselves to the utmost, in defence of the faith, *and extirpate all heretics, denounced by the Church, who shall be found in their territories.* And whenever any person shall assume government, whether it be spiritual or temporal, he shall be bound to swear to abide by this decree."

Such are the tender mercies of Romanism! Such her infallible laws! And until she shall have renounced infallibility, and as authoritatively and solemnly repealed, as she enacted and promulgated, her sanguinary decrees, she cannot evade the charge, that she still authorises and maintains the principle of persecution—that principle which generated and sanctioned the fearful massacre of St. Bartholomew's day; which generated and sanctioned the gunpowder treason; which generated and sanctioned the horrible butcheries during the rebellion in Ireland; which generated and sanctioned the murder of Henry the Third of France, the murder of sundry other monarchs, the fires of Smithfield, and the atrocities of the Inquisition—the principle which has so recently generated and sanctioned the expatriation of the Tyrolese Protestants from their native vallies; which has generated and sanctioned the resuscitation of the infernal order of Jesuits, a pest which the earth had shaken from her lap; which has generated and sanctioned the ceaseless feuds, the multiplied assassinations, and the immitigable intolerance which convulse unhappy Ireland.

Brethren, the tiger may slumber but he is a tiger still! The camelion may vary her tints with every variation of light and shadow that falls upon her, yet the native colour, the shape, the habits, and the nature of the animal are all unchanged. Rome may lack the opportunity but she lacks not the disposition to persecute. Let the sad change of opinion respecting her, which has already so deeply betrayed us, concede to Popery her ancient ascendancy, and the fires of Smithfield will blaze anew, the dark dungeons of the Inquisition will again gape for their victims, and fatally and fearfully will the mother of abominations evince her infallibility by again becoming "drunken with the blood of the Saints." I speak advisedly, the words of truth and soberness. Will it then be retorted upon us that our own Church, in more barbarous times, persecuted in Scotland, and in other parts? To a certain extent we frankly admit the charge. But in extenuation we submit, that much which is represented as persecution was simply the execution of justice by the civil

power, for offences committed against the state under the guise of religion; that much more was the result of wild and lawless times, nor can be fairly fastened on any save the perpetrators, and that wherever real persecution can be proved to have taken place, it was not, at all events, the deed of the Church herself, but of some of her intolerant children, inasmuch as they did it in the face of, and not in obedience to, her authorised principles. Long ago has she laid aside (if ever she adopted) the practice, as, assuredly, she never embraced the principle, of persecution; to her the accursed thing was exotic not indigenous, an excrescence not a limb. Meanwhile, the Church of Rome retains the principle with unabated rigour, and therefore we are warranted in holding that she keeps it, as it has been well observed, like the sword of Goliath, sheathed in its scabbard, indeed, hung up in the temple—but ready to be drawn forth whenever occasion may serve.

We now advance to the last point of difference between the Churches which time will allow us to adduce—the point of all others which we conceive to be the most vital in this great controversy; that which transcendently stamps the Church of England with the impress of fidelity and the Church of Rome with the brand of apostacy. *The one glorifies the Redeemer, the other obscures his glory.* Our national Church glorifies Christ *in his prophetic character;* for she receives his laws as the only standard of right, and his promises as the only foundation of comfort. She neither adds to, nor diminishes from, the finished record. As the pillar and ground of the truth committed to her trust, she keeps the treasury with all the jealousy of love, preserving it unstained in its simplicity and purity. To her Saviour also, she looks as the great living judge and teacher of his people; instructing her ministers to lift up their eyes to him alone for the good success of their ministrations:—"O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare the way before thee; grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen." In like manner, she exalts Christ *as a King.* She acknowledges him, and him only, to be Lord of all. True, she recognises the monarch of the

land as, under God, the highest authority in *ecclesiastical* no less than in *civil* affairs; but she does not recognise him as having any *spiritual* authority over her bishops, priests, and deacons, or over the special ordinances of religion; she simply recognises him as entitled to the undivided allegiance of all his subjects, clerical as well as laical, and to supreme control over all the institutions of the realm; but she knows no spiritual head save one, Jesus Christ, the great Shepherd and Bishop of souls; she places all her crowns on his brows; she allows no vicar, no vicegerent, to share his diadem or usurp his throne. Nor does she less effectually uphold his regal power by maintaining the integrity of his commands. She neither invalidates them by subtle distinctions nor encumbers them with superstitious additions. She does not make the law of God of none effect by her traditions. She does not enfeeble its sanctions by fond notions of priestly pardons nor by dreams of temporary punishment. No, throughout her constitution, her formularies, and her confessions of faith, one spirit glows, one language sounds—"Thou art the King of glory, O Christ."

As Priest, no less than as Prophet and King, our Church exalts her Lord. Nobly does she assert the fulness and the finality of his sacrifice. In her Thirty-first Article, "Of the one oblation of Christ finished upon the Cross," she declares —"The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for them, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits." In full accordance with these views, she maintains uncompromisingly, as we have abundantly proved, that through the atonement and righteousness of Jesus Christ, and through these alone, every believer is accounted righteous before God. She further honours the Lord in his priesthood by honouring his Sacraments. She has not presumed to degrade them by associating with them others of her own vain invention. She does not adulterate the one Sacrament by adding to the simple element appointed to betoken the washing of the Holy Ghost; nor does she mutilate, nor mystify the other—mutilate it, by withholding the Cup from the laity, which innovation she thus condemns—"the Cup of the Lord is not to be denied to the lay people: for both the parts of the Lord's Sacrament, by

Christ's ordinance and commandment, ought to be ministered to all Christian men alike"—mystify it, by the monstrous dogma of Transubstantiation which she thus repudiates :—

"Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions."

She never speaks, however some of her sons may have ventured to speak, of her ministers as "intrusted with the awful and mysterious privilege of making the body and blood of Christ." (24.) From such language she utterly recoils, as well as from the natural consequence of this error—the idolatrous worship of the Host, which she thus rejects :—

"The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped."

Whilst guarding so zealously the glory of Christ's sacrifice, she no less zealously guards the perfection of his intercession. She associates with him, as has been amply shown, no subsidiary mediators ; she dishonours not his sympathy by leading us to imagine that we must engage subordinate advocates to entreat his advocacy on our behalf. No, brethren, Christ in the Church of England stands forth *alone* in his majesty and *alone* in his mercy—the sun of the system— "all and in all."

But we grieve to be compelled to assert, that by the Church of Rome Christ is dishonoured and eclipsed in his glory. *As a prophet* he is disparaged, for his word as we have seen is corrupted; his lively oracles are muffled; the Church interposes between them and the people; they are represented as unauthenticated without her indorsement, incomplete without her supplements, and unintelligible without her interpretation. Is not this to put discredit on the Great Apostle of our profession, the Messenger of the everlasting covenant? *As a priest,* Christ is still more deeply dishonoured by Popery—dishonoured, in the first place, by the doctrine of Transubstantiation, which is thus broadly stated in the Creed of Pope Pius :—

"I profess likewise, that in the Mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead: and that in the most holy sacrifice of the Eucharist *there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ ;* and that there is made a conversion of the whole substance of the bread into the body, and of the wine into the blood, which conversion the Catholic Church calls Transubstantiation."

How utterly degrading to the majesty of the Lord! How destructive of his Sacrament! How subversive of his atonement! What a monstrous thought, that man should make and feed upon his God!

Yet this is scarcely the worst abuse, for in the next place she maintains that in the Mass, "a true, proper, and propitiatory sacrifice is offered up to God, for the living and the dead." Let us hear her more fully on this awful error. In the Council of Trent it is defined as follows:—

"And since the same Christ who once offered himself by his blood on the altar of the cross, is contained in this divine sacrifice which is celebrated in the Mass, and offered without blood, the holy Council teaches that this sacrifice is truly propitiatory, and made by Christ himself; so that, if we approach God contrite and penitent, with a true heart and sincere faith, with fear and reverence, we obtain mercy and find grace in seasonable aid. (Heb. iv. 16.) For assuredly God is appeased by this oblation, bestows grace and the gift of repentance, and forgives all crimes and sins how great soever; for the sacrifice which is now offered by the ministry of the priests is one and the same as that which Christ then offered on the cross, only the mode of offering is different, and the fruits of that bloody oblation are plentifully enjoyed by means of that unbloody one; so untrue is it that the latter derogates from the glory of the former. Wherefore it is properly offered, according to apostolic tradition, not only for the sins, punishments, satisfactions, and other necessities of living believers; but also for the dead in Christ, who are not yet thoroughly purified." (25.)

And in the subsequent Canons it is decreed on this wise:—

"Whoever shall affirm, that a true and proper sacrifice is not offered to God in the Mass, or that the offering is nothing else than giving Christ to us to eat: let him be accursed."

"Whoever shall affirm, that by these words, 'Do this for a commemoration of me,' Christ did not appoint his Apostles priests, or did not ordain that they and other priests should offer his body and blood: let him be accursed."

"Whoever shall affirm that the sacrifice of the Mass is only a service of praise and thanksgiving, or a bare commemoration of the sacrifice made on the cross, and not a propitiatory offering, or that it only benefits him who receives it, and ought not to be offered for the living and the dead, for sins, punishments, satisfactions, and other necessities: let him be accursed."

"Whoever shall affirm, that the most holy sacrifice of Christ made on the cross, is blasphemed by the sacrifice of the Mass, or that the latter derogates from the glory of the former: let him be accursed." (26.)

Tremendous heresy! The Lamb of God is represented as offered *over and over again*—offered ten thousand times a day as a propitiation for sin. Is not this in the very face of the Epistle to the Hebrews? Is it not to depreciate and discredit the one offering once made upon the cross? Does it not exalt the priest into the office of the Great Mediator, and does it not strip redemption of its awful and incomprehensible magnificence and grandeur? Is then our Church too severe in denouncing these delusions as "blasphemous fables and dangerous deceits?" The time would fail us to remind you how Popery yet further degrades the priesthood of Jesus, by worshipping the consecrated wafer as her Immanuel, by associating her self-instituted sacraments with his, by blending human desert with his infinite merit in the justification of man, by supplementing his satisfaction with the fires of Purgatory, and lastly, by interposing poor, sinful, mortal priests between him and the people; inasmuch as they must confess to a priest if they would be absolved; the priest must absolve them if they would be pardoned; the priest must sacrifice for them if they are to have atonement; the priest must anoint them if from the bed of death they are to wing their flight to heaven. Thus the priest comes as an opaque body between them and the Sun of Righteousness. Need we add, that she does deep dishonour to our merciful High Priest, by her multitudinous mediators? These she clusters like dark clouds around him. She almost shrouds him from the suppliant's eye. He is no longer the simple object of confidence—no longer the sole subject of hope. It were not saying too much to assert, that Popery teaches more prayers to creatures than to the Creator, to the Saints than to the Saviour—it were not affirming more than her own books of devotion would fully sustain. The consequence is, that in the firmament of the Romish Church, Jesus Christ, instead of standing out like the sun alone in his splendour, all lesser lights obscured by his beams, appears rather as the largest luminary amidst a galaxy of stars.

As King, no less than as prophet and priest, he is shorn of the fulness of his glory; his laws are mutilated, his authority is enfeebled, and his throne invaded.

If, then, men and brethren, these things be so; if it has

been proved that the Church of England magnifies, but the Church of Rome degrades, the Holy Scriptures; that the Church of England exalts the grace of God in the justification of man, but the Church of Rome mystifies and mars it; that the Church of England promotes spiritual holiness and upholds the authority of the Divine law, but the Church of Rome impedes the one and invalidates the other; that the Church of England conduces to the spiritual worship of God, but the Church of Rome tends to extinguish it; that the Church of England cherishes liberty and peace of conscience, but the Church of Rome inflicts mental inquietude and bondage; that the Church of England fosters love, catholicity, and tolerance, but the Church of Rome exclusiveness, bigotry, and intolerance; that the Church of England displays the Redeemer in all the brightness of his glory, but the Church of Rome enshrouds him in her mists, lest his effulgence should swallow up the glimmer of the lurid tapers she has lighted—if these things be so, *then how vital the importance of the controversy between the two Churches;—how emphatically may we say of it, in the language of Moses, as affixed to this lecture—"it is not a vain thing for you because it is your life!"* Wide and deep indeed, is the gulph that separates the two communions—so deep and so wide that they can never coalesce, unless Rome consent to fill up the abyss by rolling in the mountain of Popery, and thus converting the chasm into a plain—the plain of Truth—where alone they may meet in amity.

Yet there are those usurping the name of Protestant, who have the ignorance or the impudence, or both together, to tell us that the matters at issue are trifling, and the transition from the one Church to the other very gentle and easy; so that a man may, without any great danger to his soul, put one footstep into the pale of England and plant the other in the pale of Rome. Oh, brethren, of such latitudinarian or Romanised children of our Church we can only say they are her weakness, her blemishes, and her blots. They are strangers to the Gospel; they have no affinity with the men who framed our Articles, much less with the men who sealed those Articles with their blood.

And here let us realize the untold worth of that branch of the Catholic Church which God made so strong for himself in these lands. The Church of England, in her constitution, articles, formularies, and homilies, has been and is the citadel of Protestant truth in the Protestant world. Had she been overthrown, where, speaking after the manner of men, would

have been orthodox Protestantism at this moment? It may be answered, that God could have maintained it. True, but he maintains the cause of truth by a system of means; and need it be asked *what* means in the struggle with Romanism has he specially honoured? We may confidently reply by appealing to the undeniable fact, that it is against our Church the might and the machinations of Popery are concentrated. Well is she aware, that could her proud waves once sweep away that great break-water which checks their fury, they would swiftly overwhelm the embankments of sand in the rear. The bodies of dissidents who connive at or even concur in her attempts would prove in the collision but as bulrushes before the sweep of a deluge. Then, cherish your Church; rally round her; love her; pray for her. Let every true Christian forget minor differences in the common defence of the common fortress against the onsets of the common enemy. Would to God, we were as one man in this warfare; that our dissensions were laid aside, at least, till our palladium were secure! Let us beware lest the ark of God get into the hands of the uncircumcised, whilst we are distracted and divided.

Suffer us to admonish you further, that you beware of *the Popery of Protestantism—or rather of the Popery of human nature!* Are we better than the poor Romanist by nature? In no wise. Our hearts are as deceitful and desperately wicked. Here is the birth-place and the cradle of the monster. *Popery is the corrupt heart's new version of Christianity.* Take heed, therefore, that beneath the mantle of Protestantism you do not hide the errors of Popery. If you are striving to work out a righteousness of your own which is to set aside or intermingle with the righteousness wrought out by God incarnate—if you are struggling to purify yourselves by penances, and fastings, and outward observances, rather than looking for the Spirit of God by his living fire to purge you from the tin and dross of your nature till you be as silver seven times tried in the furnace—if you are confiding in any arm of flesh and building your faith on man, accepting your Creed on mere human authority to the disparagement and neglect of Scripture—if you are resting on the purity of your Church, on the Apostolical succession of her hierarchy, instead of resting upon the great Shepherd and Bishop of souls—if you are going about to be saved without faith, or to be saved by a faith unproductive of works—if, in short, your religion does not humble the sinner and exalt the Saviour, strip the believer of all boasting, and place every crown on the brows

of the Crucified, leading you to count all things but loss so that you may win Christ and be found in His righteousness—*Protestants in name you may be, but in spirit and in heart you are Papists.* Beware, then, of that insidious leaven which works in the hearts of all by nature. Purge it out and keep yourselves pure. Abhor "even the garment spotted with the flesh." Loathe the spirit of Popery, whether it come disguised in the mantle of Protestantism, or revealed in its native and naked deformity.

Take heed, likewise, that you trust not in *mere Protestantism.* Ever remember, Protestantism is not our religion; it is an accident of our religion; *the substance is Christianity.* To protest against error is our imperative duty; to protest against the errors of Rome is our urgent duty at the present juncture. Still the duty is accidental; for were there no errors, there would be no occasion for our protest. Build not therefore on a bare negation. Christianity, the pure, unmutilated, unvitiated truth as it is in Jesus; the summary of that truth as compendiously comprehended in the Articles and Confessions of our Church—*this is the soul of the matter.* Many an ardent Protestant is not a true Christian. Many a one hates Popery *as a civil system,* who does not hate it *as a spiritual system.* Mere Protestantism will not save you. There are Protestants in worse errors than the errors of Rome. The Socinian protests against Popery, yet holds heresies of a far darker and deadlier kind. Do not, then—do not mistake the shadow for the substance and deceive your own souls.

Suffer me, also, *to warn you against personal feeling in this controversy.* Never transfer your detestation from the crime to the criminal. Let your sentiments towards the one and towards the other be distinct, as they are distinct in the mind of your everlasting Father, who so loved this wicked world that he gave his only begotten Son to save it; yet so hated our sin that he spared not his own Son, when that Son stood forth as a substitute for the guilty. "Be ye, therefore, perfect, even as your Father in Heaven is perfect."—perfect in your abhorrence of Popery, and if possible, more perfect in your love of Papists. Dissolve their prejudices by kindness. Be honest yet be tender with them. Above all, pray for them: pray that God would "show to them, being in error the light of his truth, to the intent that they may return into the way of righteousness." Let us not be outdone by our adversaries. A well-meaning, but unhappy apostate from truth, located in your own vicinity, has recently announced to the world that

he has confederated the Romish Churches on the Continent in general intercession for the reduction of England to the papal yoke. Shall *they* be more devout in seeking *our perversion* than *we* in seeking *their conversion?* God forbid. Let the battle between us be fought before the Throne of Grace, and we have no fear about the issue.

Let it be allowed me with all respect and kindness to address my brethren of the Church of Rome, if any such, from whatever motive, are within these walls; and let me say to them, believe not that in advancing such heavy charges against your Church, we have been actuated by spleen, or malice, or bigotry. God forbid! We have been constrained to the controversy by zeal for the divine honour; by ardent love for the truth as it is in Jesus; by a sense of justice towards our own unwary and uninformed Protestants; and by charity and compassion unfeigned towards you, in the devout hope that some amongst you may be lead to distrust your priests and to have recourse to your Bible. All we ask is, that you would prove the two Churches by this sole touchstone of truth and falsehood; and if you find that the Church of Rome is nearer to Scripture than the Church of England, abide in it—live by its rules and die in its bosom. But if you find that the Church of England is nearest to the infallible standard, and that the Church of Rome, *or rather Popery,* wherever else it may be discovered, cannot be discerned in the Bible, then, brethren, come out of her, and be not partakers of her sins, lest ye be made partakers of her plagues. The vengeance of God impends over "the man of sin." Romanism may struggle; she may revive; she may triumph for a little season, but she must be overthrown, and great will be her fall. Escape for your lives. The stupendous fabric is doomed to destruction. Perish not amidst its ruins. God is our witness that we speak not these things in anger but in love. It is not against *you* but against *your errors* we inveigh. And if you are unable to understand how we can expose and denounce your heresies, yet love and compassionate your souls, may God enlighten your hearts to discern! For myself and for my reverend coadjutors who will prosecute the chain of argument thus begun, I may venture to affirm—that we have sincerely supplicated the Spirit of God to vouchsafe to us all meekness of wisdom and boldness of truth, in order that we might on these occasions speak to you the truth, the whole truth, and nothing but the truth, *yet always speak the truth in love.* May the blessing we have supplicated descend richly on our labour of love!

And now, my dear Protestant brethren, once more and briefly, suffer the word of exhortation. Be not deceived. It is not the Church of which you are members, however pure and apostolical she may be, nor the form of worship you enjoy, however spiritual and sublime, nor articles of faith and rules of discipline, however orthodox and excellent, nor the profession of Christianity assumed in baptism and ratified in the Supper of the Lord; no, nor bowing the knee before the public and domestic altar, nor moral worth, nor almsgiving, nor fasting, nor all these together, that will enable you to stand before the eye of God in the last awful day. You must be born again of the Spirit; you must be grafted into Christ; you must have the love of God residing richly in your souls, and the evidence of it beaming brightly in your lives and dispositions. Do not forget that religion is a personal and practical thing. We contend for the truth, because the truth only can sanctify. We contend for the one Mediator and one Sacrifice, because that Mediator and that Sacrifice alone can put sin away and give peace to the troubled conscience; but what will the Sacrifice or the Mediator avail us if we never embrace them? We contend earnestly for the simple worship of God; but what will it profit us if *we* never worship him in spirit and in truth? No matter how pure the visible Church to which we belong, unless we be living members of the Spiritual Church—members of Christ's mystical body—the fulness of him that filleth all in all.

And let me add, stand up for your principles. This is no time for neutrality or compromise. There is much to alarm. The admission of the Romanists into that civil power for which their principles disqualified them under a Protestant dynasty; the unhappy relaxation of opinion and religious feeling consequent on that measure; the neglect of indoctrinating the population into the differences between the two Churches; the alarming progress of infidelity under the guise of liberalism, making common cause with Popery; the amazing revival of energy and effort on the part of Romanism; the concurrence of all these favouring circumstances has imparted new power to the great antagonist of truth; she is making progress—and except we arouse ourselves in the name and strength of God, *she must progress; not so much by reason of her innate might, as by reason of our apathy and cowardice. If our mother Church should ever be consumed our parricidal hands will have formed her funeral pyre.*

What shall we then say to these things? By the memory

of your martyred forefathers; by your privileges and immunities as Protestants; by the ashes of the holy witnesses who sealed the common salvation with their blood; by the Word of God unmutilated and uncontaminated, that most precious heirloom of our country; by your Church's perpetuity and glory; by the civil and religious interests of your children and your children's children who look to you to defend their best birthright; by the honour and glory of your Redeemer, and by the truth and majesty of your God, we conjure you to *stand fast in the liberty wherewith Christ hath made us free, and not to be entangled again in the yoke of bondage;* but to raise anew and raise aloft the banner of the Reformation, writing ineffaceably upon it—peace, peace to the poor oppressed Papist, but NO PEACE WITH POPERY—NO PEACE WITH POPERY!

APPENDIX.

(1.) p. 6.—For my own part I frankly confess my regret that our Church has appointed the Apocrypha ever to be read in our Churches. Let me not be reprehended for this sentiment; we hold not our Church to be infallible or immaculate, although we regard her as the purest and brightest branch of the Church Catholic. It may be worth adding that those of the Clergy who are accustomed to change the Apocryphal for other lessons will find themselves warranted in such exercise of discretion by a prefix to some of the older editions of the Homilies, where they are not only allowed on some occasions to change the first lesson, but are even encouraged to do so.

To the second book of Homilies, which was "set out by the authority of the late Queen Elizabeth," was prefixed "An admonition to all Ministers Ecclesiastical," which contains the following words; "And where it may so chance some one or other chapter of the Old Testament to fall in order to be read upon the Sundays or Holidays, which were better to be changed with some other of the New Testament of more edification, it shall be well done to spend your time to consider well of such chapters before-hand, whereby your prudence and diligence in your office may appear, so that your people may have cause to glorify God for you, and be the readier to embrace your labours, to your better commendation, to the discharge of your consciences and of their own."

This is a literal copy of the Admonition as it is given in a copy of the Homilies which was printed at the Clarendon Press, 1810, for "The Society for promoting Christian Knowledge."

It appears however, that in an edition of the Homilies recently printed for the same Society, some person has inserted a note at the end of the above Preface, to the following effect:—"N. B. The latter part of the foregoing Admonition relating to the change of lessons in certain cases at the discretion of the Minister, is now entirely superseded by the Act of Uniformity—14 Car. ii. Cap. 4. Sec. 2 and 24."—But to this unaccredited note it may be fairly answered, that the said Act did not repeal any part of the Homilies, or of the Preface to the Homilies, but rather confirmed them; for an Act of Parliament cannot repeal any previous law without mentioning it, and Royal Proclamations had the force of laws before the Act of Uniformity.

(2.) p. 7.—Hom. 1. p. 2.

(3.) p. 8.—Hom. 1. p. 1.

(4.) p. 9.—Hom. 1. pt. 2. p. 8.

(5.) p. 10.—Hom. 1. pt. 2. p. 19.

(6.) p. 10.—Conc. Trid. Sess. 4.

(7.) p. 11.—Sess. 4.

(8.) p. 12.—Page 7.

(9.) p. 12.—Note on 2 Tim. iii. 16. Romish authorised Version.

(10.) p. 16.—Sess. 6. cap. 7.

(11.) p. 16.—Ibid.

(12.) p. 16.—Ibid.

(13.) p. 16.—Can. 11.

(14.) p. 17.—Can. 12.

(15.) p. 17.—Can. 24.

(16.) p. 17.—Can. 32.

(17.) p. 19.—2 Hom. p. 57.

(18.) p. 19.—2 Hom. p. 46.

(19.) p. 23.—Townshend's Accusations of History against the Church of Rome, page 130.

(20.) p. 26.—Con. Trid. Last Sess.

(21.) p. 27.—Con. Trid. Last Sess.

(22.) p. 28.—Last Sess.

(23.) p. 35.—2 Book of Homilies, p. 202.

(24.) p. 39.—Alas! that such language should have emanated from Protestant divines, members of our great Protestant university, where sleep the ashes of some of our noblest martyrs. Surely it is little short of blasphemy to speak of the creature "making" the Creator! True, this obnoxious expression has, in a subsequent edition of the tenth number of the "Tracts for the Times," been "stealthily" supplanted by the less exceptionable word "dispensing" —but as this has been done without any ingenuous acknowledgment of error, it is not uncharitable to infer that the alteration has been dictated by expediency rather than by conviction.

(25.) p. 40.—Sess. 22. Cap. 2.

(26.) p. 40.—Sess. 22. Cap. 9, Con. 1, 2, 3, 4.

THE

PERFECTION OF SCRIPTURE

AS A

RULE OF FAITH,

COMPARED WITH THE

CLAIMS OF ORAL TRADITION.

To this edition of the Sermon, a few important documents have been added in the way of Appendix. In the delivery of the Sermon, time forbade their citation; they were then referred to, but are now cited at length, as tending to establish the assertions of the discourse.

LECTURE II.

THE PERFECTION OF SCRIPTURE COMPARED WITH ORAL TRADITION.

BY THE REV. WILLIAM DALTON, M. A.

"ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD, AND IS PROFITABLE FOR DOCTRINE, FOR REPROOF, FOR CORRECTION, FOR INSTRUCTION IN RIGHTEOUSNESS—THAT THE MAN OF GOD MAY BE PERFECT, THROUGHLY FURNISHED UNTO ALL GOOD WORKS."—*2 Tim.* iii. 16, 17.

SUCH is God's description of his own word, as contained in the book of books, and possessed by the Church of the Old and New Testament dispensations. It is the hand-writing of God—the treasury of divine knowledge—the charter of our privileges—the lamp for the Christian pilgrim, and the sword of the Spirit for the good soldiers of Jesus Christ. Had men accepted the boon with thankfulness, and used it with humility and prayer, we should have had no occasion for entering on the painful duty of controversy. It would have been our only aim to drink deeper of this stream of life, and to have invited others to its refreshing waters. But, in a fallen world like ours, this is too much to expect: we are rather led to anticipate the reverse. The great adversary of God and man, who taught our first parents to doubt the word of Jehovah, and thereby effected their fall from God, must needs bear a grudge to that message which comes forth as a remedy to sin's pollution—to rescue us from Satan's bonds. Hence, in all ages, the enemy of our souls has set up some false system of religion, to draw away the minds of men from the truth of God. He has either encouraged the corrupt and debasing principles of idolatry, or he has aimed at nullifying the perfection of the Bible, by mingling with its contents the errors and traditions of men.

In this last point of view, we bring our grave and weighty charges against the Church of Rome. Her great offence, and the source of all her corruption, is *her refusal to admit Holy Scriptures to be a perfect rule of faith and duty, and her exalting oral tradition to the seat of decisive authority.* Had we no other reason for giving our testimony against such dangerous errors, but a jealousy for God's honour, and charity for the souls of men, we should feel bound to lift up our voice of warning; but in the present instance we have been invited, yea, challenged, to defend our doctrines; and we dare not shrink from the painful and responsible task of controverting Romish novelties.

Merciful God and Father, deign to give thy servants wisdom and faithfulness in the defence of thy truth—that they may speak according to thy revealed mind—rebuke with decision and yet with real love to the souls of those that be in error. It is thy cause, O Lord, give light from above to the ambassadors of Christ, establish thy people in the truth, and rescue many from the dangerous errors of a corrupt Church, and to thy name we shall ascribe the glory, through Jesus Christ our only Advocate and Redeemer. Amen.

In entering on a controversy like the present, we are bound to lay down and strictly adhere to one primary rule, viz:—That we refer to *authorized* documents for the doctrines of the respective Churches, and not to the declarations of private individuals. The Church of Rome and the Church of England have both given their formularies and articles of faith. By these are they bound, because set forth with authority. Other Churches, who despise or neglect Creeds, may shift about, or be misapprehended. In the two Churches we compare in this series of Lectures, there is no such ambiguity. The Church of Rome shall be tried by her Councils and authorized Creeds. The Church of England by her Articles and avowed principles. Individual writers may be referred to in the way of defence and explanation, but they have no direct authority. We shall aim to give Rome all the advantage of this principle, and we demand in return that the Anglican Church be allowed to speak in her own way, and not be made to say anything, and everything, by the mouth of weak or treacherous advocates.

Influenced by this fair principle, we have agreed to impugn Romish doctrines, in the order which Pope Pius IV. has marked out. This Pope is well known for his famous bull, in which he sets forth a Creed, containing in a short compass the essence of Romanism. The Creed of Pope Pius IV. is a com-

pound of the ancient Nicene Creed, and of twelve new Articles, which his Holiness was pleased to add thereto, (1.) and these twelve new Articles are a digest of the Canons of the Council of Trent. We must confess that in this matter, the Pope was *above* the Council in wit, if not in authority. The Fathers of Trent blundered and intrigued for eighteen tedious years—that is, from A. D. 1545 to A. D. 1563; and after infinite disputings and manœuvres, they managed to produce one small book, as inconclusive in reasoning and containing as much mangled Scripture as any that exists in the world. Whereas, in the year 1564, Pius IV. issued his Creed—*one short year* after the Council had closed their labours—not attempting to reason—but commanding all men to acknowledge his compact but erroneous Creed. It is singular that his Holiness should not only be *above* one Council, but run counter to another. Nice, in A. D. 325, had put forth that excellent Creed, called the Nicene, which has been duly estimated by the Church in all ages. (2.) The Council of Ephesus, A. D. 438, decreed that it was unlawful to set forth any other Creed than that which was determined by the Holy Fathers at Nice; and that persons so transgressing, if bishops, should be deprived of their episcopal office; if clergy, of their office. (3.) Is not this one fact sufficient to prove that the charge of *novelty* is fairly brought against Rome, and not against us? The Church of England reverences and uses the ancient Creeds without the slightest addition. The Church of Rome not finding in them her dogmas of the Mass, of Purgatory, of Image-worship, and of human merit, is constrained to join twelve new Articles to the ancient Creed to make out her case. Let the children of the Popedom only consent to cut off these novelties of the sixteenth century, and stand with us in the *old paths* of the Apostles' and Nicene Creeds, and behold, the Papacy shall cease to exist in the world!

It may be asked whether the Creed of Pope Pius is a true statement of Roman Catholic doctrines, acknowledged and received by the members of that Church? We reply, that *they* are the first to declare that it has full authority with them, and that it gives a correct view of their doctrine. It is imposed upon all bishops, doctors, and heads of monastic houses—on all clergy, regular and secular—it is part of the form of reconciling a convert to the Church of Rome. (4.) Dr. Milner declares that "it is every where recited and professed in the strict letter." Doctors Doyle and Murray, before a Committee of the House of Lords, declared "that the most approved and

authentic summary of the Roman Catholic Church is found in the decrees of the Council of Trent, and in the profession of Pius IV.," &c.

The subject assigned to me is the *first* of the Twelve Novelties, which immediately follow the Nicene Creed—it is thus expressed:—

"I most firmly admit and embrace Apostolical and Ecclesiastical Traditions and all other constitutions and observances of the same Church."

The Council of Trent more fully explains this part of the Creed by declaring "that the truth of God is contained in the books of Scripture and unwritten Traditions—which Traditions they assert were received by the Apostles from the lips of Christ himself, or dictated to them by the Holy Spirit, and transmitted to all ages by the Church, and hence they should be received with *equal piety and reverence* as the Scriptures themselves." (5.) Such is their declaration on the rule of faith—opposed to which is the sixth Article of the Church of England. "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of faith, or be thought requisite or necessary to salvation," &c. So in the service for the ordination of priests,—the bishop puts this question to the candidate, "Are you persuaded that the Holy Scriptures contain sufficiently *all* doctrine required of necessity for eternal salvation through faith in Jesus Christ?" and the candidate answers, "I am so persuaded." And if any doubt still existed about the Anglican Church's view of the perfection of Scripture, we have only to turn to her admirable Homily, which stands first in order. (6.) Thus between the two Churches there is a marked difference on the vital question, what is the repository of essential truth? Where shall we find the doctrines and commandments of our God? *We* hold that the inspired written Word is a perfect Rule of Faith, "able to make men wise unto salvation through faith which is in Christ Jesus." Whereas the *Church of Rome* holds that the Scriptures are an *imperfect* standard of truth—good as far as they go—but requiring many Articles of faith to be supplied, which, they say, Christ uttered by word of mouth, without causing them to be committed to writing, and which, they contend, have been handed down to us from one age of the Church to another.

It is no matter of surprise that such a question as this should be placed in the *fore-ground* of the controversy, for until we

know what criterion of truth the Lord has appointed—what code of laws Christ has given to his Church, we can never decide the great question, "What is truth?" We shall in fact be like the ship which launches forth on her voyage without a *compass*. She may proceed well for a time and appear to be hastening to her destined port, but she is soon drifted about on the ocean of uncertainty, and at length, her course is attended by perils and disasters. She is driven upon the ledge of rocks or upon the fatal quicksands, and becomes a wreck, at the very moment she is looking forward to enter the haven of rest.

Before we discuss the question now stated, let us ask what is meant by the term *Tradition?* And let us bear in mind in what sense the Church of Rome appeals to it and we reject it. This is most important for the understanding of the whole question. Do we then mean by *Tradition*, merely what is *handed down?* Then the Scriptures themselves may be so designated, as in 1 Cor. xi. 2, "Now I praise you, brethren, that ye remember me in all things and keep the *ordinances* as I delivered them to you," or "keep the *Traditions*," as the marginal reading is, and the rest of the chapter gives these very Traditions. The ancient Fathers gave the same title to the written Word of God, because handed down from one age of the Church to another. (7.)

Or do we mean by *Tradition* an appeal to antiquity on certain questions of fact? True Protestants, so far from despising antiquity, often appeal to its testimony, when kept in its right position—neither admitting, as sound, all that is ancient, nor despising, as useless, the rights and ceremonies of the primitive Church. They are willing to assert, with the 34th Article of the Church of England, "Whosoever through his private judgment, willingly and purposely, doth openly break the *Tradition* and *Ceremonies* of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly," &c.; a plain proof that we despise not Traditions, provided that they be agreeable to God's word, and tend to edification—but here are the just limitations. Traditions not contained in the written word form no part of the rule of faith, as if *essential* to salvation; nor are we bound too straitly by former rites, "for," as the Article asserts, "at all times they have been divers, and may be changed according to the diversities of countries, times, and manners, so that nothing be ordained against God's word."

We are no lovers of novelty. We begin with Christ and his Apostles, and will hearken to nothing which agrees not with "the faith once delivered to the saints." We are thankful to find undoubted evidence, that the very books of Scripture which we receive as canonical were so held by the primitive Church; whilst Rome, in her Trent Council, has outraged all antiquity, by admitting the Apocryphal books as a part of the sacred Canon. (8.) We rejoice in the full evidence that all ages have given to the existence of infant baptism, and to episcopacy, as the divinely instituted and ever-continued form of Church government. (9.) We delight to join in those very forms of prayer, and hymns of praise, wherewith the first Christians approached the throne of grace; and we are anxious to retain those rites and ceremonies which have antiquity stamped upon them, when they are suited to promote the edification of the Church. Thus, by an appeal to the *facts* of ecclesiastical history, the Anglican Church must be acquitted of any love for novelty. She uses Tradition in its proper place, as a *witness* of facts, but not as the infallible source of truth; whereas Rome is unable to stand such a *test*—her Canon of Scripture—her extended Creed—her peculiar doctrines, are the offspring of benighted ages, and cannot be found in the best and palmy day of the visible Church. We protest, then, not against Tradition, in its proper place, as a *witness* to certain facts, or as *one* of the many *helps* which God has given us to reach the meaning of Holy Scripture; but we exclude it from being part of the infallible rule of faith, because, as we shall endeavour to prove, it was not designed by God to occupy so exalted a position.

We are equally decided in stating our views as to the fulness and sufficiency of Scripture; our great desire is, that men should judge of our doctrines, not by the explanation of individuals, friends or enemies, but by the authorized statements of the English Church. We cannot, for example, allow Dr. Milner's explanation of the Protestant Rule of Faith to be correct. He asserts, that the rule of the Church of England "is the written word of God, or the Bible, *according as it is understood by each particular reader or hearer of it.*" (10.) Here you will observe that he mixes up two subjects, with the evident design of confounding them both. Our rule of faith is not, as he asserts, the *Scriptures interpreted by private judgment*—but our rule is, Scripture *alone*, and *nothing else*. Interpretation, private judgment, antiquity, &c., are *distinct* subjects, which should be discussed apart from the original

question, viz., Is Scripture the *only* and *sufficient* rule of faith, or is it incomplete without the aid of *Oral Tradition?*

In discussing this question, I will arrange my subject under two main divisions:—

I. Our reasons for rejecting Oral Tradition as a part of the Rule of Faith.
II. Our reasons for maintaining the perfection and sufficiency of the inspired Scriptures.

And conclude with a word of practical application.

I. (1.) We are opposed to an oral Tradition of doctrines, *because God has no where sanctioned it as a fit rule of faith, in part or in whole.* The Bible begins with the account of God's creation, and opens with a record of the pristine glory and subsequent fall of man; it expounds to us God's dealings with our fallen race, and the manner in which he made one nation the depository of his truth. Now all the nations of the earth had the aid of Tradition, such as it was, and yet, behold they corrupted themselves, and were utterly estranged from God.[1] The Lord, however, left not himself without witnesses. Noah found grace in his sight: he walked with God in the midst of abounding iniquity, and he was sent forth by God as a preacher of righteousness.[2] Did Noah learn his religion from Tradition? Assuredly not, but from clear and decisive revelation; for, in all cases, it is recorded, "God *said* unto Noah," and in no one instance is it mentioned that this holy servant of God built the ark, or took one step, from the traditionary instructions of his ancestors.

From Noah to Abraham was another period of grievous sin and error; here was ample scope for the influence of Tradition, if such it possessed; but every generation became more ignorant and corrupt, until God raised up the righteous Abraham, and promised to him that he should be at once the progenitor of the Messiah, and the father of the faithful. Did Abraham obtain his light from the oral instructions of his forefathers? Assuredly not; but first and last, from the successive revelations of God.[3] And in the case of all the patriarchs, the same assertion holds good. There was a *needs be* for constant revelations from heaven, and no dependance was placed on the changeable aspect of Tradition. This continued until Moses was sent to be their lawgiver: I need scarcely add, that the

[1] Gen. vi. 11, 12. [2] 2 Peter ii. 5. [3] See Gen. xii. xv. xxii.

whole law, moral and ceremonial, was committed to writing. The two tables of permanent duties were written with the finger of God; and even the ceremonial part was not allowed to float on the uncertain tide of Tradition, but was written in full length as the very statute-book of the house of Israel. It was this fact which gave the Jews such a decided advantage over all the other nations: *they* had Tradition, and remained in idolatry—the Jews had the Scripture, and they alone retained amongst them the knowledge of the Most High God. "What advantage then hath the Jew (asks the apostle)? Much every way; *chiefly*, because that unto them were committed the *oracles* of God."[1]

The favoured nation, however, was not satisfied with the pure word of life. They sought out many inventions, and tried to cover over their sins and errors, by adding to the pure word of God. Hence in our Saviour's time, we find them clinging to the Traditions of their fathers, and rejecting the commandments of God; which accounts for our Lord's solemn rebuke, "But in vain do they worship me, teaching for doctrines the commandments of men."[2] This was his uniform language: in no instance does he approve of Tradition, as the standard of truth; but universally traced up their sins and errors to the introduction of this false test.—"Full well ye reject the commandment of God, that ye may keep your own Tradition; *making the Word of God of none effect through your Tradition, which ye have delivered.*"[3]

Contrast with this the Saviour's constant appeal to the Divine Scriptures. On all occasions, he directs the people to these treasures of wisdom and knowledge. When he was asked the question, "Master, what shall I do to inherit eternal life," he said unto the inquirer, "What is *written* in the law? How *readest* thou?"[4] When the infidel Sadducees cavilled about the resurrection, he said, "Ye do err, not knowing the Scriptures nor the power of God." "But, as touching the resurrection of the dead, have ye *not read*," &c.[5] And even when assailed by the prince of darkness in the wilderness, he used no weapon but the sword of the Spirit. He overcame Satan not by the Traditions of the elders, but by that irresistible appeal, "It is written"—"it is written."[6]

If then we find our Lord Jesus Christ universally condemning the Pharisees for adducing Tradition as a test of truth, and

[1] Rom. iii. 1, 2. [2] Matt. xv. 9. [3] Mark vii. 13.
[4] Luke x. 25, 26. [5] Matt. xxii. 29. [6] Matt. iv. 4, 7, 10.

without one exception making his own appeal to the written word of God, are we not bound to follow his example? and are we not justified in saying, that God has not sanctioned oral Tradition in any degree whatever as the rule of direction for his Church?

In the same way I might go through the Acts of the Apostles, and the inspired Epistles; and I might prove from innumerable examples that the Apostles of Christ followed the same mode of instruction, and made their continued appeal to the written word of God, to the total omission or condemnation of unwritten Traditions.[1] But I need not occupy your time with citations; for whilst the Protestant can bring forward repeated proofs of this Apostolic mode of teaching the truth, the Romanist is only able to cite one text that *seems* to have the shadow of weight. We shall briefly notice this one proof.

"Therefore, brethren, stand fast and hold the *Traditions* which ye have been taught, whether by word or our epistle."[2] From this verse, it is argued, that there are two appointed modes of teaching the truth—by *word* and by *epistle*. Some portion of revelation, they infer, has been handed down to men in the Bible, and some in the *unwritten* Traditions of the Apostles; this is the Roman Catholic view in opposition to the Protestant, who holds that Scripture is the exclusive, infallible record of divine truth. Let us, however, remember what was said in the outset of this discourse on the term *Tradition*—that it is a very comprehensive word—that it cannot be confined to certain principles received by oral communication from a previous age, but may be taken for *anything delivered* by one to another. This text is a proof of the correctness of our assertion—for *Traditions* here cannot refer to Christian doctrines transmitted verbally by the *former* generations, but to the great truths which the Apostle Paul and his fellow-labourers taught the Thessalonians. We admit that the Apostles taught both by their *preaching* and *writings*, and that both were equally inspired; whilst they *lived*, their *voice* of instruction was equally weighty with their pen. But the case was soon altered; in the prospect of their removal they left us an inspired record to direct us, which has all the weight of their personal ministry. We have the *Traditions* of their epistle—their full and glorious declarations of God's free grace—their heart-stirring exhortations to holiness—their

[1] See Acts ii. 16, 21; xiii. 33, 40; xvii. 2, 3. Col. ii. 20, 22. [2] 2 Thess. ii. 15.

minute directions on relative duties. Can the Church of Rome produce *one single sentence* which fell from the lips of Christ or his Apostles, not found in the New Testament record? They have often been invited to undertake the task—to give us one sermon, or even one saying of the Son of God, which has come down to us in all its purity through the medium of oral Tradition. They shrink from the task, because they know full well they cannot accomplish it. A plain proof that they lay claim to what they have not, and that oral Tradition is a mere *convenient* name to cover over the enormous heap of rubbish with which their Church is encumbered. After all, the text in question only teaches that men received the Apostle's doctrines or traditions, either by oral teaching or by his inspired epistles—a fact which proves, not that *different things* were taught by these two methods, but that there were *two ways* of communicating the *same truths*.

(2.) *Tradition is a varying and indefinite guide.* This appears from the consideration of its nature and the fallibility of man. The voice of mankind seems unanimous on this point, seeing that they are so unwilling to trust anything really important to the uncertain medium of verbal communication. Whether we enter into the social circle, or take part in the ambassage of courts, all fear the varying character of report and act on the truth, *Litera Scripta manet* (the written document remains). I need only remind you of this in every day's experience—how large the rumour becomes as it passes from mouth to mouth, how the smallest thing is magnified into a matter of immense weight, so that when we trace it back to its simple origin, we are astonished at the prolific mind and tongue of man. Is it likely that God would intrust the pearl of truth to the fallible memory of man? Would he commit his revelation of love and wisdom to the lying lips of his fallen creatures?

Our opponents feel these questions to be rather difficult, and hence they invent another prop. The Church, they say, is *infallible*, and, therefore, she preserves the goodly deposit. It is not my business to show the arrogance of the Roman Church in calling herself *the* Church of Christ, to the exclusion of all others. Nor is it my duty to depict the madness of any Church which lays hold on the seat of God's infallibility. This duty devolves on those who follow me. (11.) But again, we put Rome to the proof. Christ remained forty days on earth after his resurrection. Where are his conversations and discourses during that time, save those we

have in the Bible? Not a sentence, not a letter preserved. Oh, infallible mother! is it thus that you feed your children? You declare that to your keeping has been committed the heavenly manna, and yet when they demand a single crumb, you declare that it has been all lost or stolen, and that it is too sacred to expose it to the profane trial of a search-warrant!

Cardinal Bellarmine meets the difficulty in another way: "Although," he says, "these Traditions are not written in the Scriptures, they are written nevertheless in the monuments of the ancients and in ecclesiastical books." (12.) So that after all they were obliged to be written for safety's sake! The Apostles were instructed not to write them, but to send them to the generations following as an oral message! But some historians wiser than the Apostles wrote them down, that they might not be lost! Thus the security of Tradition is plainly denied by themselves.

Again, Pope Pius makes it a vastly *indefinite* rule. In the first Article of his Creed, he teaches the members of the Roman Church, to admit *ecclesiastical* Traditions as well as apostolical. Now, these are admitted to be of human origin: they consist of certain ancient customs—Bulls of Popes or Decrees of Councils. These ancient customs may be useful or they may be superstitious, but once adopted by his Church, the Romanist is bound to acknowledge them all as infallible. The Magnum Bullarium, or the collection of Pope's Bulls to Benedict XIV., consists of nineteen folio volumes. The Jesuits, Italians, and all who hold the Pope's infallibility, are bound to hold them as part of their rule of faith, whilst all who believe in the infallibility of General Councils, ought to read, know, and follow the injunctions of the seventeen folio volumes, compiled by Labbæus and Cossartius. If this be not indefinite, I know not what is. The Church, on the anvil of Tradition, may manufacture decrees without end—may hide a deadly weapon under a *Latin cloak*, and then call on the *laity*, learned and unlearned, to hold all "the observances and constitutions of the said Church." (13.)

(3.) *We object to oral Tradition as a rule of faith, because it has led to error whenever it has been adopted.* We do not here argue against the use of what is lawful, from its abuse, for this kind of argument proves nothing. But if Tradition, without plain credentials, has been adopted as a code of direction from time to time, and the result has *uniformly* been the growth and progress of error, we may safely conclude that the

fruit is bad, because the tree is corrupt. Let us, then, briefly appeal to facts.

The Jewish Church, we have remarked, was guilty of the great sin of adding to the word of God, by uniting to it the "Traditions of the elders." Under the influence of these novelties, they fell into the most absurd superstitions and idolatry; yea, they set aside the testimony of the Prophets to the true Messiah, and rejected the Son of God by the help of these vain Traditions; and to this day, as a nation, they continue to reject the convincing evidences of Christianity, by the help of this false guide. Their *Talmud*, we know, consists of the *Mishna* and *Gemara*, the former being the collection of those oral instructions which, they pretend, God gave to Moses on the mount, not in a written form, but orally to Moses, Aaron, Joshua, &c., thence to the Prophets, and so on from age to age. The *Gemara* is the comment on these Traditions, and though this word signifies PERFECTION, it is full of the most puerile legends and absurd tales. It has been universally found, that all Jews who use the Talmud as their guide are sunk in prejudice and superstition beyond description. (14.)

Let us now turn to the *Catholic Church* in her early history. In the first and second centuries she was comparatively sound and pure, unincumbered by the vain superstitions which afterwards crept in. She was steadfast in the doctrine and fellowship of the Apostles. During this period the written Word of God was the only rule of faith. Irenæus, A.D. 140, declares, that the heretics *alone* appealed to Tradition, affirming that persons unacquainted with it could not understand the Scriptures. (15.) And, indeed, of all the Apostolical Fathers, it has been truly remarked, "Take them from their earliest commencement, and I have no hesitation in asserting that written Scripture, and not oral Tradition, will be found to have supplied the whole subject-matter of their doctrinal teaching." (16.)

As the Church advanced in age, the inclination to depend on traditional accounts increased, and, in the same degree, the truth of God was corrupted. Atonement by prayer and fasting was inculcated; the doctrine of justification by Christ was grievously lost sight of; the spiritual worship of the New Testament gave way to empty and unmeaning ceremonies. I pass over the names of Origen, and Tertullian, of whom Delahogue (17.) says, "that though they have *erred in so many points*, yet have been constantly reckoned among the

Fathers;" and I adduce the name of Augustine, who was by far the greatest luminary of his day, and yet we find him so entangled in the superstition of his age, that he speaks of the Eucharistic sacrifice being performed to remove a murrain among cattle, produced by evil demons, and this he mentions with approbation. "He also gravely recounts a miraculous vision sent by the Almighty, for no better purpose than that of discovering the interred bones of Gervasius and Protasius, which, being placed in the Baslica, at Milan, not only cured the blind, but cast out unclean spirits; the devils themselves confessing that they were cast out by the bones of these martyrs." (18.) If Augustine, in the fifth century, could give heed to such idle tales, what must have been the corrupt state of the visible Church generally? We have only to listen to the testimony of Baronius, the famous Roman Catholic annalist, who, writing concerning the period, A. D. 548, says, "Under the pretence of defending the Council of Chalcedon, a great schism arose in the Church of God, Pope Vigilus, being everywhere calumniated, &c. Thus, therefore, to the great hurt of the Catholic Church, there were everywhere contention, strifes, quarrelling, and dissension, the orthodox fighting against each other, and mutually contending, *being divided by an enormous schism, whence the whole of this age was evidently rendered most unhappy.*"

You are not to suppose that we concede that the Fathers even of the fifth and sixth centuries, gave up the Scriptures; for, generally speaking, they would agree with Augustine in saying, "In the things which are openly set forth in the Scriptures, all those things are to be found which *comprise* faith and moral conduct." (19.) But in the sad confusion and darkness that were now setting in, they were not consistent in their views, and hence they vacillated from Tradition to Scripture and from Scripture to Tradition; they fell in with the growing superstition of their ages, and in many cases departed from the pure and simple doctrines of divine grace.

If, then, this be the picture of the visible Church, when leaning to Tradition, what shall we say of that branch of it which has, of all others, built its house upon this shifting sand? The *Roman Church* was one of the first to forsake the Scriptural rule of faith, and to adopt the supposed Traditions of past ages. And no marvel: she was aiming at supremacy —to lord it over all Churches—a position she never could have maintained by using only the word of God. Forged

decretals and Canons must be introduced to prop up her claims. Senseless miracles are now adduced: dead men's bones and stupid relics are thought more of than the Bible itself. Monks and monasteries multiply in every place; unmeaning ceremonies are admitted; the doctrines of the Gospel are darkened by the Galatian heresy; the Sacraments are increased, and the two original ones grievously disfigured. I do not stop to prove these things now, because this is the duty of the witnesses who follow me; but this I would aver, without fear of just contradiction, that if we compare the Roman Church, as described by St. Paul, in his Epistles, and the same Church, as pictured by Trent and the other Romish Councils, we must conclude that there is the same difference between that Church in these two periods, as between the man of health, vigour, and activity, and the man who is tottering to the grave full of malignant diseases and putrefying sores.

Before I pass to the second division of my discourse, I must here notice one great argument of the Romanists for Tradition, on which they lay great stress. They contend that it is unreasonable for us to object to Tradition, when we receive the Scriptures themselves as the word of God, by the help of its testimony. How could we know, they ask, that the books were written at their assigned time, and by the persons from whom they profess to have descended to us? We acknowledge that we receive them from the testimony of former days: the very books of Scripture we possess were cited by various authors from the days of the Apostles unto the present day; and they were admitted into the Canon as inspired documents, when the early Church had duly examined their claims to a divine origin. We have no difficulty in using Tradition in the important office of a *witness*, without allowing it to share in our rule of faith. On the contrary, we hold that an appeal to antiquity is herein most needful and valuable. (20.) Does any one object that we have no right to summon Tradition as a *witness*, without following it as a *guide* in matters of faith. We reply, that all reason and analogy are against such a conclusion. A property of immense value is left by a father to an adopted child; the relatives of the testator are anxious to throw discredit on the will, and to set it aside as a forgery. It is necessary to prove the hand-writing of the testator; this is done by competent persons, whose testimony is clear and decisive, and the heir enters on his property without let or hinderance. What should we think of any one asserting that since these witnesses

had proved the will, the heir was bound to follow their directions in the management of the property, *in addition* to the directions left by the testator? We should regard such reasoning as unworthy of reply; and I must say, that men who cannot distinguish between a *Tradition of testimony* and a *Tradition of doctrine*, must not expect us to lose our time in proving that they are as different as the *contents* of the will are from the *witnesses*, which prove its authenticity.

II. *Our reasons for believing that Holy Scriptures contain all things necessary to salvation.* It is not my intention to dilate so fully on this part of the subject as on the former; not because of the scantiness of matter, for being the statement of truth instead of the refutation of error, it is more rich and full than the preceding part; but because it is unnecessary to prove to Romanists that the Scripture is the only rule, if the claims of Tradition be set aside; for then would they accord with us in appealing only to the inspired written word. And if the proofs already advanced avail not to wean them from the inventions of men, I fear that an exposition of the sufficiency of Scripture will not lead them to choose the better part. It is, nevertheless, our duty to make the attempt, with the earnest petition that God would open their eyes to see the wondrous things of His law. Or if we fail in the effort, those who love their Bible may prize it more and more; and then our labour will not be in vain in the Lord.

(1.) *The Scriptures bear witness to their own perfection, as a rule of faith and duty.* If this can be proved, we conceive the controversy is at an end—for surely it would be the height of presumption to refuse the great Author's description of his own works. If he looked on the earth and its furniture with complacency, and pronounced them to be "very good," can we deny him the right of commending the Scriptures of truth, as an all-sufficient rule? To treat the Bible's testimony in this way, would be to act like the infidel Jews, who objected against the Saviour, "Thou bearest witness of thyself; thy witness is not true." And to this cavil, the Word of God might well reply, "If I bear witness of myself, my witness is true; and the Father himself which hath sent me, hath borne witness of me."[1] So far from not expecting light in the Bible on the important question, whether is it a sufficient rule of faith or not, it is precisely the point on which we might expect the most ample satisfaction; and blessed be God, he hath not kept us in the dark on this momentous question.

[1] John v. 37.

"Now, therefore, hearken, O Israel, unto the statutes, and unto the judgments which I teach you, for to do them. Ye shall *not add* unto the word which I command you, neither shall ye *diminish* ought from it, that ye may keep the commandments of the Lord your God, which I command you."[1] All that God gave Moses for the people was assuredly written, and nothing else was to be added; no commandments of men, no traditionary doctrines. God indeed gave further revelation, from time to time, to the Prophets, and afterwards to the Apostles; but this was only causing the morning dawn to progress towards the meridian splendour, and not the holding up the flickering taper to the light of the sun. Nor can we conceive how the Word of God could be preserved safe from additions, except by a miraculous influence over the *tongue* and *memory* of men, or by committing it to writing. God has not promised us such a miracle; but he has adopted the settled mode of writing, and we are bound to keep to such a safe and permanent rule.

Take again that glorious portion of Scripture, the 119th Psalm, and mark the glowing strain in which the sweet singer of Israel celebrates the praises of God's law:—"Thy testimonies are wonderful; therefore doth my soul keep them." Is the child of God a stranger upon earth, needing guidance in this dreary wilderness, he applies to the word and says, "Thy testimonies also are my delight, and my *counsellors*."[2] Is he a pilgrim to a better land, with a dark road before him, wherein are many pitfalls and precipices—then he lays hold on the promises of God, and exclaims, "Thy word is a *lamp* unto my feet, and a light unto my path."[3] Think you that the Saints of old would have given up the clear and burning light of the written word for the *ignis fatuus* of Tradition? or, dissatisfied with this lamp, did they ever seek to improve it by the addition of oral communications? Had they done so, they would have met with the rebuke of the wise man:—"*Add* thou not unto his word, lest he reprove thee, and thou be found a liar."[4]

If we turn to the Prophets, we discover no traces of appeal to traditionary doctrines; but when false teachers were tempting the people to have recourse to vain superstition, "*to familiar spirits and unto wizards that peep and mutter*," the reply was—"Should not a people seek unto their God?" And how were they to be preserved from error and how were

[1] Deut. iv. 1, 2. [2] Ps. cxix. 24. [3] Ps. cxix. 24, 105. [4] Prov. xxx. 6.

the lying prophets to be discovered? The reply is—"To the law and the testimony; if they speak not according to His word it is because there is no light in them."[1]

I will not again dwell on the Saviour's constant reference to the inspired Scriptures as the only depository of truth, but will only here remark that if we find the great Prophet of his Church and his inspired Apostles, after his ascension directing men of every grade to the written word, to the total omission of any other rule of faith; then are we bound by his perfect example, and we should regard any other plan as a direct violation of God's will. I must not, however, omit a reference to a passage which Romanists adduce to prove the insufficiency of Scripture—"Many other signs truly did Jesus in the presence of his disciples, which *are not written* in this Book."[2] From this they infer many important sayings and doings of the Son of God are left out of the Bible, and that hence much should be expected through the channel of Oral Tradition. If such are our expectations we shall find ourselves grievously disappointed. Take away the Bible and you blot out the whole record of the Saviour's words and doings. Ask Tradition for one event of the Redeemer's life not given in the Scriptures, and it cannot give you a single fact on which you can depend. Let us, however, read the next verse, and the whole passage is the clearest testimony to the fulness of Scripture.—"*But these are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name.*"[3] So that God has made such an ample *compilation* of the Saviour's words and works, in the written word, that we may become fully acquainted with God in Christ, and thus reach the glories of the eternal kingdom. The lamp which thus lights us up to the very door of the celestial city is adequate to our wants, and may well be preferred to those sparks of man's invention, which may bewilder but cannot direct.

My text is equally decisive. The Scriptures are said to emanate from the inspiration of God; they are said "to be profitable for doctrine, for reproof, for correction, for instruction in righteousness." It would seem that many terms are used to enforce what the preceding verse asserts, that the "Scriptures are able to make us *wise unto salvation* through faith which is in Christ Jesus." Surely the record which contains such doctrines to enlighten, such reproofs to chide,

[1] Isaiah viii. 19, 20. [2] John xx. 30. [3] John xx. 31.

and such instructions to direct, may well be called *perfect;* and that book, which is able, with God's blessing, to make us wise unto salvation, may well be regarded as a full source of light, without depending on the fleeting shadow of Romish Traditions. I pass on to the second reason.

(2.) *The Scriptures give us a view of Deity suited to man's condition.* If the book of creation displays "his power and Godhead," and the book of providence, his infinite wisdom, it remains for the book of revelation to display all his glorious attributes at once, in a fulness and harmony nowhere else to be found. "God, who commanded the light to shine out of darkness, hath shined into our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ."[1] If, for example, we select his uncompromising *justice,* where does it appear in such awfully mysterious colours as "in the agony and bloody sweat, the cross and passion," of the adorable Redeemer? If we dwell on the love and mercy of God, where does it shine so bright as in the person and work of Immanuel? You look elsewhere and you observe scattered rays of his glory, mingled with such dark and heavy clouds, that you know not which to expect, the full blaze of the sun, or the bursting of the thunder storm. In the Bible record all is made plain,—the thunderbolt of divine wrath bursts upon *one* instead of *many*; but *that* one *blow* was so great, and fell upon one so glorious, that we are thereby more impressed with God's perfect holiness than when the cities sunk under the rain of fire, or when the fountains of the deep were allowed to break from their inclosures and overwhelm every living thing (save Noah and his favoured band), in one direful ruin. If you would learn what sin is, you must behold the man of sorrows; you must meditate on the Scripture account of Gethsemane and Calvary, where our surety, Jesus, the incarnate *Word,* stooped under the weight of imputed sin. With such a view we can exclaim, "He was wounded for our transgressions," "the Lord hath laid on *Him* the iniquity of us all."

Or do we contemplate the love of God—behold its very brightness in the face of Jesus Christ. True it is that we can never grasp its height or depth; but, standing on the Mount of Calvary, I can see deeper into this vast *mine* of rich mercy than from any other place. I can also reach higher towards the summit of glory, than if I had an Archangel's wings, with-

[1] 2 Cor. iv. 6.

out an interest in a Saviour's love. It requires but a slight knowledge of the Scriptures to perceive the stress which God lays on the love he manifested to sinners in the work of Christ. Every part directs to this bright manifestation—every inspired servant dwells on this glowing theme, winding up with such conclusions as these, "He that spared not his own Son but gave him up for us all, *how shall he not* with him freely give us all things."[1] We may now ask, what has Tradition added to these views of God in Christ Jesus? I answer, not one jot or tittle. It has tried to do so by introducing a veneration for relics. It professes to hand down to us the marvellous effects wrought by dead men's bones—it tells us of parts of the wood of the cross—of the sponge and of the nails —it speaks of preserving the tooth of one saint, and the foot of another, but all these possessions are so stamped with the marvellous—are so evidently the fruits of "pious frauds," that learned men have laughed them to scorn, until they are tempted to regard all sacred things as fabulous, whilst the illiterate have sunk down into the grossest superstition and ignorance. We cleave then to the inspired Scriptures, because they give us such glorious views of the true God in his attributes, character, and dealings.

(3.) *The Scriptures are the appointed instruments of conversion and edification.* To prove this briefly, I have only to turn to the 19th Psalm, where we read such a passage as this, "The law of the Lord is perfect, *converting* the soul; the testimony of the Lord is sure, making wise the simple."[2] Or I turn to the inspired Apostles and find one writing—"Of his own will begat he us *with the word of truth*, that we should be a kind of first fruits of his creatures."[3] And another, "Being born again, not of corruptible seed, but of incorruptible, *by the word of God*, which liveth and abideth for ever."[4] Great is the honour which God has put on his own word; it is his appointed instrument, in the hands of the Spirit, of turning men from darkness to light, and from the power of Satan unto God. The Holy Spirit acts the part of the oculist who aims at removing the defect of vision. It is his skill that effects the cure, but he uses the instrument to reach the seat of disease. So the Spirit is the enlightening power, the author of all spiritual life; but his appointed instrument is the inspired word which he applies to the heart with saving efficacy, and the man sees and feels like a new creature.

[1] Rom. viii. 32. [2] Ps. xix. 7. [3] James i. 18. [4] 1 Pet. i. 23.

The same is equally true in the edification of the Church. Believers are invited to build themselves up in their most holy faith. Having such promises, they are called on "to cleanse themselves from all filthiness of the flesh and the spirit." In their conflict with the enemies of their souls, they must not only take hold of the shield of faith, but wield "the sword of the Spirit, which is the Word of God." In truth, the whole spiritual life is connected with this treasury of divine knowledge—by it we are warned against temptation, comforted in affliction, and quickened in duty. Desert the written word in part or in whole, and the whole family of God will be reduced to starvation. Romish Tradition has no promises of Christ to comfort—no warnings to beget watchfulness. It may, and does give poison to souls, but no real nourishment. It would represent our great Father, as giving a *stone* instead of bread to his hungry children—it sends them away with a noxious serpent, instead of wholesome food. If, then, we find that the Lord has selected the word of inspiration for the great purpose of converting the soul to himself, and afterwards of feeding the implanted life, then have we another reason for holding fast the sufficiency of Scripture. (21.)

But here the Romanist enters his objection. If the Scriptures are thus able to bring men to the knowledge of God and eternal life, why should Christ institute a Church? Why appoint lawful pastors? Why lay a stress on the Sacraments? Yea, they wish to make men think that Protestants have none of those things, and that they make *the Scriptures*—their Church—their Sacrament—their every thing. What some men calling themselves Protestants, may or do say, we know not; but this we assert, that no true member of the Anglican Church—the soundest branch of the Catholic Church—is involved in such confusion. Every thing with God has its place; and if we would be followers of God, as dear children, it must be so with us. In a fold, we do not confound the shepherd with the pasture, nor the fold itself with the sheep it incloses. Neither do we in the kingdom of God. Christ has a goodly flock in this sinful world—he raises up for them the fold of the visible Church—he appoints over them duly ordained Ministers to tend and feed them—he provides for them the green pastures of his word. He leads them to the rivers of comfort in the full supply of the Holy Spirit—he gives them a *pledge* of his love in the Sacraments of his Church. All have their place—all their true position. We value the ministerial office, because God uses it for dispensing

his word—for proclaiming his ambassage of peace—for ministering his Holy Sacraments. But this does not hinder us from holding the Scriptures to be a perfect rule of faith—on the contrary, the Church, the Ministry, the Sacraments, are all connected with the word. Remove this land-mark, and you mix up the Devil's territory with the sacred inclosure of the Son of Man,—you make the ministers of God "like dumb dogs that cannot bark,"—not having a message to proclaim or a warning to utter,—you reduce the Sacraments to a nullity, or multiply them, like Rome by her Traditions, from two into seven, or if you will, into fifty.

(4.) And lastly.—*The Scriptures are most minute on the several relative duties of the Christian.* The ten Commandments are a brief synopsis of these duties, which in other parts of the Bible are merely expanded into greater detail. If, then, the first table gives us our duty to God—and if the second sets before us our duty to our neighbour, according to that masterly summary given in our Catechism, we might well ask what need of any other rule of faith and duty but the inspired word? It is true, all is here given in a condensed form, but the rest of the Bible opens and unfolds these duties in its records of practical Godliness, or in its heart-stirring exhortations scattered up and down its pages. It is true, also, that there are not directions for every minute case that may occur, but there are so many hand-posts of directions, that the traveller who keeps his eye upon them will not turn aside in the space that intervenes from one to another. Great and noble principles are laid down, which may well serve for a direction in the *minute* details of life. The member of the Christian Church is here shewn the *path* of duty, his privileges, and the *relative position* he has in the body. The several grades of society are here instructed how to glorify God. The king on his throne, and the poor man in his cottage, have all rules laid down for their guidance. The family circle are all attended to. Parents and children, husbands and wives, masters and servants, have injunctions adapted to their respective conditions. Wonderful and glorious volume! —that bears in every part of it the reflection of God's glory,—that ascends to the very throne of the Eternal in its setting forth of truth, and fathoms in its grasp of anticipation the very abyss of Eternity,—and yet smooths the pillow of some neglected sufferer, and sits down at the poor man's board to sweeten the bread of toil and sorrow!

But here again objections stand forth to prevent men's implicit confidence in the Bible.—If, asks the Romanist, the Scriptures are so perfect, why do you fly to the aid of Tradition in such subjects as the following,—"the change of the Sabbath, Infant Baptism, and Episcopacy." Is it not true, he inquires, that the members of the Church of England receive these things on the sole authority of Tradition? Our reply is given at once:—What our Article XXVII. says of baptism we say of all the other subjects referred to. "The baptism of young children is in any wise to be retained in the Church as most agreeable with the institution of Christ." In all the cases here mentioned, we contend that the written word gives us *indications* of God's mind quite sufficient to aver that we receive them on the authority of inspiration—a fact which the Church of Rome seems sometimes to allow. Thus, in the Douay Bible, a table of Scripture references is given on various doctrines and duties, and among the rest the baptism of infants is asserted by quoting—"Except a man be born of water and of the spirit, &c."[1] And indeed learned men in the Romish Church not only allow this, but, like Cardinal Bellarmine, quote the very passages and use the very arguments to prove the scriptural origin of infant baptism, and the change of the Sabbath to the first day of the week, that we quote. (*22.*)

It is freely admitted that these things are not so clearly revealed as many others; and here again we admit of an appeal to antiquity or Tradition—it is an *useful commentary*, an *important witness* to the fact, that these things were held in the purest days of the Church, that opposition to them originally flowed from the heretics, and that they have been retained in all ages as the institutions of Christ in accordance with the written word. It may well make a man suspect that he takes a wrong view of Scripture if, in opposition to such a current of testimony, he refuses to bring his child to the font because he thinks infant baptism not scriptural. It might well tend to bring back many a wanderer to the Episcopal Church, if they could but see the united declaration of all ages that Christ had ordained a threefold ministry of bishops, priests, and deacons. And for ourselves, my brethren of the Church of England, we confess our sincere joy to find the voice of antiquity so unanimous on that form of Church government which we maintain. It is to us the strongest evidence that we have taken a right view of the inspired volume.

[1] John iii. 6.

We cherish no proud wish of being *singular*, but rather delight in finding that we are walking in the good *old paths* of saints, martyrs, and fathers. We testify the more loudly against the despotism of Rome and the mischiefs of schism, when we perceive that the ancient Church knew nothing of the Pope's supremacy or the evils of separate Churches. But in all these things we make the Word of God our *text*, and we merely use antiquity as a *commentary* on subjects of controversy, and a fit witness to the facts of the case.

Thus, my brethren, I have endeavoured to set before you our reasons for rejecting Tradition as a part of the rule of faith, and for assigning it the only true position of a witness for truth. And I have sought to shew you that it is not without strong and weighty reasons we hold the fulness and perfection of the inspired Scriptures; it remains for me to close the subject by a direct appeal to the members of the Church of Rome and to those of our own communion.

To my Roman Catholic brethren I would say, remember the direful effects which have followed from your Church having clung to Tradition as a rule of faith. To exalt oral Tradition it was necessary to disparage the beauty and fulness of Scripture. We never find Popes and Councils dwelling on the glories of the Bible; but we do read in the writings of your most celebrated men a continued allusion to the *poverty* and *defects* of the written word! Thus they speak of the Scripture as mere *parchments*, and give us a reason why God did not commit oral Tradition to writing, which shews how they estimate the written oracles of God. The Lord, they say, would not make them too common, and throw the pearls to swine, lest they turn again and rend us. (23.) Thus the pearls of Tradition must be kept from the profane, but the Scriptures of truth may be exposed to evil treatment, and even cast to the dogs and swine! This is the practical effect of departing from the Word of God; it is first neglected and then despised—a sin of which no Church is so guilty as the Roman, with all her high professions of respect for the entire Word of God.

Again, the adoption of oral Tradition has led to the depriving of the Romish laity of the Holy Scriptures. For centuries they had nothing but scraps and bits in the Latin dress of the Missal; and even now, in all Roman Catholic countries, the people are as ignorant of the precious volume as the people of this country are of the Koran. If in England the Romanist may sometimes possess the Scriptures, he may

ascribe it to the lustre of Protestantism, and not to the real wishes of his priest. Experience shows that these false teachers would ever keep from their people the inspired Scriptures, fearing that they might discover the terrible delusions in which they have so long been held.

My friends, break off your chains of bondage; assert your undoubted right of possessing the charter of our salvation. Let nothing prevent your reading the word of our gracious God; use it with earnest prayer for the teaching of the Spirit, you shall then know the truth, and the truth shall set you free.

(2.) To my Protestant brethren, I would briefly sum up what I have to say in these two words, *liberty* and *faithfulness*. "Stand fast in the liberty wherewith Christ has made you free, and be not entangled again in the yoke of bondage." In these days, many would entice you from our scriptural fold. —They would give you human Traditions for divine Scripture,—the inventions of heresy for "the truth as it is in Jesus," listen not to them—avoid them—give them no attention, for they "are not of God." Whatever you may give up in lesser matters, never surrender the inspired, pure, and soul-refreshing Word of God. Be *faithful* to your light,—you have received much, and therefore much is expected from you,—remember your high privileges—be much in prayer for the guidance of the Spirit of truth—live near to the throne of grace—use every appointed ordinance in child-like humility, and above all, place your joy—your motives and your hopes on that *Word*, of which the divine Author has testified,—"it liveth and abideth for ever." *Amen.*

APPENDIX.

(1.) "This Creed was set forth in A. D. 1564, at the close of the Council of Trent, by Pope Pius the IVth, as a brief summary of the doctrines of that Council. The whole must be solemnly professed by all having any cure of souls, as well as by all persons in monasteries, convents, &c., and is to be received in all nations."

The first part recites the Nicene Creed, as set forth in the Book of Common Prayer; and to which the Council of Ephesus forbid any addition by their decree in A. D. 431. The latter part contains the twelve new Articles as here given, first set forth in A. D. 1564. Are we not justified in calling them *novelties—forbidden additions*—and in their entire tenor, *unscriptural inventions* of man? The following translation is taken from a Roman Catholic writer.

1. I most steadfastly admit and embrace Apostolical and Ecclesiastical Traditions and all other observances and constitutions of the same Church.

2. I also admit the Holy Scriptures according to that sense which our holy mother the Church has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures: neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

3. I also profess, that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one: to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony; and that they confer grace; and that of these, Baptism, Confirmation, and Orders, cannot be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of all the aforesaid Sacraments.

4. I embrace and receive all and every one of the things, which have been defined and declared in the holy Council of Trent, concerning original sin and justification.

5. I profess likewise, that in the Mass there is offered to God, a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy Sacrament of the Eucharist, there is truly, really, and substantially, the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ: and, that there is made

a conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood; which conversion the Catholic Church calls Transubstantiation.

6. I also confess, that under either kind alone, Christ is received whole and entire, and a true Sacrament.

7. I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

8. Likewise, that the Saints, reigning together with Christ, are to be honoured and invocated, and that they offer prayers to God for us, and that their relics are to be had in veneration.

9. I most firmly assert, that the Images of Christ, of the Mother of God, ever-virgin, and also of other Saints, may be had and retained, and that due honour and veneration is to be given to them.

10. I also affirm, that the power of Indulgences was left by Christ, in the Church, and that the use of them is most wholesome to Christian people.

11. I acknowledge the Holy Catholic Apostolic Roman Church for the mother and mistress of all Churches: and I promise and swear true obedience to the Bishop of Rome, successor to St. Peter, prince of the Apostles, and vicar of Jesus Christ.

12. I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred Canons and general Councils, and particularly by the holy Council of Trent. And I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized.

The Creed ends with the following remarkable declaration: "This true Catholic faith, *out of which none can be saved*, which I now freely profess and truly hold—I. N.—promise, vow, and swear most constantly to hold and profess the same, whole and entire with God's assistance, to the end of my life."—Amen. So that the Church of Rome not only teaches her members to hold these novelties, but *excludes* from salvation all who will not drink the cup of her idolatry.

(2.) See the form in the Book of Common Prayer, immediately after the Commandments.

(3.) The precise words of the decree are as follows, "The Holy Synod has decreed that it is not lawful for any one to set forth, write or compose any other Creed than that which was decreed by the Holy Fathers of Nice assembled under the guidance of the Holy Ghost—and that if any shall dare to compose any other Creed or adduce or present it to those who are willing to be converted to the knowledge of the truth, either from Judaism, Heathenism, or any heresy whatsoever; such persons, if Bishops, shall be deprived of their episcopate, and if clergy, of their clerical office," &c.—Labbæus and Cossart's edition of the Councils, vol. iii. p. 689.

(4.) See this in the order of Administering the Sacraments, &c. extracted from the Roman ritual. 1831.

(5.) Session IV., Council of Trent.

(6.) I will only cite one or two expressions—referring the reader to the entire Homily, as worthy of close and frequent perusal.—"Unto a Christian man there can be nothing either more necessary or profitable, than the knowledge of Holy Scripture, forasmuch as in it is contained God's true Word, setting forth his glory and also man's duty. And *there is no truth nor doctrine necessary for our justification and everlasting salvation, but that is or may be drawn out of that fountain and well of truth.*"—Again, we read, "Let us diligently search for the well of life in the books of the New and Old Testament, and not run to the *stinking puddles of men's Traditions*, devised by men's imagination for justification and salvation.—For in Holy Scripture is fully contained what we ought to do and what to eschew—what to believe—what to love—and what to look for at God's hands at length."—First part of the Sermon of the knowledge of Holy Scripture.

We may here just remark that though some modern divines of the English Church have attempted to place Tradition on a *level* with the Scripture, by making it *supplemental* thereto, in the office of the rule of faith—they have done so on their own private judgment—in opposition to the clear, marked and decisive voice of their own Church. In so doing, they may have induced men to think more favourable of the *stinking puddles of human Traditions*, but they must not think of inducing us to leave the pure stream of divine truth found in the Oracles of God.

(7.) Thus Cyprian enquires in one of his epistles—"Unde est ista Traditio, utrumne de Dominica et Evangelica auctoritate descendens aut de Apostolorum mandatis atque epistolis veniens? Ea cum facienda esse quæ scripta sunt, Deus testatur et proposuit ad Jesum Nave (Jos .i. 8.) dicens. "Non recedet liber legis hujus ex ore tuo sed meditaberis in ea die ac nocte, ut observes facere omnia quæ scripta sunt in eo." Item Dominus Apostolos suos mittens, mandat baptizari gentes et doceri, ut observent omnia quæcunque ille præcepit. Si ergo aut in Evangelio præcipitur aut in Apostolarum epistolis aut actibus continentur, ut a quacunque hæresi venientes non baptizentur, sed tantum manus illis imponantur in penitentiam; observetur divina hœc et sancta traditio."—Epistola lxxiv ad Pompeium, p. 211.

(8.) See Cozins on the Canon, and Horne's Introduction to the critical study of the Holy Scriptures, vol. i, p. 706.

(9.) Bishop Hall on the Divine Right of Episcopacy.

(10.) Milner's End of Controversy, Letter vi. This is only one example of the many wilful misrepresentations of this work.

(11.) See the Third Sermon in this Course.

(12.) "De verbo Dei non scripto."

(13.) The reference here is to the persecution, inculcated and maintained by the authority of Roman Councils.—I refer especially to the well known decree of the 4th General Council of Lateran, A. D. 1215, Canon iii. Excommunicamus et anathematizamus omnem hæresim extollentum se adversus hanc sanctam, orthodoxam, catholicam fidem, quam superius exposiumus; condemnantes universos hæreses quibus cumque hominibus censeantur, etc.

It is true that Labbæus leaves out the worst part of it, as not being found in the Mazarine Greek and Latin M.S. "Moneantur antem, &c." "Let the secular powers, whatever offices they may hold, be induced and admonished, and if necessary, be compelled by ecclesiastical censure, that as they desire to be accounted faithful, they should for the defence of the faith, publicly set forth an oath that they will, in good faith, according to their ability, strive to exterminate from the lands under their jurisdiction all heretics who shall be denounced by the Church," &c. Many Protestant writers have shewn that this is a mere evasion—especially the Rev. R. Mc.Ghee in his late sifting exposures of the Church of Rome, has proved beyond a doubt, that the whole Canon was appealed to by the highest authorities of that Church and grievously acted upon in the blood-shedding of thousands. It is no wonder that Rome should be ashamed of her sanguinary code and wish to persuade Protestants that these decrees are not genuine—though she leaves them in her Councils—for practical use, whenever a convenient time occurs.

(14.) See M'Caul's Old Paths. An admirable publication by the Jew's Society.

(15.) Adver. Hæres, lib. iii, cap. 11.

(16.) Dr. Shuttleworth on Tradition.

(17.) Late Professor in Maynooth College.

(18.) Augustine's Confessions, lib. ix. 16.

(19.) De Doctrina Christiana, lib. ii, cap. 2; for full testimonies of the Fathers to the perfection of Scripture as a rule of faith; see Tillotson's works, vol. iii, p. 646, folio edit. and Archbishop Usher's answer to a Jesuit, p. 23, 4to.

(20.) I have not thought it necessary here to enter on the subject of internal evidence. I would just remark, that though we appeal to antiquity, to prove the *authenticity* of the books of Scripture, it is chiefly by an examination and knowledge of these books we discover their *inspiration.*

(21.) "We may learn also in these books to know God's will and pleasure, as much as for this present time, is convenient for us to know. And as the great clerk and godly preacher, St. John Chry-

sostom saith, 'whatsoever is required to salvation of man, is fully contained in the Scripture of God.' He that is ignorant may there learn and have knowledge. He that is hard-hearted and an obstinate sinner, shall there find everlasting torments, prepared of God's justice, to make him afraid and to molify or soften him."

"He that is oppressed with misery in this world shall there find relief in the promises of everlasting life, to his great consolation and comfort. He that is wounded by the Devil unto death shall find there medicine whereby he may be restored again unto health; if it shall require to teach any truth, or reprove false doctrine, to rebuke any vice, to commend any virtue, to give good Counsel, to comfort or to exhort, or to do any thing requisite for our salvation, all those things saith St. Chrysostom, we may learn plentifully of the Scripture."

"There is, saith Fulgentius, abundantly enough, both for men to eat, and children to suck. There is whatsoever is meet for all ages, and for all degrees and sorts of men. These books therefore ought to be much in our hands, in our eyes, in our ears, in our mouths, but most of all in our hearts. For the Scripture of God is the heavenly meat of our souls; the hearing and keeping of it maketh us blessed, sanctifieth us, and maketh us holy; it turneth our souls, it is a light lantern to our feet; it is a sure, steadfast, and everlasting instrument of salvation; it giveth wisdom to the humble and lowly hearts, it comforteth, maketh glad, cheereth and cherisheth our conscience; it is a more excellent jewel or treasure than any gold or precious stone, it is more sweet than honey or honey-comb; it is called the *best part* which Mary did choose, for it hath in it everlasting comfort."

A faithful exhortation to the reading and knowledge of Holy Scripture—Homily first.

(22.) Prima sententia—*Nullo modo licet Christianis Sabbatum Judeorum, aut alias ferias Testamenti veteris observare.*—Hæc est contra primum errorem et probatur ex tribus locis Pauli supra citatis. (Rom. 14, Gal. 4, and precipue Col. 2.) Adeo enim aperte Paulus reprehendit observatores Sabbati, ut Ebionitæ proptera Paulum non reciperent, sed apostatam esse dicerent. Bellarmini, de Cultu Sanctorum. Lib. iii. cap. x. Coloniæ, 1620.

(23.) See Salmeron's Works, citante Du Moulin.

(24.) Salmeron gives as examples of unwritten Traditions—the Papal monarchy, with the subordinate degrees—the service of images and the suffrages of the dead—the Mass and manner of sacrificing, that Jesus Christ hath made a sacrifice in bread and wine, and that he made the Chrism. Why these things should not be committed to writing he explains—Hæc literis consignari minime debuerunt ut servetur præceptum Christi "Nolite dare Sanctum Canis." Vol. xiii. part 3, disput. 8, Section 5. What blasphemy is this!—what irreverence to infer that the Scriptures might be given to the swine,

but not these matters of tradition. See more examples of Romish disparagement of Scripture in a learned Treatise on Tradition, by Du Moulin.

When I cited this and other extracts from Salmeron, a priest in his lecture, which professed to be a reply to mine, asserted that I wished to calumniate the Church of Rome by citing from an *obscure* writer. It is highly probable that he and many of his brethren may not have even *seen* Salmeron's works—but this only proves their ignorance. Few writers rank higher among the learned of that Church. But the best answer to this evasion is contained in a hand-bill put out by an astute layman, who had heard the priest's sermon and thus replied to him—"Mr. Fox said it was an 'obscure Catholic writer' of the Church of Rome that Mr. Dalton quoted to show that they did not give the Word of God to the people, 'because it would be giving that which is holy to dogs.' This he pronounced to be 'a vile calumny.' He said the Church of Rome did venerate the Scripture. I would tell Mr. Fox that that writer, however obscure, speaks the sentiments of the Romish Church, and is not so obscure a writer as he is. How long has the Papal Church venerated the Scriptures I should like to know? Need I remind Mr. Fox that, according to the index of prohibited books of the Council of Trent, we find that 'if any one shall have the presumption to read or possess the Bible without a written permission from the bishop or inquisitor, *he shall not receive absolution* until he shall have first delivered up such Bible to the ordinary.' (Reg. 4, Ind. lib.) Need I remind him of the encyclical letter of Pope Leo XII. in which he declares himself to be 'persuaded that if the sacred Scriptures be every where indiscriminately published, more evil will arise thence on account of the rashness of men.' The indignity which has been cast upon the Bible by a Paine, or a Carlisle, is nothing to be compared with the hostility of Popes, Cardinals, Bishops, and Priests. It was the last Pope who filled the chair of Peter who branded translations of the Scriptures into the vulgar tongue as the 'gospel of the devil,' and commanded that the faithful should be turned away from such 'poisoned pastures.' These are a few specimens to show how Papists 'venerate the Word of God.' It is of no use Mr. Fox saying they circulate the Bible in England; for if they did not, Roman Catholics would get it from Protestants. The question is, do they circulate them in Italy, in Spain, in Portugal, where Popery is dominant? The answer is, they do not; and in those countries the Bible is not possessed by the laity."

INFALLIBILITY,

AS

PROFESSED AND PRACTISED BY THE CHURCH OF ROME,

ANTISCRIPTURAL AND UNCATHOLIC.

LECTURE III.

INFALLIBILITY ANTISCRIPTURAL AND UNCATHOLIC.

BY THE REV. J. B. OWEN, M. A.

"THERE ARE POPES AGAINST POPES, COUNCILS AGAINST COUNCILS, SOME FATHERS AGAINST OTHERS, THE SAME FATHERS AGAINST THEMSELVES, A CONSENT OF FATHERS OF ONE AGE, AGAINST A CONSENT OF FATHERS OF ANOTHER AGE, THE CHURCH OF ONE AGE AGAINST THE CHURCH OF ANOTHER AGE."—*Chillingworth, Cap.* 6. *Sec.* 56.

"TO ALL THAT BE IN ROME, BELOVED OF GOD, CALLED TO BE SAINTS: GRACE TO YOU AND PEACE FROM GOD OUR FATHER, AND THE LORD JESUS CHRIST."—*Rom.* i. 7.

THERE are none here, I trust, who would not heartily convert the text into a *prayer*, and earnestly pray that Papal Rome, redeemed from her domestic heresies, might again attain the gracious character of Apostolic Rome, and become "beloved of God, and called to be Saints." I am not here to retaliate those unedifying personalities with which the outset, and progress of this solemn controversy, have been resented on the part of our opponents—the shaft dipped in honey, bears a point more piercing than any dipped in gall—it is not the spirit of Christ's Church, when she is reviled, to revile again—but to "commit herself to Him that judgeth righteously."

We are not here as the enemies of Rome, her enemies are those of her "own household," and on their account, but on her own behalf, we enter a "friendly action" against herself; her own admissions form the Articles of her impeachment. "Take heed what thou doest," the spirit of candour suggests to us, "for this man is a Roman." We freely admit the venerable claim upon our fraternal sympathies, and would

judge her case by God and her peers, (*i. e.*) by the testimony of Revelation and of the Catholic Church. Nevertheless, we refuse her the plea of antiquity, as any claim upon our forbearance towards her errors, because in their respect it is the counterfeit age of the "mouldy bread, and clouted shoes" of the Gibeonites, which deceived the Church into an ungodly compact with unbelief.

It is allotted to me, as a poor advocate on behalf of Christ, to charge upon the Church of Rome, the high crime and misdemeanour of usurping an incommunicable attribute of God, in arrogating to herself the prerogative of Infallibility.

I am not here to oppose the Infallibility of the Church of England to that of the Church of Rome, but to deny the prerogative to either Church, or to any Church, or even to the Catholic Church of Christ.

Nevertheless I would not controvert that mode of *conditional* Infallibility, which in various Scriptures, seems clearly promised to the body of believers, on their obedience to "the Word of faith." The spiritual Church, in the view of the preacher, hath a kind of Infallibility, which would be more accurately described as a *preservation* rather than an immunity from error, which preservative influence, however, is not in her own hands, but in the hands of God. Fallible the pious pastor and lay believer alike may be, but not finally apostate; the renewed man hath, as we apprehend, the Infallibility of unfallen man (*i. e.*) a measure of grace "sufficient to have stood, yet free to fall," but the man born of God falleth not eventually, "for His seed remaineth in him."

The doctrine which we have to deprecate presents a far different aspect to the foregoing.

It is its exact antipodes;—the former is lodged in the hands of God, the latter in the hands of man. The one is spiritual, the other carnal—the one looks to the Godhead, the other to the creature—the one is the text of the author, the other the gloss of an editor—the one exalts and glorifies God, the other abases Him in his arch-attribute to the level of the capacities of man. Alas, this is not the only ground whereon authentic Protestantism is the antithesis to Popery.

Pope Pius IV., the authorised expositor of the Gospel of the Council of Trent, declares, "I admit the sacred Scriptures according to the sense which the Holy Mother Church has held, and does hold, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures; nor will I ever take or interpret them otherwise, than according to the

unanimous consent of the Fathers." Need I observe, that this unanimous consent of the Fathers was never yet discovered upon any one doctrine in the Creed; and further, there does not exist an INFALLIBLE CANON OF THE WORKS OF THE FATHERS THEMSELVES! Messrs. Kirk and Berrington's collection, has been recently shewn to be grievously, not to say, dishonestly mutilated—their "catena patrum" is an ILL-FORGED chain—as Mr. Pope has clearly exhibited in his "Roman misquotation," recently published. If such a Canon of the Fathers did exist, it would be of little practical utility, except to the rich and learned; as no complete edition can be bought for less than 4 or £5000! while a "Christian Knowledge Society Bible" can be had for EIGHTEEN-PENCE! the purchaser then must be a Latin and Greek Scholar (as there are very few translations of the Fathers), or his purchase would be profitless. *But Rome does not, and she never did, bind herself by the Fathers, on the contrary,* Infallibility, as professed and practised by the Church of Rome, appropriates to her communion, a Catholic incapability of error, in matters of faith, upon which hypothesis, she demands an unlimited credence to all her propositions, whether *with, without,* or even in apparent *opposition* to, the sanction of Revelation.

Thus the Jesuits affirm (12th Maxim) "If Christ command one thing, and the Pope another, the Pope is rather to be obeyed than Jesus Christ." The present Pope Gregory XVI. has revived the order of Jesuits, and therefore at this day publicly sanctions their unrepealed opinions. (1.) But if the Jesuits be disallowed, Cardinal Bellarmine shall supply their vacancy. "If the Pope," said he, "could or should so far err, as to command the practice of vice, and to forbid virtuous actions, the Church were bound to believe vices to be good, and virtues to be bad." (2.) We might add similar testimonies from Cardinal Zabarelli, Massonus, and others, but we prefer a reference to a modern writer and a fellow countryman.—Dr. Milner, in his "True Rule of Faith," saith, "The whole business of the Scriptures belongs to the Church, &c., and hence it is impossible that the real sense of Scripture should ever be against her and her doctrine." With such passages before us, we cannot misrepresent the Infallibility of Rome, when we state that she bids the world believe she must be always right, because she herself declares she cannot be wrong. For the support of her theory she appeals indeed to the Bible, but the Bible to support her interpretation appeals to herself, and thus reasoning in a circle, as a matter

of course, she returns to the point in her periphrasis, whence she set out, having traversed an horizon, like Noah's dove, and found no resting place for her doctrine, until she came home again!

Let the argument of the circle, be defended as it may, it can never be reconciled with sound views of justice in the laws of reasoning—that two parties should reciprocate the offices of judgment, that Rome should subpœna Scripture as her witness, and appeal to herself as the judge of the testimony, reducing the whole evidence to *exparté* statement, and consequently procuring a verdict, as monstrous as the method of the trial.

Further, we object to the argument of the circle, upon a higher ground than its logical absurdity—the Word of God is no party to it—Rome has described an orbit without a Scriptural axis, and betrayed herself to be "a wandering star;" the passages of Scripture, which she quotes, as we shall presently shew, do not *prove* Infallibility, and if they did, do not belong to her, and therefore we oppose the doctrine, not because of the inconclusive reasoning of Rome on its behalf, but because we are persuaded there are no better arguments in its favour elsewhere.

I feel a more than common anxiety, to be led into sound Scriptural and ecclesiastical views of the doctrine in question, because if it were indeed the privilege of the Church and a portion of her Covenant, who would not rather contend for it than disparage it? We would be jealous for the prerogatives of the Church of Christ. We would not forget that the Church, the mother of us all, is "the Bride," "the Lamb's wife," and as such is entitled to the wife's portion of her Lord's respect and authority, *subordinate* indeed, "as Sarah obeyed her husband calling him Lord;" yet positive, as we are commanded to "honour the father and mother," in the just proportions of their relative authority.

I can agree with our Romish brethren, in the incalculable value of a tenet, which, if true, should render the Church that really possessed it, as exempt from error, as Revelation itself, nay practically independent of Revelation, nay more, *a kind of Revelation herself*, as the hypothesis of Infallibility involves an equal sanction with the records of inspiration. "It were a very good way," said Bishop Taylor, "if it were a way at all, but this can never end our controversies, because the *greatest* controversies are about the infallible guide itself." (3.)

Surely we have a right to expect, that if such a doctrine were true, it should be revealed in Scripture, beyond the agitation of a reasonable doubt. We should look to find it asserted, and improved in the discourse and polity of primitive Churches, and sufficiently enlarged upon in the writings of our early "Fathers in Christ." We should have observed them in their controversies with the Greek, the Barbarian and the Jew, adopting the language, as they participated in the privilege of the Apostles, and officially challenging the submission of their opponents, upon the lofty and insuperable sanction of the proclamation—"It seemeth good to the Holy Ghost and to us."

Now on none of these grounds, as we conscientiously believe, can Infallibility be supported. The Romish argument may be exhibited in the following syllogism :—

The Church of Christ is infallible;
The Church of Rome is the Church of Christ,
Therefore the Church of Rome is infallible.

If we admitted the major proposition, which we hope to disprove, that the Infallibility which Rome professes were even promised to the Church of Christ, still it is no proof of the Infallibility of the Church of Rome, until she has proved *herself* to be the Church of Christ.

But if, on the other hand, we succeed in proving that the Catholic Church of Christ hath no such privilege as that before us, the argument must then be conclusive, *a majore ad minus*, much less can it be maintained by the Church of Rome.

To open the demonstration fully, we shall enquire of the Old Testament.

1st. *Whether Infallibility was a privilege of the Jewish Church under the Law?*

2ndly. *Whether it was possessed by any particular Church in the New Testament, or even promised to the Catholic Church of Christ?*

3rdly. *Whether any of the Apostolic Fathers, or indeed any Catholic Doctor maintained it, for four hundred years after Christ?*

4thly. *Whether the possession of Infallibility on the part of the Church of Rome, can be argued from the practical results of such a privilege, being found in her Ecclesiastical history?*

These are the points which in the fear of God, and in sincere love for the souls of our brethren, Protestant and Papist alike, we undertake to discourse.

And may the Holy Spirit of truth, who is the God of love, and author of peace, charitably affect our hearts, and solemnize our minds, to observe the tender injunction of Joseph to his brethren, "See that ye fall not out by the way."

We enquire 1st. *Was Infallibility the privilege of the Jewish Church?* We say nothing of the absence of any proof of Infallibility in the Prophets and Fathers of the Patriarchal Church, because our opponents have not referred us to them. But we are at liberty to apply the argument, in passing, to our own view of the question, that, if Infallibility were necessary for the Rule of Faith at any period of the Church of God, it should have been most needful for Patriarchal times, before Revelation had become a Scripture, or the successional ordinance of preaching had been established in the Church.

But to commence with the *Jewish Church.* We find frequent injunctions to the people to consult the priests, but it is "to hear *the Law* at his mouth," as the voice and echo of the law of God. Prophets and priests alike prefaced their proclamations, not with the Papal "thus we decree," but with "thus saith the Lord," and they limited their instructions to the strict tenor of their Revelations, even a Balaam confessing "I cannot go *beyond* the word of the Lord my God, to do less or more," Num. xxii. 18; and that it was an admitted possibility for the Jewish priests and teachers whether individually or collectively to err, appears first, from the injunction which presupposes it in Isaiah viii. 20—"To the Law and to the testimony, if they speak not according to this word, it is because there is no light in them." And, secondly, from the fact of their Catholic Apostacy, not only in schismatic Israel, but also in orthodox Judah, the visible Church in the line of David's succession, as Malachi declares of both:—"Judah hath dealt treacherously, and an abomination is committed in Israel, and in Jerusalem, for Judah hath profaned the holiness of the Lord, which he loved, and hath married the daughter of a strange God, the Lord will cut off the man that doeth this, the master and the scholar out of the tabernacles of Jacob." Bearing in mind this injunction and corresponding fact, we observe that the Church hath no promise of Infallibility throughout the Old Testament—NOT ONE!

The passages commonly cited by our opponents, are—

Is. i. 2.—"Thou shalt be called the city of justice, the

faithful city." We reply:—a city may be just and faithful, and yet not infallible.

Is. lii. 1.—"Through thee shall no more pass, any that is uncircumcised and unclean." We reply:—purity is not Infallibility, and both passages prove as much for impeccability, *(i. e.)* exemption from sin, as for immunity from error; but the See of Rome has not yet declared herself impeccable.

Again, Is. lix. 21.—"My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." A recent controversialist (the Rev. T. Maguire) has deemed this passage so conclusive, notwithstanding the *proof* of its irrelevancy, which stares him in its context, and notwithstanding the frequent refutations which have befallen the place, that he has rested the question upon its single authority for the Old Testament.

I reply, 1st. The passage connected, in the preceding verse, with the coming of the Redeemer to Zion, being a prophecy, proves no Infallibility as *then* enjoyed by the Jewish Church.

2ndly. The terms, "my word shall not depart out of thy mouth, nor out of the mouth of thy seed," &c. intimate a fact, which we hold as firmly as the Romanists; viz., the *perpetuity* of the word and truth of God in the Church, yea and in the world, we know the Lord "hath not left himself without witness," and we believe he never will.

3rdly. I agree with the Romish interpretation, that whatever is promised in the passage, refers to the future glories of the Church of Christ; but as the entire scope of the chapter indicates the period contemplated, to be the ultimate restoration of the Jews to the Church of God—the sense in which St. Paul has *canonically* fixed it in Rom. xi. 26—then I argue, if Infallibility were the subject of prophecy, that Infallibility is contingent upon its fulfilment; the Jews are not yet gathered in, therefore the prophecy is not yet fulfilled, therefore the promise can argue nothing for the present state of the Church; then the passage is beside the question.

If, once more, it be contended that the prophecy was fulfilled in the Church of Christ, at, and after, his first coming, when many Jews believed and joined it, we have then to enquire into the state of the Church, at, and immediately after, Christ's coming, and negative this exposition by the simple facts of the case.

Is it not strange to ask, Was the Jewish Church an infallible communion at the coming of Christ? that Church which "knew not its Lord, nor the day of its visitation,"—that Church which in its deep midnight ignorance of the two-fold nature of the Mediator, and the spiritualities of his kingdom —in the *transmigration of the soul* of religion, into a yoke of carnal ordinances—and in its idolatrous elevation of a mass of Traditions into the holy place of their ancient Scriptures, betrayed an equal misunderstanding of the Song of Moses and the Song of the Lamb? Would Romanists contend for the Infallibility of such a Church? Go to the cruel scene on Calvary, and catch the bloody proofs of Judah's Catholic apostacy, gushing from the pierced hands and feet of her rejected Mediator, and ask pontiff, priest, and people alike, was that a verdict of Infallibility, which escaped the smitten mouth of the Crucified, who commended them to mercy, on the ground of their ignorance,—"Father, forgive them, for they *know not* what they do!"

In the face of the crucifixion, and the testimony of Christ, it is yet contended that the Sanhedrim, or Jewish Council, was infallible, and a Romish writer, Melchior Canus (loc. theol. lib. 5, cap. 6) has the awful effrontery to declare, though "their action was contrary to Christ, yet their sentence was most true and profitable—yea a Divine oracle." A Divine oracle to contradict and crucify Divinity!! If Popery can reconcile Infallibility with the rejection of Christ, who shall wonder at her maintaining it, in the face of more subordinate incongruities? Lord, grant me never to be so infallible! The same general answer applies to the passages cited from Jer. xxxi. ver. 31 to 37—Ezek. xxxvi. 27 and xxxvii. 26—Hosea ii. 19, 20—and Canticle iv. 7.

We have shewn then, that the Jewish Church was not infallible.

2ndly. *Was the privilege possessed by any particular Church in the New Testament, or even promised to the Church of Christ?* The former part of the proposition may be speedily negatived, by shewing that all the Churches mentioned in the New Testament, and the Church of Rome, among the rest, were either charged with error, or specially warned in terms which involved their liability to error.

Thus St. Paul charges the Corinthians—2 Cor. xiii. 5.

> "Examine yourselves whether ye be in the faith."

Of the Galatians—Gal. i. 6.

> "I marvel that ye are so soon removed from him that called you, into the grace of Christ, unto another Gospel."

He warns the Colossians—Col. ii. 8—against the Gnostics and Essenes.

> "Beware lest any man spoil you, through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

He exhorts the Philippians—Phil. ii. 16.

> "Hold forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain."

He reminds the Thessalonians—1 Thess. iii. 5.

> "I sent to know your faith, lest by some means, the tempter have tempted you, and our labour be in vain."

In like manner the seven Churches of Asia, were severally taxed with error or admonished against it, and even the Church of Ephesus, of whose members, St. Paul writes, who "first trusted in Christ, who were sealed with that Holy Spirit of promise," yet in Acts xx. 29, 30, he adds, "of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Was then the Church of the Romans exempted from the calendar? So far from it, as if in prophetic anticipation of their future arrogance, it is to this Church, that the apostacy and judgment of the Jewish Church is referred as a monitory example, Paul declaring in Rom. xi. 22, "Behold therefore, the goodness and severity of God: on them which fell, severity; but towards thee, goodness; *if thou continue in his goodness: otherwise thou also shalt be cut off*;"—*(i. e.)* if thou shouldest err, like Judah, thou shalt be excommunicated like her: but an infallible Church could not err, therefore, the Holy Spirit who spake by Paul, either delivered an unnecessary precept, or He recognised the fallibility of the Church of Rome. Either conclusion is equally fatal to the Papal pretension. All the novelties in doctrine, incapable of proof from Scripture, of which the Church of Rome will be probably convicted in the ensuing series of discourses, will form so many separate and additional arguments against her Infallibility. In the meantime, the dogma is "the stone of stumbling," upon which the whole fabric of her inanities is built,—shake that foundation, and like Dagon before the Ark, the cumbrous structure falls from its high places, scattering its ruins, as trophies at the feet of Truth! We have proved that no particular Church is supposed to be infallible in the New Testament—we proceed to shew that Infallibility is not promised to the Church in her Catholic capacity.

If it *were* promised to the Catholic Church, it would not serve the case of Rome, even if she were a pure branch of the Church of Christ, "why boasteth she against the (other) branches?" Unless she can prove herself to be the Israel of God, "and *all* Israel," in other words, until she can prove a limb of the Church, to be the perfect body—a moiety of a thing to be its whole—a stone of the Rock to be the entire quarry—and one Peter to be all the Apostles, we might decline further controversy with her, and charge her to abandon Infallibility, or *unchurch* the World. She has chosen the latter alternative—the bronzed thunderbolts of the Pantheon Jove, she has literally forged into the judicial keys of St. Peter, and arrogantly locked out Greek, Abyssinian and Protestant Christendom from the ark of Salvation! (4.) But blessed be God, we are not the first who being "thrust out of the Synagogue," were received into the arms of Christ.

But we protest against Infallibility, because as it does not belong to the Church of Christ, it cannot belong to the Church of Rome.

The passages appropriated by our opponents, are Matt. xxviii. 18—20, and Mark xvi. 15, 16, both of which simply contain the commission for the Apostles to "go forth and preach the Gospel," with the promise of Christ "to be with them alway:" which prove no more than this—there shall be always Gospel preaching, and always Christ with Gospel preachers. Luke x. 16, invests them with an authority which made it penal to despise their message, and that for the plain reason assigned, "He that despiseth you, despiseth me," &c. to which is added—1 John, iv. 6—stating, that "he that knoweth God, heareth us, and he that is not of God, heareth not us;" a simple truth, bearing no more reference to Infallibility, than that the spiritual man would hear God's word, but the carnal man would not hear it.

Of all the passages, I observe:—

1st. That whatever they prove for the Apostles, Romanists must shew equally belonged to the Apostles' successors, and if so, then, that they *themselves are* the successors. Until these points be cleared up, it is an arrogant *petitio principii*, a begging, or rather stealing the question, to build upon premises for which they can shew no title—it is the act of an Ahab taking his neighbour's vineyard, whose right to his share of Canaan was equal to his own.

2ndly. Examine the passages carefully, and where shall Rome erect her infallible tripod? Not a proof can be other-

wise than tortured out of them, and I fearlessly dismiss them with the argument, that the *fact* of Apostles—as in the case of Peter, at Antioch, and of Apostolic Churches, as those in the New Testament already reviewed—having actually erred, is more certain, than that the sense of the passages quoted, can apply to the Church's Infallibility.

So that, if a revealed fact be a theological demonstration of greater weight than an uninspired commentary, the conclusion is against the doctrine concerned. To augment the force of this argument, I perceive that the Apostles themselves, disclaimed any notion of *ex-officio* Infallibility, further than as they spoke in the name and spirit of their Master, which is simply analogous to the Church's present right of appeal to Scripture.

Thus St. Paul, in 1 Cor. vii. 12, carefully distinguishes between his personal opinion, and the dictates of the Holy Ghost. After sundry precepts in the name of the Lord, he adds, "But to the rest speak I, not the Lord," and again in verse 25, "Concerning virgins I have no commandment of the Lord," yet I give my judgment—how? as an Apostle? no; but "as one that hath obtained mercy," &c.

If then, the Apostles, the foundations of the Church, were not personally nor *ex-officio* infallible, to maintain the Infallibility of the Church, which is built upon them, is to make *the superstructure stronger than its base,* impairing the order and stability of the edifice. Other passages which are adduced, are the following:—when Timothy, or his doctrine, or the Church at large—it is not clear which—is called "the pillar and ground of truth;" Infallibility is argued from the figure, as if pillars could not fall, nor their inscriptions be effaced, nor ground be moveable. When the Disciples are called "the light of the world," (Matt. v. 14.) the context in the same discourse, continued in the next chapter, is carefully concealed, that warns the same parties—"If the light that is in thee be darkness, how great is that darkness." (Matt. vi. 23.) Again it is said, "A city that is set on a hill, cannot be hid." The Church is not said *to be set* on such a hill, and if it were, it must continue there, or become hidden. A Church and city were on the hill of Zion, where is she now? Again, the Disciples are called "The salt of the earth," and a recent disputant gravely argues that "salt *cannot* lose its savour," and therefore infers the Infallibility of the Disciples. Mr. Maundrell, the eminent traveller, describing the valley of salt, in Judea, says, "I broke a piece of it, of which that

part which was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had *perfectly lost its savour*, but the *inner* part, which was connected with *the Rock*, retained its savour." (5.) Thus the image of our blessed Lord is obvious. Priests or laymen may lose the inward life and savour of Christ, and yet retain the outer sparks of resemblance to a spiritual man. It is only the heart that beats in unison with Christ by his Holy Spirit, which abides in connection with the living Rock, which has "the savour of life unto life." It had been enough to say, *Christ* supposes the possibility of salt losing its savour, and left Rome to establish her presumption, on the denial of the Infallibility of her Lord. If the Papacy assumed itself infallible in matters of science, we might refer to their imprisonment of Gallileo, for asserting the earth's motion round the sun. And infallible science had been a far less presumption than infallible theology, "even as heavenly things are higher than earthly." In the instance before us, whatever were the chemical properties of salt, the truth, which the figure intended to illustrate, is plainly this, the possibility and peril of the parties backsliding.

Again, we read, "Obey them that have the rule over you, for they watch for your souls," &c., to which we simply answer, authority is not Infallibility, we are commanded to "obey magistrates and parents," but magistrates might misinterpret the law, and parents err in the nurture of their children."

Again, they urge (Matt. xviii. 20), "Where two or three are gathered together in my name, there am I in the midst of them," which either proves nothing, or too much—either does not prove the *whole* Church infallible, or proves every *part* of it infallible. Besides it is not said—"when two or three are gathered in *Rome*," but "WHERE," *(i. e.)* any where in his name, according to his word—there is Christ. But the Divine presence is surely not identical with the Infallibility of the people visited. This is all of a piece with their arguing from the passage which proves the Infallibility of the Holy Ghost, as the "guide into all truth," the Infallibility of the parties who are *guided*, aye even if they undertook to guide themselves.

Finally, we have the oft-refuted passage of Matt. xvi. 18, as I have read it in its gorgeous lettering round the dome of St. Peter's—"Upon this rock will I build my Church, and the gates of hell shall not prevail against it." Well said our Lord "thou art *Peter*," not, "thou art *Christ;*"—though the Fathers differ as to the meaning, both of "the Rock," and of

"the gates of hell," yet no just interpretation of the passage involves the Infallibility of the Church.

She may err, and yet hell be not suffered to prevail against her, as God's Saints have erred, and yet could sing, "Rejoice not against me, O mine enemy, when I fall, I shall rise again." If Peter *were* the Rock alluded to, his own example mournfully refutes the conclusion drawn from the interpretation. He fell, after this saying; but the blood of his denied Redeemer sanctified Peter's tears to his gracious recovery, and *even after the Holy Spirit had descended upon him*, Paul "withstood Peter to the face, because he was to be blamed."

So that, if Peter in this passage, represent the Church, the subsequent experience of Peter, disproves the Infallibility of the Church. If on the other hand, the Rock refers—as Patriarchs and Prophets, the Psalmist and the Apostles are unanimous in referring it—to the Lord Jesus, then the passage proves the Infallibility of Christ, upon which the Church is built, and not upon her own. God forbid the Church should be accounted an airy castle, a building built upon itself. But if the Church in her Catholic capacity, be not infallible, then the Infallibility of the Church of Rome, being excluded from the Catholic covenant, must have some separate, partial and independent proof to support it.

This solitary proof, she adduces in the supposed supremacy of St. Peter; now although supremacy does not involve Infallibility, seeing a man might be the *first* of the Apostles, and yet not an infallible Apostle, and if it did, as there is no Scriptural proof either of St. Peter's personal supremacy, or of his having founded the Church of Rome; or if he did, of his having delegated his supremacy to his successors, the argument has to wade through such a shoal of difficulties, that it is scarcely worth the toil of its anatomy.

Yet as much stress is laid upon it by our opponents, for their sakes let us oppose the argument of *revealed facts*, to the *doubtful inference* of St. Peter's supremacy.

The original Apostles had no superiority over their fellows. Judas their treasurer fell—St. Paul who was not "numbered with the eleven," yet declares, "I was not a whit behind the very chiefest Apostles."

Peter never exercised a single act of jurisdiction above his brethren in the Apostolate, neither did "their sheaves bow down to his," on the contrary, it was after our Lord had said, "Thou art Peter," &c.—that "they contended who should be the greatest," and received the reprimand, that, "he who

would be greatest among them, should be their servant." Peter did not preside at the Council of Jerusalem, but received the decision from St. James;—he was there but as a witness; Peter never withstood an Apostle to the face, as Paul did him. Peter himself declares (1 Epis. ii. 6, 7), Christ to be the one foundation stone of the Church; so that to make himself another foundation, is to divide Peter against Peter, that his house cannot stand. Peter in neither of his Epistles in announcing his departure, acquaints his converts of the mantle of Infallibility which his supposed successors wove. The Apostle John, who certainly survived St. Peter, did not submit to his alleged successor. The book of Revelation was most probably written after Peter's death, yet the passages in it, which do, or do not refer to Rome, either condemn her, or contain nothing in her favour.

The New Testament contains abundant predictions of future heresies, but no hint of their infallible remedy. Chapters are devoted to the prophecies of Anti-Christ, but not a solitary verse of a "vicar of Christ;" and thus the Scriptures ascribe to Peter no supremacy, and he takes none to himself; consequently, if that Apostle's supremacy affected the question of Infallibility at all, Peter was not the supreme Apostle, therefore not the infallible one, and therefore could not give to any Church which he may have founded, an attribute which he possessed not himself. In a word, no Apostolic foundation of a Church, can be pleaded for its Infallibility, without first proving the Infallibility of the Apostles themselves, and then Rome must admit the Infallibility of the Greek Church in communion with the see of Constantinople, where St. Andrew sat, and of Ephesus, where John sat, and Jerusalem, where James sat, and of Antioch, where Peter *certainly* sat—but these Churches, it is admitted, have fallen, and therefore Apostolic foundation—even of Peter's—is no argument in favour of Infallibility.

3rdly. *We enquire, whether any Apostolic Fathers, or Catholic doctors maintained the doctrine, for* 400 *years after Christ.* We are not bound to descend from the heights of Revelation, to the frail level of human opinion, and our only reason for so doing, is to rebuke the vain-glorious pride of antiquity, and substantiate the charge of doctrinal innovation against the Church of Rome. It is not *necessary* to our argument;—Romanists might be content, as we are, with the test of St. Augustine, whom they are ready enough to cite on other occasions. "Let them," (says he, speaking of the Do-

natists) "if they can, demonstrate their Church, not by the talk and rumour of the Africans: not by the Councils of their own Bishops: not by the books of their disputers: not by deceitful miracles: against which we are cautioned by the Word of God,—but in the prescript of the Law, in the predictions of the Prophets, in the verses of the Psalms, in the voice of the Shepherd Himself, in the preaching and works of the Evangelists (*i. e.*) in all Canonical authorities of the sacred Scriptures."—De unit. Eccl. cap. 16.

St. Chrysostom is even more to the point of the Bible being the only appeal. "At present there is no other method left for those, who wish to discover the true Church of Christ, but by the Scriptures alone." Hom. 49 in Matt. 24.

Yes, dear brethren—and dear Roman Catholic brethren—to follow the Scriptures, is like the wise men walking after the star, which was guided by the unerring finger of God, to where Christ lay; but to follow a Church irrespective of Scripture, is to turn like the wise men from the leading of the star to enquire *of Herod and the Priests*, which was so much lost time, and had been a lost Christ, if the gracious planet had not tarried for their backsliding. Seeing then, that we have disproved Infallibility by the Scriptures, any deductions in its favour, which Rome might subtilly or fairly make from the Fathers, are clearly inadmissible, because opposed to that authority which is above the Fathers, the Revelation of "our Father which is in Heaven!" Nevertheless we would vindicate the Primitive Church from the charge of so much presumption. If some Fathers should seem to afford an ambiguous testimony to the doctrine, others are far more clearly opposed to it, and the same Fathers contradict themselves upon the point, so that in the absence of "an unanimous consent," on the principle of Pope Pius's Article, an infallible decision can never be attained. And if it could, their unanimity would not create an authority equal to the sanction of Revelation, for *a thousand fallibles would not make one Infallible.* But the simple historical fact of the case is, the Romish claims upon the Fathers, are as illegitimate as her pretensions to Scripture.

I assert and challenge proof to the contrary, that no Catholic doctor for 400 years after Christ, makes the remotest allusion to the Infallibility of the Church of Rome. On the contrary, St. Cyprian styles the Bishop of Rome, no more than his "colleague, or fellow Bishop," and Irenæus, who flourished before A. D, 200, reproved Victor of Rome, for excom-

municating the Eastern Churches, for not conforming to his period of keeping Easter. Euseb. 1. 5. c. 24. St. Jerome also declares, "Whosoever shall be a Bishop, whether of Rome or elsewhere, is of the same worth, and the same Priesthood." Hier. ad Evagrium.

Nay, Æneas Sylvius, afterwards a Pope himself, confesses "Before the Council of Nice, every Church kept to itself, and there was but little respect paid to the Church of Rome." Epis. 288. Basil, 1571.

I assert that the passages cited by the Bishop of Strasburg and Mr. Berrington, viz. three from Ignatius, two from Irenæus, two from Tertullian, one from Clement of Alexandria, and one from Cyprian, are all inapplicable to the Infallibility of any Church, much less to that of the Church of Rome, which may be seen at once, by referring to the original passages, and which the reader may consult at his leisure. (6.) I assert that the Catechumens in the Primitive Churches were never taught the doctrine.

I assert that no heretics for 400 years after Christ, were ever addressed by the argument of the Infallibility of the Roman Church, nor were ever charged with the denial of it, as a distinct heresy.

I assert that the Ecclesiastical history of those ages, records not a single act of Papal authority over other Churches, and consequently infer there could have been no spiritual monarchy, where the supposed despot had exercised no prerogative —an inference which the more modern Papists anticipated at the close of the eighth century, when they forged "the decretal Epistles," to affiliate upon the Popes of those ages, cathedral sentences and judgments of which they, and the Churches, were as innocent as our own posterity.

I assert that the Councils of Nice (Conc. Nic. c. 5) and Milevis (Con. Milevit c. 22) particularly forbade appeals to be made to Rome. I assert that the four great œcumenical Councils which are acknowledged by the Church of England, admitted the Bishops of Rome to no supremacy, nor even presidency in their assemblies, which must have been the case, had they admitted the Infallibility of the Latin Church; in short, where was the use of Councils at all, composed of Bishops of various and foreign Churches, if every question that could be brought before them, could have been infallibly determined by the Pope, or by the Pope and a Latin Council?

The *theory of œcumenical Councils, presents a series of practical refutations of Papal Infallibility*, for had the Pope "known the mind of the Lord," we might ask, "who had been his counsellor?"—He had wanted none.

I assert once more, that expressions of attachment and reverence for the see of Rome, which may be occasionally found in the writings of the Fathers, were addressed to her very naturally, as to a Church in the Imperial city—not of spiritual, but political eminence as the metropolitan see, and moreover dated at a period anterior to her embrace of those heresies which properly constitute Popery, and are therefore wholly beside the question, with the present Church of Rome.

No opinion of later Fathers, can exempt the doctrine of Infallibility from the charge of novelty, nor redeem it from the anathema of St. Paul, "Though we, or an angel from Heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed."—Gal. i. 8.

4thly. We enquire, *Whether the possession of Infallibility on the part of the Church of Rome, can be argued from the practical results of such a privilege* being found in her Ecclesiastical history?

Has her Infallibility ministered to unanimity of doctrine, or uniformity in discipline?

Has it precluded the mutual contradictions of Councils, Pontiffs, Creeds, Texts, Translations, and Expositions of Scripture?

Does the authentic history of the Papal hierarchy present no internal evidence against her own assumptions? Alas for the Church! out of her own mouth her chronicles impeach her. Her uniform history is the parable of "a Rachel weeping for her children"—"a Magdalene sighing over a vacant sepulchre"—"they have taken away my Lord, and I know not where they have laid him," and instead of the spectacle of "a Jerusalem builded as a city compact together," it has presented the form of "a house divided against itself which cannot stand!" It is no "enemy hath done this." Rome has herself disproved the figment of her Infallibility, by the awful fact that blushes on the face of her annals, that *there is not one peculiar doctrine of Christianity, which she does not directly, or indirectly contradict, and set aside, by her Traditions*—"the Word of God" hath as many rivals in doctrine, as its blessed Incarnation hath in methods of atonement, so that, shame to that careless Protestant, who admits the licentious falsity, that the fundamental principles of the Romish, and the Reformed

Churches are substantially the same. Shall we identify "the Bride" with the "Mother of harlots?" It is not the mere *mingling* of "the tares" with "the wheat" of which we complain, but it is the wheat *choked and poisoned by the tares.* Every benevolent and pious Christian, like the Man of God, "settles his face and weeps" over the successive pages of the melancholy annals of the Church; Popery has made her "a vale of tears!"

In proof of the internal non-conformity of Rome, in matters of doctrine, I might appeal to the conflicting sentiments of the Jansenists and Jesuits. For varieties in discipline I might instance the Dominicans and Franciscans, and I know not how many multitudinous orders of unprofitable monks. Dr. Doyle in his evidence before the House of Lords (p. 240) admits upon oath that "the French Church never received the decrees of the Council of Trent regarding discipline, and in a part of Ireland such decrees are not received."

Infallibility whose office it is, to compose differences, is itself a most fruitful source of disunion, as to where it is lodged. That which should be a balm, operates as a blister. Whether it is in the Pope, as Bellarmine maintains with the Jesuits;—or in a general Council, as the French and the most part of the Romish Church contend;—or whether in the Pope and Council united, it is not determined. Of what possible use would it be to a client, to speak of an ultimate appeal, unless you could tell him where it was. If he ask me, "Is it to the courts at Westminster? to the House of Lords? or to the King in Council?" and I reply—"I don't know where—it is somewhere." Would he not answer, "why vex me with news of an appeal somewhere, which is as well *nowhere,* if I know not where." So an Infallibility, the seat of which cannot be discovered, is no better than no Infallibility. If there be such a thing in the Church of Rome, how is it that the disputed question of its lodging and its provinces, have not been infallibly determined for the satisfaction of its poor dependants?

Surely the first exercise of a quality should be to manifest itself. The truth is, Rome is at a loss where to lodge her Infallibility, because of the host of contradictions that arise every where, to dispute its settlement. *It is like a troublesome pauper, who being unable to prove his parish, is left begging at large.* If it be said to be with the Pope, immediately a multitude of witnesses, declare the proof of its impossibility. Popes are found contradicting Popes, as Boniface III.

assumed the title of Universal Bishop, though Gregory I., some three years before, had decreed, whoever did so, was the forerunner of Anti-Christ. If as David saith (Psalm l. 16), "Unto the wicked, God saith, what hast *thou* to do to declare my statutes," and our Lord adds, "If a man abide not in me, he is cast forth as a branch and withered;" then in the personal depravity of successive Popes, the line of Infallibility would be broken, were it not a line—*a theological ecliptic,* like the globe's, a mere fiction of scientific convenience. Now though I do not deny, but that God, in His sovereign mercy, might make effectual even the ministry of an ungodly pastor, yet I do affirm, that such a man has no promise to encourage him to expect it, and as to the Infallibility of such men, coupled with the proof of their positive heresy, none but a Romanist could tolerate the anomaly.

Mark then some of the Pontiffs, through whom Rome has received the blushing stream of her Infallibility. "I would not," said Bishop Taylor, "instance and repeat the errors of dead Bishops if the extreme boldness of the pretence, did not make it necessary." And my brethren, it is the necessity of argument alone that leads the preacher to exhume the sepulchred relics of departed prelates, not to glut a vampyre taste for corruption and the worm, but to wake an echo, as we open the catacombs of St. Peter's condemnatory of the presumptions of its mortal priests, who far out-distanced Adam in the primœval arrogance of "being as Gods, knowing good and evil." Pope Eleutherius and Victor both sanctioned the heresy of Montanus, who like Mahomet in after times, declared himself to be the Paraclete, or "Comforter," whom our Lord promised to send to his disciples. Marcellus relapsed and for a season sacrificed to Pagan Idols. Liberius and Felix were Arian deniers of the divinity of Christ. Zosimus was a Pelagian, denying original sin, and the necessity of inward and spiritual grace. Vigilius who favoured the Servian heresy that denied the two-fold nature of Christ, procured the Pontificate by bribery, banished the rightly elected Pope, and *changed his opinion four times.* Honorius I. was a Monothelite (a sect that held the union of two natures in Christ, but one will and one operation), and comdemned the orthodox Bishops. John XII. was made Pope when incapable of orders at 16 years of age, and is styled by Baronius, "a monster of iniquity." John XVIII. was a layman. His successor Benedict IX. bought the Papacy in the 10th year of his age, and after being twice ignominiously expelled by the Romans

for his monstrous depravity, sold the chair of St. Peter to the ignorant and unlettered Gregory VI. Gregory VII. involved Europe in tumult and bloodshed, by a whole life of ambitious projects to reduce all its kingdoms to a state of vassalage to the Papacy. John XXIII. poisoned his predecessor Alexander V. and was deposed. Alexander VI. died from having taken by mistake, a poison which he had prepared for his cardinals. In a word, Onuphrius (in Chron. Pont.) acknowledges no less than *thirty different schisms in the Papal see.*

In the face of such facts as these, we are gravely informed by a living controversialist—"Out of nearly 300 Popes, there are only *eleven* whose conduct and lives can be arraigned as absolutely criminal." (Rev. T. Maguire.) If there *were* "only eleven," eleven broken links are enough to cut short the chain—Popes *have erred* in doctrine as well as in practice, and therefore the Pope is not *ex-officio* infallible. There have been Popes and Anti-Popes reigning at the same period, deposing, anathematizing and excommunicating each other, and in one age there were *three* Popes, each creating Cardinals and Bishops, and these making Priests, and the Priests perhaps becoming future Bishops, or even Popes, involving in the uncertainty of their canonical ordination, the very existence of an unadulterated priesthood in the Church of Rome.

Again. The COUNCILS are equally fallible—have equally differed with Popes, and with each other, and *no Council has ever defined anything about Infallibility.*

The sixth general Council declared Honorius I. a heretic and burned his epistles, and though Bellarmine saith, "Pope Adrian and the eighth Roman Council were deceived with false reports of the sixth Council," the explanation if true, serves us a better argument, as we gain more by the general admission of the conjunct error of the Pope and Council, than we lose by the defence of the particular instance.

The Council of Pisa (1409) excommunicated Gregory XII. and Benedict XIII. and elected a third Pope, Alexander V. in their stead. The Council of Constantinople and Elvira decreed against images in worship, the second Council of Nice as positively enjoined them, and the Council of Frankfort, according to Baronius, decided against them both. Which of the three Popes just recited, or which of the three Councils was the infallible one? But why multiply instances of contradiction in Councils, when Romanists are neither agreed as to the *number,* or the *names* of Councils which are to be accounted œcumenical; and Bellarmine (De concil. lib. 1, cap. 7)

contains a list of Councils *partly confirmed* and *partly rejected*, exhibiting a hybrid species of Infallibility, in perfect keeping with the unnatural fallacy which engendered it.

Again. Rome has no infallible CREED. The Council of Ephesus forbade the setting forth of any other than the Nicene Creed, but the Council of Trent sanctioned the twelve novelties of the Creed of Pius IV. If Rome had the power to create a new Creed in the sixteenth Century, what guarantee have we against the creation of another Creed in the next Century—and so on, *ad infinitum?*

Again. Rome cannot have a certainty of the ORDERS OF HER PRIESTHOOD. If, as she herself teaches, "the intention of the Priest," is essential to all their sacraments, (*i. e.*) no sacrament is valid, unless the Priest *intend* it to be so. Orders are a Romish sacrament, therefore the intention of the Bishop is necessary to a right ordination. If then the orders of the Pope depend upon the "intention" of the Bishop who originally ordained him, he must either lay claim to omniscience, and the office of the searcher of hearts—if he say he is sure of his ordination—or else confess the possibility of his being a layman, and no Pope at all. The former proves too much, the latter too little, to establish the Infallibility of Romish orders.

Again. Consistently with her own principles, Rome cannot have an infallible TEXT OF SCRIPTURE. She decreed that the *vulgate* or Latin version, made by St. Jerome, was more worthy of confidence than the Greek or Hebrew, in which the Scriptures were originally written, *as if a copy of the truth could be nearer the truth, than the truth itself!*

Pope Sixtus V., in A. D. 1590, published an edition of Jerome's Vulgate, "to change, to add to, or omit any part" of which, was forbidden under pain of the greater excommunication; yet, within three years after, Clement VIII. suppressed the edition of Sixtus, and brought out another of his own, in which were more than *two thousand* variations of more or less importance.

Further. British Papists cannot have an infallible TRANSLATION of Scripture. There have been *six editions* of the translation of the Latin Bible into English, all of which were sanctioned by the Romish Archbishop of Dublin, and yet there are six classes of important variations in these editions, and in the last they have actually adopted a translation of Rom. viii. 18, as it stands in our Bible, *which very passage in the Notes of the first edition, was pronounced heretical.*

Once more. British Papists have no infallible COMMENTARY of Scripture. Dr. Doyle, in his evidence before the House of Lords, declared that "the Notes attached to the Douay Bible, possess no authority," and consequently the poor Romanist, who is not permitted to put his own interpretation on his Bible, as the Spirit shall bless its reading to his soul, and yet has no infallible commentary furnished him by his Church—is doomed to grope his way in the dark, and to miss "the truth as it is in Jesus," because "woe unto (his Church) for they have taken away the key of knowledge, they enter not in themselves, and them that were entering in, they hindered." (7.) We do not profess our Church's versions or exposition to be infallible, and therefore the Romanists must not retort upon us those varieties in opinion among Protestants, all of which together, Socinianism excepted, do not equal in importance *any one* of the grave subjects at issue between Catholic Christianity and sectarian Popery. If our opponents had not professed themselves infallible, we had never blamed them for those errors which are purely human, and of which any Church might be guilty, and of which by the grace of God she might repent and amend. But her assumed Infallibility invests her every heresy with a two-fold peril, and an aggravated sin. "If ye had been blind," said Christ to the Pharisees, "ye had had no sin, but now ye say, you see, therefore your sin remaineth."

Thus upon the whole mass of evidence, which we have laboured to condense within the compass of one popular discourse, the conclusion is equally just and irresistible. Permit me to recapitulate the points of argument, which have formed our demonstration.

Considering the total absence of proof for Infallibility in the *Patriarchal Church*, and the *Jewish Church* under the Law.

Considering the proofs and intimations of the contrary, in *every particular Church in the New Testament, including the primitive Church of Rome itself.*

Considering that Infallibility is not revealed as the privilege of *the Church even in her Catholic capacity.*

Considering the silence of the *Apostles, Apostolic Fathers,* and *Catholic doctors* upon so important a question for at least four hundred years after Christ.

Considering that none of the *proper results* of Infallibility are practically exhibited in the history or constitution of the Church of Rome, she having failed to produce *unanimity in*

doctrine, or *uniformity in discipline*—Infallibility having failed to determine its *residence* or *prerogatives*—being unable to present an infallible *succession of Popes*, or an infallible series of *Councils*, or an infallible *Creed*, or infallible *Orders*, or an infallible *Text*, or an infallible *Translation*, or an infallible *Exposition* of Holy Scripture—what solitary plea is left upon her trial, why the verdict of a presumptuous and absolutely fallible Church should not be pronounced against the Papacy?

If there be another evidence of Infallibility, which she might have argued, and which we have not disproved, in the name of God let it be advanced! Till then, if the prayers and the warning of the preacher could reach the flattered ears of the Roman Pontiff, he would bid him beware of the judgment of Herod at Cæsarea, who, having sanctioned the popular blasphemy, "It is the voice of a God, and not of man," was smitten, and eaten of worms, "because he gave not God the glory!"

IN CONCLUSION.

If extraordinary propositions demand extraordinary evidence, Rome has no adequate proof of her Infallibility—if equivocal inference must be superseded by opposite facts, the argument of Infallibility is put out of court. If "a tree be known by its fruits," the barren figment "presently withers away."

If uniformly evil effects demonstrate a prejudicial cause, the monster would blush (if Infallibility had a sense of shame) at the singular atrocities which claim her parentage.

But the case of Rome, as she is, is a hopeless case on the rule of Christ—"they that are whole need not a physician." In the haughty confidence of the impossibility of her error, *Popery can never repent*—as a Church enamoured of the beau ideal of her own perfection, she can never humble herself, nor confess her errors in the sight of God, and thus Infallibility is the Roman letter which inscribes upon the Papacy, despair! It is the doctrinal Anti-Christ, which pollutes, with its leprous influence, the whole theology of her Church!

It is the phantom of the ancient Cæsars—incarnate in the Popes—enthroned upon the equal ruins of Imperial and Christian Rome! It is the antique—the patriarch heresy—*the authorized version* of the primitive scandal, that tempted man to independence of his God, and opened the fatal floodgate of an apostacy, which deluged the world!

Oh! we would protest against it, *as the lunacy of a soul imagining itself a God!* With the tenderest affection for its spiritual victims, we would yet indignantly tear the spared Agag in pieces before the Lord, and vindicate the attributes of God!

We would "call no man Father on Earth, for one is our Father even in Heaven."

We protest against it, in the NAME OF CHRIST, whose three-fold office, as our Prophet, Priest, and King, creature Infallibility usurps and violates. It summons the Church to another *Prophet* in His stead, "in whom are hid all the treasures of wisdom and knowledge."

To another *Priest* than His ministry, who is the sole "High Priest and Apostle of our profession."

To another *King* than yonder Prince of Daniel, "whose Kingdom shall not be left to another."

We protest against it in the name of the HOLY GHOST, whose peculiar office as "the Guide into all truth," the remembrancer of Christ and Spirit of Inspiration—it supersedes and nullifies, divesting "the body of Christ," which is His Church, of its spirituality, its proper garment—and clothing it, like the soldiers in the Gabbatha, with a robe of *mimic royalty* in its stead!

We protest against it on behalf of the HOLY SCRIPTURES, whose authority is postponed—whose sense is in bondage—whose Canon is adulterated, and to whose essential Infallibility the usurpation of the Papacy presents as blasphemous a rival as a Pompey's statue, in the Holy Place, dictating to Israel, the worship of the Gods of Rome!

We protest against it on behalf of the CATHOLIC CHURCH, which is hereby "entangled again in a yoke of bondage," with no hope, like Judah's, of a redemption coming, but with a "last estate worse than the first."

We protest against it on the special behalf of our ENGLISH FATHERLAND. We demand by what right, human or divine, a Bishop in Italy, should "put a yoke upon our necks, which neither we, nor our fathers were able to bear?" Our theology is as *patriotic* as it is scriptural We contend that the Church of England can shew as fair a title to Apostolical origin, as the see of Rome, and, from her Evangelical birth, was independent of her cruel step-mother. Nay, if priority of conversion shall determine the seat of spiritual precedency, England hath a better title to Supremacy than Rome. If Baronius is right in bringing Peter to Rome in A. D. 44,

Gildas, an ancient British writer, dates the coming of the Gospel to Britain in A. D. 39, *(i. e.)* five years before Rome. It is certain that the *first Christian King* of any nation, was Lucius, an English Prince—the *first province* of the Roman Empire that publicly received the Gospel, was Britain—and Constantine, the *first Christian Emperor*, was born at York, so that, if the fact be worth any thing, Rome received the *Royal* profession of Christianity from England, not England from Rome. In any case, we protest against the Papacy. Its theology is unconstiutional in a Protestant country. It is misprision of treason. Its priests are subjects, upon oath, to an irresponsible Italian, and professional enemies to our National faith. Had they the power, Infallibility would supply the *unrepealed right*, to repeat the National insults in the person of the gracious VICTORIA, to which the Monarchy has been before subjected, in the persons of JOHN, HENRY VIII. and ELIZABETH.

Away with the outrageous anomaly, that the mitred Priest of a petty Italian province, should affect the moral supremacy of the mighty and majestic Empire of Great Britain! Away with the puny invader—*the miniature Cæsar*—we protest against him, in the common sense of the WORLD AT LARGE.

Against the legitimate exercise of man's moral faculties of reason and discernment, Infallibility is a deep and treasonable conspiracy, plotting the subjugation of mankind to an empire only parallel with that of "The God of this World," and then only attaining its end, when humanity shall be reduced to a race of mere automata, or *passive clockwork, retaining a face indeed, but its internal machinery regulated, wound up, and ever pointing its finger to the time of the Church of Rome!*

Finally, and above all, we protest against Infallibility, on the high behalf of IMMORTAL SOULS, between whom, and a scriptural faith, the opaque shadow of a carnal mediator, intercepts the immediate "light of the knowledge of the glory of God, in the face of Jesus Christ." The *source* of faith is shifted from the text of Revelation, to creature commentary and vague tradition.

The *object* of faith presents the Church instead of God—a body instead of the Head—and the glory above the mercy-seat is hidden in the person of the officiating Priest—they look for God, and behold a man!

Dear Roman Catholic brethren, if I have seemed warm to-night, when doing battle with such a host of heresies, as

are spawned forth of this Infallibility, believe me, I am as anxious on your behalf, as on the behalf of my Protestant brethren.

As Christians you should not be angry at the exposure of error. As Englishmen you must not be vexed at the rebuke of a *foreign tyranny*. Why should you not be content with the Gospel that is preached here *at home*, in dear old England, rather than send to Italy for a Religion ?

I pray you to believe me, when I state, I am not here to offend you, though the truth be ever unpalatable—not one word have I uttered with a view to displeasure you. "My heart's desire and prayer to God is," to awaken you to a just sense of your spiritual degradation—and you, if any such be here, who sank into the pale of Rome, after a weary chase, it may be in pursuit of truth, and *tempted by the mess of pottage, which Infallibility presented*, bought it at Esau's price of the covenant blessing ! Have you considered that it is a doctrine which "finds no place of repentance" for itself, and cannot therefore afford it to its victims ? If you will not come out from Rome, I charge you, at your souls' peril, to resume your search of truth, and if a Saviour be your object, though ye may not find him there—*they have hidden the babe in the arms of Mary*—yet "seek him and he will be found of you,"—His own grace shall support you in the pursuit—"ye shall run and not be weary, ye shall walk and not faint."

Beloved brethren of either Church, Christ bids you welcome to turn and seek a saving knowledge of the Gospel in those pages where we are *sure* it is written. The infallibility of Scripture is absolutely certain come what may of the Infallibility of the Church, and *one* sure infallible is a sufficient, and a safer guide than a doubtful *second one*. And yet depend not upon your own unassisted interpretation without earnest—waiting—believing—persevering prayer, for the true infallible teaching of God's Holy Spirit, who, as the author of the work, can best apply it to your souls !

"To all that be in Rome,"—as I began, so would I end—"grace be to you, and peace from God our Father and the Lord Jesus Christ." I commend you to this last appeal. Do not ask, like Pilate, "what is truth ?" and then turn away from Him, who alone can give the answer—but seek it where God hath lodged it. Do not abandon it without a struggle—but let your wrestling be with Jacob's angel, and your resolution his—"I will not let thee go except thou bless me !"

Oh! I have seen thousands of your Italian brethren, on the Easter-day, at Rome, rush across the piazza of St. Peter's, to catch a glimpse of your poor gorgeous Pontiff, as he appeared upon the Cathedral balcony; and I have seen them upon their knees in an attitude of worship, receiving the benediction of a mortal, as if it had been the blessing of God!

It is the evil genius of Infallibility that leads you thus to deify your Priest. *If you would approach the word of Christ himself, with half the reverence you shew its frail interpreters,* the work of grace might reach your hearts—the dawn of Evangelical truth should sweetly break into "the day of salvation," and with the infallible teaching of the blessed Comforter, and the infallible promise of enlightening and constraining grace, you shall presently discover with David, "I have more understanding than all my teachers"—why?—"for thy testimonies are my meditation." Psalm cxix. 99.

The covenant idea of Infallibility, divested of the apocryphal distortions of Popery, will discover every believer, as eventually infallible in all things necessary to salvation; your Church has no such authority for her doctrine as there is for the final infallibility of believers. It is not Tradition—nor a Council—nor a Canon—nor the Fathers—nor the Pope—but the Word of God, which declares—"The way-faring man, though a fool, shall *not err* therein." Isaiah xxxv. 8.

NOTICE TO THE READER.

THE writer begs to state:—

1st. That nearly a year has elapsed since the delivery of this and the following Sermons, and though the preachers were menaced with immediate replies and refutations, the Public have hitherto looked in vain for them. It had been more satisfactory to us, to have seen them convinced, rather than silenced.

2ndly. Since the delivery of this discourse, the writer has learnt, that some of its statements have been contradicted in language as singularly devoid of argument, as civility. In tenderness to the Christian reader, he forbears any quotation of the terms, but would solemnly remark, that he cannot wonder that a party, whose *very system of Religion giveth God the lie,* should exhibit little of the courtesies of speech towards their fellow-men.

3rdly. A reply is already announced to this discourse, and not long since an advertisement set forth a charge against the writer, and the other preachers engaged in this controversy, that they evaded, and thereby confessed their inability to meet "THE point at issue"—as if there were but ONE point at issue with the Roman sectaries—and *that* point—neither more nor less than the age and generation of Martin Luther!—as if the Catholic and Apostolic truths contained within the rescue of Protestantism were untenable, because one of their eminent professors did not commence his ministration of them until the sixteenth Century! What dotage is this—as if the truth depended upon the date of its protest against error! Yet this forsooth is THE point—the poor persecuted point of our opponents, which is thrust into every tract—blazoned in every hand-bill, and glorified in every lecture, as the insuperable point and climax of all argument—the "iterumque iterumque vocavi"—the shift—the refuge—the perpetual "sounding brass and tinkling cymbal," with which Rome lulls herself asleep to dream of victory, impel-

ling the wise and the good to sigh over her *monomania*—"Quem Deus vult perdere, prius dementat!"

To give this poor point a little rest, let it be henceforth distinctly understood, that *we freely and fully admit it*—that Martin Luther was actually not born until A. D. 1483! and that the NAME "Protestant" was literally unheard of until the diet of Spire, in 1529, when the six Lutheran princes, and the thirteen German deputies protested against a Popish decree of Ferdinand of Austria, a worthy predecessor of the present Imperial bigot, who, during the past year, banished the ill-fated Protestants of Zillerthal, because they loved Christ better than the Pope!!

Let Rome make as much of our voluntary admission as she can, and when she hath done her best with it, we shall trouble her to prove a *single doctrine* of authentic Protestantism to be in the least degree not Catholic, Apostolic, and Revealed! This latter is rarely attempted. From the nature of its constitution, Popery has no weapon to spare for any other than *defensive* warfare. If she attacks at all, she attacks the *accidents*, the mere outposts of Protestantism—its essentials, its Evangelical citadel have never been assailed.

4thly. The writer would expose to all honest men's rebuke, those disingenuous and irrelevant attempts at disparaging the Catholic Church of England, in the eyes of the commonality, of which her opponents have been guilty, in applying to her such captious epithets as the following:—"The Church by LAW established;" as if it were not better that a Church should be established by *Law*, than by injustice, religious fraud, and violation of the Law of God—"The Mother thirty-nine;" as if it were not better still to be Mother thirty-nine, than "the beast whose number is six hundred, three score and six," Rev. xiii. 18.—and "the Tithe Church;" as if *God's own appointment of tithes* as the support of his Church, were not preferable to the Papal inventions of Mass-money—pardon-money—and fees for holy water—Agnus Dei's—relic-shows—and a score more!

5thly. It has been retorted upon the writer, that he had recourse to "nicknames," simply because of his unavoidable employment of the terms "Popery" and "Papist" in his publications.

A second time he justifies the use of the obnoxious terms, on the grounds, 1st. That he could not call the Church of Rome *Catholic*, as the hyperliberality of some Protestants would fain do, without involving the great question at issue,

and endowing a sectarian See with the spoils of every Church of Christ on earth. 2ndly. He could not call her "*Roman* Catholic"—though once or twice the writer's courtesy has triumphed over his syntax, and seduced him to speak of his "Roman Catholic Brethren." But a *Roman* Catholic, is a *particular universal,* which is a self-contradiction, and in this case an equal trespass upon grammar and theology. Neither, 3rdly, is the term "Romanist" sufficiently specific—PAPIST is the only generic term to describe a persuasion, which distinguishes itself from every other order of Christians in the world, by its alone acknowledgment of the supremacy of the Bishop of Rome, who is therefore styled the *Pope,* or *Father* of their faith, and thus their religion is called Popery, from the name of the Pope, just as Christianity is so called from the name of Christ.

If any dear Popish fellow-sinner is annoyed at being identified with the Pope, the writer is thankful to hear it—it affords him the hope, that, in God's good time, such an one may renounce the offensive connection, and enable us to welcome him, as no more a Papist, but as a brother, dearly beloved in the Lord.

Lastly. It is a mistake to suppose, as some do, that this controversy is waged against any particular person or persons. Much unseemly wit might have been spared, if the humble individual who calls himself "*the Catholic Pastor of Bilston,*" (Qy.—Where are the Incumbents of the Catholic Churches?) —if he had not flattered himself, that this serious and important course of controversial sermons were levelled against him. He may rest assured that few, if any, of the Preachers, except the writer, ever heard, or are ever likely to hear his name. *Our business is with the huge mass—with the whole globe of Popish error, not with any individual "Atlas" that may take it upon his shoulder.*

The writer cannot forbear denouncing the idle bravery, which induced certain parties in Birmingham and in this parish, who "*dared* the preachers in this controversy to publish their sermons," when their challenge, as they well knew, had been already anticipated, it having been prominently announced in every advertisement, that every lecture *would be* printed after its delivery. *Pusillanimity often betrays itself by an extra affectation of valour,* but the public will not be deceived by its vain glory in the present instance—neither does the writer apprehend any result favourable to Popish heresy, from its adoption of such methods of defence, as those

which are contained in the idle parodies, travestied circulars, or pseudo-showman's bills, which have been distributed in the neighbourhood during the progress of the controversy. Our only reply to such efforts, shall be to God—"That it may please Thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts."

Bilston, March 7, 1840.

APPENDIX.

(1.) I charge upon Gregory the revival of this pestilent order. Though their actual resuscitation was the work of Pius, in 1814, the present Pope is "an accessory after the fact."

In the "Exercitia Spiritualia, S. P. Ignatü Loyolœ." Antwerp, 1635, there occurs the following:—"Denique ut ipsi Ecclesiæ Catholicæ omnino unanimes, conformesque simus, siquid, quod oculis nostris apparet album, nigrum illa esse definierit, debemus itidem, quod nigrum sit, pronuntiare."—Vid. page 141. And yet the Jesuit's attachment to the Church, or to the Pope, is merely to make them a stalking horse, with a view to the promotion of their own order.

(2.) De Pontiff, Rom. lib. 4, cap. 5.

(3.) Bishop Taylor's Sermon on John vii. 17.

(4.) "The bronzed thunderbolts of the Pantheon Jove, she has forged into the judicial keys of St. Peter." When the writer was in Rome, he was informed that this is a fact, viz.—that the present statue of St. Peter was formerly the Heathen statue of Jupiter, and had been brought from the Pantheon into St. Peter's Cathedral—where the change of the brazen thunderbolts into a couple of keys, actually took place. What an emblem of that facility with which Popery has engrafted so much Heathenism on the original stock of Christianity! For some curious instances of these adaptations of ancient Pagan rites to Papal ceremonies, see "Blunt's Vestiges," &c.

(5.) Maundrell's Travels, Fifth Edition.

(6.) The writer would recommend the perusal of Pope's "Roman Misquotations," Messrs. Curry. Dublin, 1840—Rev. W. Keary's "Papal and Conciliar Infallibility," London, 1826—and Edgar's valuable work on the "Variations of Popery," Dublin, 1831.

(7.) It is a notorious fact, that there is no standard of the Roman Catholic Faith, in general use in these kingdoms. In Dr. Doyle's Evidence, before the House of Lord's (p. 180.) he says:—"Besides the Articles enumerated in the Creed of Pius IV., there are others to be received as of faith. These are defined in the sacred Canons, of which some are received entire, some in part, and of which no account can be obtained from the formularies to which the Roman Catholic Bishops have referred as authentic."

THE SEVEN SACRAMENTS.

LECTURE IV.

THE SEVEN SACRAMENTS.

BY THE REV. M. W. FOYE, M. A.

"THAT YE SHOULD EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS."—*Jude*, v. 3.

It was wisely foreseen and prophecied by a late prelate of our Church, that the time was not far distant when we should have to fight those battles of Protestantism over again, which were once before so successfully fought in this Church and nation. That time, you need no prophet now to tell you, has crept on unawares upon you, and taken you, as it were, by surprise. Our forefathers indeed warred a good warfare. "No peace with Rome," was their motto; and one result among others of the long and sanguinary struggle which they maintained was the acquiring that thorough familiarity with the arts and subtilities of the enemy, and that general propagation of the truth, and skill and discipline in handling the weapons with which the truth armed them, which made every enlightened member of the Protestant pale, from the proudest peer to the humblest commoner, an able polemic, which discomfited the Papal adversary in every encounter, and which, at length, driving him in shame and dismay totally from the field, secured to themselves and their children that long period of repose and tranquillity, which, with comparatively few and slight interruptions, we have since enjoyed. But alas! as it naturally happens in time of peace, so in this case also, the consequences of that long repose are now, on the part of the enemy, forgetfulness of the defeats they then suffered, resuscitated courage, new arts and stratagems, with fresh invasion; and on our part, unhappily, an overweening sense of security,

false confidence in our own strength, and contempt of the enemy's weakness; and yet a general relaxation of former vigour and activity, with an almost total decay and absence of that skill and discipline that are indispensable to our safety in the midst of the perils that are now again around us.

Remember that it is "*while men are asleep the tares are sown.*" We, my friends, have been too long asleep in our Zion. The ever-wakeful and restless adversary has the while stealthily crept in amongst us—has insinuated himself by little and little through the land—has gained access to the hearts of our people—has laid many of our best bulwarks in the dust—*yea, has got possession of some of our strong-holds even in high places.* And now that we awake and see our danger, we look in vain among our brethren for that knowledge, that sense of peril, that energy and skill and discipline, which are indispensable to their safety, and which our whole Protestant community was once so distinguished for. In short, we behold an almost universal, at least a general ignorance, with a consequent general apathy, among those of high and low degree, upon the subject. What then is to be done? Why, obviously this—we must endeavour to tread in the steps of our venerable Reformers—we must take down the armour, with which our forefathers fought and conquered—we must burnish those spiritual weapons anew, and girding ourselves again in the strength of our God to the conflict—zealously defend the pure and undefiled religion which they asserted for us, and bequeathed to us, at the expense of all else that was dear to them under heaven. Taught by their example, and animated by their spirit, we must re-assert our Protestantism—we must awaken our brethren, some from their apathy, and others from their indolence, to a sense of their danger—in short, we must take the "sword of the spirit, which is the Word of God," put it into the hands of the people, discipline young and old, rich and poor, alike in the use of it—give them line upon line and precept upon precept, and teach them to point the spiritual weapon to the heart of the adversary, in whatever shape he present himself; whether of masked friendship or open hostility—whether in high places or low—and say to him in the broad daylight of the infallible Word of God, "get thee behind me Satan," for thus it is written, *and thus it is written,* and thus our forefathers did heretofore repel thee, and thus all holy men of God have put thee to shame and confusion since the world began. This, my brethren, indubitably we must do in the strength of

our God, and taking our stand in our holy Catholic, Apostolic, and Scriptural Church, or else be willing to give up, without a struggle, the pure and undefiled religion transmitted to us for ourselves and for our children.

Having then thrown out these few remarks as to the necessity and design of the discourses that are being now delivered to you from this place, I proceed to the task assigned me—the Third Article of the Papal Creed—namely, that on the Seven Sacraments, praying our good and gracious God, who has always been so merciful to our Church and nation, to bless his word on this occasion, in the thing whereunto it is sent. Now, brethren, my object is to shew you—and if you give me your attention, I am persuaded you will one and all go away from this place convinced of the fact, that this Article is not only unscriptural, uncatholic, and false, but sacrilegious and impious also.

Let us first then briefly state what it is, and the importance which she attaches to it. "Whoever shall affirm," says the Church of Rome, "that the Sacraments of the new law were not all instituted by our Lord Jesus Christ, or that they are more or fewer than seven, or that any of these is not truly and properly a Sacrament: *let him be accursed.*" (Coun. Trent, sess. 7, can. 1.) Nay, to be a *Christian* according to the teaching of this mother of mercies, who has scarce aught upon her lips but curses, you must go farther still—you must believe also that they confer grace not *sometimes* merely and upon *some*, but *always* and upon all, and that they impress a spiritual and indelible character upon the soul, and all this *of themselves* (per ipsa) and from the mere doing of the sacramental action; else you are accursed. "If any one shall say that grace is not conferred by the Sacraments themselves of the new law from the work done (ex opere operato) but that faith alone is sufficient for obtaining grace: let him be accursed." (Can. 8.) Nay, more still—notwithstanding all this potency of these Sacraments (per ipsa) you must yet hold that all their virtue is locked up in the will of the priest. For according to Can. 11, if you do not believe there is no sacramental grace, unless the minister at the time have the intention of conferring it, you are accursed—so far as this tender and indulgent mother can curse you—you are doomed by her to eternal perdition. Accordingly, the third Article of the Creed—the Creed remember, which all who would be saved, must solemnly profess and believe—is—"I profess also that there are truly and properly seven Sacraments of the new law, in-

stituted by our Lord Jesus Christ, and necessary to the salvation of all mankind, though not all to each individual, namely, baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony, and that they confer grace. I receive and admit also the rites and ceremonies used in their administration." Such then are their anathematizing Canons, and such the importance which they attach to them—so that in fact you are in the charity of the Church of Rome, Christian or no Christian, under the curse or exempt from it, just as you receive or reject these her cruel and merciless execrations.

Now you know that one of the devices of the enemy—and when I say the enemy, remember I mean not any individual, or number of individuals; no, God forbid—but I mean the character and spirit of the corrupt and ruinous system, of which the individuals themselves are the victims—unconsciously it is to be hoped in all charity, but the more unconsciously the more piteously—but one of their most subtile devices at the present day, is to keep their peculiar dogmas out of view, gloss them over and disguise them, and represent the real difference between Protestantism and Popery as nothing. They would have it believed that they preach the same pure Gospel that we preach, give the same glory to God, equally make Christ every thing and man nothing; and that consequently in separating them from us, protesting and testifying against them as a corrupt and fallen Church, we only cut ourselves off from the pale of the Catholic Church—as though they and they alone forsooth were the universal Church—causelessly rend the seamless garment of Christ, and wantonly take upon ourselves the brand of heresy and schism. But, indeed, my brethren, it is not so; the brand is upon *their* brow; *they* are the schismatics, because their reckless corruptions and intolerable tyrannies are the cause of the separation. The heresy is all on their side—it is not *we* but *they*, that have altered the faith once delivered to the Saints, and brought in altogether another Gospel. It is not the pure Apostolic Church of England, but the Papal faction at Trent, that, in the year 1564, dared to introduce an essential change in the primitive terms of Christian communion—to add twelve new Articles of faith to the Church's ancient Creed; and, having thus rashly and wickedly snapped in sunder the time-honored bands of ecclesiastical unity—to render thenceforth the two communions as different as any two Churches professing each to be the religion once delivered to the Saints,

well can be. Yes, my friends, as different almost as light is from darkness, as truth is from falsehood; certainly as a body that is as corrupt and diseased as it well nigh can be, is from one that is framed in principle after the pure Word of God, and modelled in practice after the example of the earliest and purest ages. You have seen this already in part. That they are so in their essence, in their rule of faith and life, in their basis and constitution, you have already seen in the lucid discourses of the Reverend Brethren that have preceded me; and that they are equally so in their ritual, in their agenda, that is, the things that are to be done in the Church, or in other words, in their sacramental ordinances, it is now my painful duty to set before you. And I am convinced that, if you give me your unbiassed attention, you will leave this place one and all persuaded that the Sacramental Article of Pope Pius' Creed, is not merely unscriptural, uncatholic, and false, but sacrilegious and impious also. We go for no less than this. It is no light thing, my dear friends of the Papal communion, to put your hand to the new Creed of the Church of Rome—if mercy interpose not, it is as much as your life is worth.

I. In the first place then, what are the proofs by which she would convince you that "the *true and proper* Sacraments of the new law, are just seven, neither more nor fewer?" The weakness of these will shew that there is something rotten at the bottom of them. She refers you to Scripture, the Tradition of the Fathers, and the authority of the Councils. "*As we prove from Scripture, as they have come down to us from the Tradition of the Fathers, and as the authority of the Councils testifies, and as we can shew to be probable also from the analogy of the natural to the spiritual life.*" (Trent Catach. p. 120.) Accordingly they tell us in all seriousness and solemnity, that as there are seven things by which natural life is acquired and preserved, so there are seven spiritual states analogous thereto in the Church, to which the seven Sacraments correspond. (Catach. p. 120.) In like manner that there are seven cardinal virtues, seven capital vices, seven defects which spring from original sin, seven planets, seven plagues of Egypt, seven days to eat unleavened bread, seven to shut up the leper—so again that they offered seven bulls and seven goats—that Naaman washed seven times in the river Jordan, and there are seven candlesticks, seven spirits, seven books—seals—angels—trumpets—and what not of the number seven?—and the wonder only is (as an old writer

sarcastically observed) they do not add also the Babylonish harlot with the seven heads, of whom the angel says—"*the seven heads are the seven hills, upon which the woman sitteth.*" (Apoc. 17.) And indubitably the latter would be just as convincing and pertinent a demonstration as any or all of the former put together, yea infinitely more so, in that the latter is prophetically descriptive of that Anti-Christian power which now is, and long has been, solemnly believed to depict the character and spirit of the fallen Church of Rome. Such, however, are the weighty and cogent arguments, not indeed of the mystic schoolmen only, but even of the acute Bellarmine, and the grave Fathers of Trent, for just seven Sacraments—and neither more nor fewer!!!

But with just as good reason might we prove that there are neither more nor fewer than two, in that there are two great lights in the heavens, two tables of the law, two cherubims, two turtle doves, two goats, two advents of Christ, two testaments, two witnesses, and whatever else is said in the Scriptures of the number two;—surely no one will say that the one argument is not as wise, and sound, and conclusive as the other. But such always are the miserable shifts and subtilties of those who, whilst they have neither Scripture nor reason to stand upon, yet would make a bustling pretence and a fair shew to the world that they firmly stand upon both!

But the argument from reason and Scripture thus failing her, she would here, as elsewhere, take refuge in antiquity and Tradition—"*as it has come down to us by the Tradition of the Fathers, and as the authority of the Councils testifies.*" Verily one would think from this ostentatious display, that the Fathers and the Councils were quite full upon this matter, and that in the next sentence, or at least in the marginal references, you would have Fathers running hot upon the heels of each other, to testify to the verity of the new dogma—but no—there is not a single reference. And why, think you? why—because the Fathers neither knew nor heard of, such a thing. Let them alledge one if they can—but no—as in the Scriptures, so in the Fathers, there is on this subject an universal silence. As to "*the neither more nor fewer than seven,*" the ancient Church is as still as death. And as to the swelling words, "*the authority of the Councils*"—alas, it is Rome's sinister way of throwing dust in the eyes of the ignorant, and of puffing off her ill-acquired—soul-destroying traffic. Could you imagine from hence, that the earliest Council she can appeal to on the subject is that of Florence—

held—when, think you?—why, in the 15th century—which was the first, in fact, that ventured to define the number seven. Since the earliest days of the Reformation, the Papal advocates have been repeatedly challenged to bring forward a single passage from antiquity, in proof of their dogma, and the challenge remains to this day without an answer, and will we are assured remain so for ever—unless the time come, when men will be willing to take evasion and subterfuge for an answer. The earliest writer that ever has been, or indeed can be alleged, who mentions seven Sacraments, is Hugo de Sancto Viclere, (1.) a mystic writer of the 12th century. And yet, mark! even *he* notices them in such a way as shews plainly he used the word Sacraments, as many did before him, not in a strict and proper sense, as it is now used, but in a loose and vague one—a sense in which he might have added many more Sacraments, had it suited his purpose—"*there are seven principal Sacraments*," says he. The epithet "*principal*," plainly shewing that there were many other rites and usages which had then the name of Sacraments—as was indeed the case from the fourth century—but yet did not deserve the designation "*principal*."

Thus then, the preceding eleven centuries are a blank on the subject. Christian Bishops, Catechists, Canonists, and others, writing expressly on the Sacraments in the early ages of the Church, down from Justin Martyr—only make mention of the two; and it was a general notion of those times, that the blood and water which issued from the pierced side of our Lord, represented the *two Sacraments* of the Christian Church. "*These are the two Sacraments of the Church of Christ*"—says St. Augustine. An opinion in which he is followed by many, and, among the rest, even by Leo the Great, Bishop of Rome. A plain proof that they knew of no other rites bearing the strict and appropriate designation of the "*Sacraments of the Church of Christ.*"

However, the notion of seven Sacraments, once broached, so easily insinuated itself, was so consonant to the temper, and feeling, and practice of a formal and carnal age, placing the essence and spirit of religion too much in its externals; but above all, it was so fitted, in its nature and tendency, to exalt and dignify the priesthood, and fill the coffers of the court of Rome, that it spread itself rapidly, though it was yet opposed by many; and being at length made an Article of faith, by the Tridentine Fathers, in defiance of all the light of Scripture and antiquity, all were laid under the curse who

should thenceforth dare to affirm or believe the contrary. Alas that such should be the spirit of any, professing and calling themselves the disciples of the tender and compassionate Jesus! Alas for the deep depravity of our fallen and corrupt race! and that such should still be the temper of those who claim to be the sole and exclusive dispensers of the grace of God! But let us not wonder, brethren: Rome has no better weapon. Had she the truth on her side, and could she bring to the support of her tottering cause the armoury of Heaven, she had no need to recur to the dark world for such imprecations and curses as are abhorrent to the spirit of the Gospel, and wound the ears of piety. Neither let us fear these terrible execrations—let us remember the curse causeless *now* descends not where it is pointed. Her anathemas are now but unavailing thunders—they are only the surly murmurings of the unchained tiger—they are only the living proofs of that angry impotence, which once, backed by another thunder, told with more deadly effect on the awe-struck and prostrate world; and while we remember this, only to guard our Church and our country, ourselves and our children—against the revival and recurrence of that worse thunder, let us also remember that which is so abundantly written—"*bless, and curse not.*" "*When they curse, bless thou—bless them that curse you, do good to them that hate you,* and pray for them who despitefully use you and persecute you, that you may be the children of your Father which is in Heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust." So much then, for "*the neither more nor fewer than seven true and proper Sacraments of the new law,*" and for the potent arguments from "reason and Scripture, from the *Tradition of the Fathers, and the authority of the* Councils," by which, they would make the world suppose they are supported.

II. Now we proceed, in the second place, to examine the separate claims of each to be regarded as a true and proper Sacrament of the Church of Christ. The anathematizing Canon says—"whoever shall say that any of these seven is not truly and properly a Sacrament, let him be accursed." But we on the contrary, maintain, in the face of this rash, uncharitable, and merciless execration—THAT FIVE OF THESE SEVEN, are, *according to their own admitted principles,* PURE INVENTIONS of the Church of Rome, *having no sanction either from Scripture or Catholic Tradition;* and that the *other two, which are the only true and proper Sacraments of the Church*

of Christ, are, BY HER, MOST AWFULLY AND PERNICIOUSLY CORRUPTED, to the ruin of souls. Such then is our position; and, to see it clearly proved, let us first state, what—according to the accredited principles of the Church of Rome herself (for out of her own mouth we judge this wicked and unfaithful servant)—is a "*true and proper Sacrament.*" You will observe then, that the word Sacrament, as the Trent Fathers very properly tell us (Catach. p. 111.) is, in itself, of a loose and vague sense, and was frequently applied, by the ancient Fathers, to any sacred sign—to any thing of figurative and symbolical import. Thus kneeling in prayer, or any other attitude of worship, signing with the sign of the cross, standing at the reading of the Gospel, the Creed, &c., or indeed any ritual action, was called a Sacrament; and it was also the ordinary word by which the ancients rendered the Greek word "mystery," into Latin. Hence then, as the word Sacrament, was in itself so very vague, so—in order to give it a definite and appropriate meaning, such as that which it has when we say the Sacraments of the Church—it was necessary to add the words, "*truly and properly.*" Now what is it to be truly and properly a Sacrament of the Gospel? The Church of Rome, in the Trent Catechism (pp. 112, &c.) gives us a very proper and correct description, which is this—and mark it well! She very properly lays it down:—"*That there must be an outward visible sign of inward and spiritual grace, divinely instituted for our justification; that the institution must have been by Christ, as none can make a thing an instrument and vehicle of grace, but the author and giver of grace;* that its essential *parts are two—matter and form;* that the matter is *the outward thing, subject to the senses; and the form are the words by which the matter is sanctified and appropriated to its peculiar sacramental use. That it signifies at least three things:—present grace, the passion of Christ, and life eternal; and that in the receiving of it, federal acts pass between God and us, which, on our part, are the visible stipulations, and profession of Christianity; and on God's part, forgiveness, acceptance, and salvation.*" These then are the essential characteristics of a *true and proper Sacrament*, as laid down by the Church of Rome itself; and as is admitted by the Church of England, and indeed by all orthodox Christians, as far as we know. (2.)

Now, my brethren, keeping these essential characteristics in mind, you will see at once, that baptism and the Lord's Supper, are the only two of the seven that will stand the test

of this universally admitted description. Thus, they alone can be proved to have been *instituted* by Christ. They alone have *matter* set apart by him to this use—namely, water in baptism, and bread and wine in the Lord's Supper. They alone have *forms* appointed by Him—namely, in the former, "*go ye and teach all nations, baptizing them, &c.*" and in the latter, "*do this in remembrance of me.*" They alone have an *invisible, spiritual grace,* represented and conveyed by those sacred signs—namely, in baptism, "*the laver of regeneration;*" and in the Eucharist, "*the communion of the body and blood of Christ.*" These alone, therefore, are truly and properly Sacraments of the Church of Christ—but the other five, being all destitute of these essential attributes, have as little claim to be accounted Sacraments of the Gospel, as the attitude of prayer, as signing with the sign of the cross, as the churching of women, or the burial of the dead. In this sense they are *pure inventions.* They are truly and properly what our Apostolical and Scriptural Church wisely, temperately, and scripturally designates them—"*such as have grown out of the corrupt following of the Apostles—partly are states of life allowed in the Scriptures, but yet have not like nature of Sacraments with baptism and the Lord's Supper*—FOR THAT THEY HAVE NOT ANY VISIBLE SIGN OR CEREMONY ORDAINED OF GOD." This is the true description of their origin and character—they began in Apostolic rites, and ended in the corruptions now exhibited in the Church of Rome. For where, my brethren, is there in any one of them, a sacramental *institution* by Christ? or *matter,* or *form* set apart by Him, to constitute the *outward visible sign, of inward and spiritual grace*—to exhibit the passion of Christ—to signify life—to apply and seal to the believing soul, the saving effects of Christ's sacrifice? In not one of them is there one of these necessary constituents of a true and proper Sacrament to be found.

Where are they in confirmation? in orders? in matrimony? Is that an *institution of Christ*—which was ordained 4000 years before his advent—which was practised under the Mosaic law—which was an established custom of all civilized nations—which our Lord himself recognised in his sojourn here, as already instituted—and of which he said, "God made them twain from the beginning," and "whom God hath joined together let no man put asunder."

In sooth, if it be a Sacrament, why set celibacy and virginity, which are no Sacraments, above it in dignity and excellence,

in purity and holiness? If it do indeed exhibit, apply, and seal the grace of Christ's passion; then how deeply must we deplore the blindness, the cruelty, yea the self contradiction which debars so many classes of men and women—bishops, priests, deacons, monks, nuns, &c. from partaking of its sanctifying influence. In short if matrimony be a Sacrament, why have they annulled the law of God respecting it—yea the express words of the decalogue? Why do they in their decrees and Canons, literally gainsay what Christ has taught in regard to it, claiming the privilege of putting asunder those whom God hath joined together, and of keeping together those whom he would put asunder in his word. (Coun. Trent. sess. 24, Can. 3—10). A plain proof had we no other, of the Anti-Christian spirit of Popery. But such always is the glaring inconsistency of error, and the fatuity of falsehood! Matrimony is a fruitful source of wealth to the Church of Rome, and hence the dispensing prerogative claimed by the Canons for that Church's lord and master—hence the supreme controul conferred upon him even over a Sacrament (according to them) of Christ's holy institution. Oh! what a bishop! what a Sacrament! and still more—what a Church!

Confirmation it is true, orders and matrimony, the Church of England piously and Scripturally retains. She does not degrade them from the dignity which invested them in their first delivery to the Saints—nay she observes them and upholds them as venerable Apostolic rites, as holy ordinances, having Scriptural authority, and practised in the Church since the Church began. Matrimony she calls "a holy and honorable estate, instituted of God in the time of man's innocency, and signifying unto us the mystical union that is betwixt Christ and his Church." Confirmation also she looks upon as a solemn, reasonable, and edifying institution, and as especially expedient and becoming in an age when infant baptism is an almost universal practice. The ministerial office, too, she regards as of great dignity and great importance, and as of Christ's own institution. She holds also that those who are properly qualified and judged worthy of this high function, are to be solemnly set apart and designated to the office by imposition of hands and prayer (the only ordination known to the Church for nearly the first thousand years), and she believes that none but those who are thus duly appointed, have authority to preach the word of God and minister the holy Sacraments in the Congregation. Here then, brethren, is scrupulous adherence to Apostolic example and ancient

usage. Here is order, edification, piety. But here is nothing truly and properly sacramental—no divinely instituted matter or form, the admitted essentials of a Sacrament—no divine designation of any thing material as sensible signs and channels of present grace, of Christ's passion, and of the life eternal. Indeed in regard to these three ordinances, though sacred and solemn rites of the Church from the very beginning—of daily occurrence—of great importance—and engaging much attention, yet not a single trace is to be found of matter or form for them, either in the Scriptures or in the records of primitive ages. Those which the Church of Rome now uses for such purposes are inventions—are the results of her own dabbling and tampering spirit—they are the spurious offspring of her own dark and blind, yet busy and intermeddling genius.

The mere mention of them will be enough to shew the truth for this statement. Thus for confirmation she has devised as the matter, "*oil of olives and balsam,*" and as *the form*, "*I confirm thee with the oil of salvation*"—for matrimony, *the expressed consent* (forsooth) *of the parties*, and for orders, *the delivery* (shrewd device!) *of the vessels of the altar* with the words—(oh awful blasphemy!) "*take thou authority to offer sacrifices, and celebrate masses for the living and the dead.*" Yet, mark here again! not a trace—not a glimpse of these is to be found in any ritual, any sacramentary, any ancient author, Greek or Latin (though many of them wrote expressly on the ordinances of the Church) before the lapse of the first thousand years of the Christian era. Let them bring the proofs, if they can. But they have never yet been able to bring them. But, remember, Transubstantiation had come in not long after this period, and the Sacrifice of the Mass had been discovered, in consequence; and as the Church's eyes became thus at length opened, and her spiritual vision enlarged, so, to her utter amazement, she discerns a new character and function in the priest's office—that of a sacrificer—and to make him such, she must have a new Sacrament, and to establish this, she dares, by her own authority, word, and deed, to do what she admits none but Christ can do—namely, to devise a new matter and form for it, and constitute them the visible signs and seals, pledges, and vehicles of the grace of the gospel. But herein we charge her with committing the greatest sacrilege and impiety man can commit. She literally intrudes into the province of God—invades the prerogatives of heaven, and takes into her own

hands the means and instruments of salvation. This then, we of the Church of England solemnly denounce and protest against in the presence of God and man—in the face of the Church and the world; and for this, every disciple of the Lord Jesus—every one who is interested in the Gospel of Christ, and every one in short, who would keep pure and undefiled, the faith once delivered to the Saints, is solemnly bound to stand out from her, to testify against her, and thus quit himself of her guilt, lest he partake also of her plagues. Thus then we lop off three of the so called Sacraments, as not only unscriptural, uncatholic, and false, but as sacrilegious and impious also. And of a similar character is the next, namely, Extreme Unction—of which now a few words.

Now you are aware that this rite is called *extreme* unction, as it is also the Sacrament *of the departing or dying*, as well because it is the *last* of the Sacraments as particularly because the priest must take special care to administer it only in cases where life is despaired of, or, the party is supposed to be in the *last extremity*, or agony. *The matter*, she tells us, is here again, "*oil of olives blessed by the Bishop;*" and *the form* of it, the applying of the oil to the *five senses* of the dying subject, with the words—(now mark this and bear it in mind!)—"*May the Lord through this holy unction, pardon thee whatever sins thou hast committed by thy sight, hearing, smelling, tasting, and touching*"—and the effect or grace conferred, is, we are informed, the thorough cleansing of the soul from all the remainders of sin and defilement, so as to be perfectly meet for the kingdom of purity and glory.

Now we must all confess this to be a very blessed and comfortable ordinance, if only it be indeed a Sacrament—if only it have any sanction from Heaven—if the prince of life and Lord of glory did once so deliver it to the Saints. But if not—who sees not what a snare it is to the souls of the poor and ignorant, and how pernicious and demoralizing it is in its nature and tendency? And yet, alas! it is no Sacrament—it has no divine sanction—there is no solid basis for it to rest upon either in Scripture or primitive Tradition. For, mark, all the proofs alleged for it from both, refer to another matter altogether, and have as little to do with the extreme unction of the Church of Rome, as the diseases of the body have to do with the spiritual maladies of the soul. The texts alleged in proof are Mark vi. 13, "*And they anointed with oil many that were sick and healed them.*" And James v. 14, 15, "*Is there any sick among you, let him call for the elders of*

the Church, and let them pray over them, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him." Now we ask, what resemblance is there in these texts to the Papal Sacrament *of the dying*—a Sacrament to be administered to none except in the last agonies—and that to, to cleanse them from all the reliques of sin, and sanctify them wholly in body, mind, and spirit for the world of perfect blessedness?

The fact is, my brethren, (and some of the most learned men of their own communion confess it) the alleged texts evidently refer to the *miraculous cures of those primitive* times; and the very words express as much. "They anointed many that were *sick* with oil, and *healed* them." "The prayer of faith shall *save* the *sick*, and the Lord shall *raise him up*"—that is, from his bed of affliction. And as to what is added—"and if he have committed sins they shall be forgiven"—it clearly intimates some particular sins for which the sickness was sent in judgment upon him—a not uncommon thing in that age, as we read, 1 Cor. xi. 30, "For this cause many are weak and sickly among you, and many sleep"—that is—are dead. The cure of the sickness was a token from God, that the sin also for which the sickness was sent, was pardoned. The Apostle could not mean ordinary sins, when he used the word "*if*,"—for *these*, he says himself a little before, all commit; "in many things we offend all;" and another Apostle says, "if we say that we have no sin, we deceive ourselves, and the truth is not in us." And as this is clearly the import of the passage, so it was the general gloss of the early commentators. The annotation of Cardinal Cajetan (who wrote just before the Council of Trent), will serve as an instance. His words are—"This place doth not refer to the Sacrament of extreme unction, because in James the immediate design and effect is *the cure of the party;* but in the Sacrament, the direct and proper effect is remission of sins."—Cajetan on James v. And the Romish divines are agreed that "if the external thing used as the visible sign be not immediately appointed and applied for a *spiritual* effect, it cannot be a true Sacrament of the Gospel." (Suarez, Maldonat, Bellarmine, Greg. de Val. &c.) Yet no other use of anointing the sick with oil, and praying over them, can be proved to have been known to the ancient Church *but that which had the cure of the disease primarily and specially in view.* And so it is expressed in the forms of prayer prescri-

bed for its application in all their rituals, and so it is used to this day in the Greek Church; and in all the quotations alleged by Romanists from the ancients to prove extreme unction, you will find express reference not to *the departure of the soul*, but to *the recovery of the body*. Whence it follows by a direct consequence on the principle stated above, that the ancients knew nothing of it as a true and proper Sacrament of the Gospel. So utterly destitute then of any support from Scripture or Catholic tradition is the Pseudo-Sacrament of extreme unction. "No mention is made of this (says Bishop Burnet) neither in the first three ages, nor in the fourth age, though the writers, and particularly the councils of this age, are very copious in rules concerning the Sacraments. Nor in all their penitentiary Canons where they define what sins are to be forgiven and what not, when men were in the last extremities, is there so much as a hint given concerning the last unction? The constitutions and the pretended Dyonisius, say not a word about it, though they are very full upon all the rituals of that time in which those works were forged—that is the fourth or fifth Century. Nor in any of the lives of the Saints, before the ninth century is there any mention made of their having extreme unction, though their deaths are sometimes very particularly related, and their receiving the eucharist is often mentioned. Nor was there any question made in all that time, concerning the persons, the time, and the other circumstances relating to this unction; which could not have been omitted, especially when almost all that was thought on, or writ of, in the eighth or ninth Centuries, related to the Sacraments and the other rituals of the Church."—Expos. p. 434. In short, let us put the two cases side by side—the anointing mentioned by James and Mark (a not unusual practice in that age and country), and that now used in the Roman Church, and you will see at once the evident dissimilarity of the one to the other.

1st. That used in the primitive Church was for *any* that were sick, but the Roman, for those only who are *dying*. 2nd. The former was for "*the healing and raising up*" of the penitent—the latter only for "the departure of those whose recovery is despaired of." 3rd. The former was followed by miracle—the latter does not even pretend to it. 4th. In short, the former related to the body and to the soul only, so far as some special sin was the immediate cause of that sickness—the latter to the soul only, and its cleansing from all sin. So clear is it, that the alleged texts prove quite another

thing than that which the Roman Church would build upon them—and force upon the world too with anathema—playing with curses of eternal perdition to the souls of their fellow sinners with as much levity and wantonness as a boy plays with a spinning top! So you see then, brethren, clearly I trust, on what grounds our Scriptural Church designates this novelty, a corrupt following of the Apostles, and what reasons all, who would scrupulously and conscientiously keep to the plain simple Christianity, once for all delivered to the Saints, have to renounce it themselves, and warn others of it, as an impious sacrilege and imposture—as a mockery upon the Church—and as a deadly delusion, fitted in its very nature to deceive and ruin in their most trying hour, the poor souls that trust in it.

We have now but one more of these modern figments to notice—the Sacrament *of Penance*—and I have put it last, not because it is so placed by the Church of Rome, but because of the magnitude of the corruption involved in it. For of all her dabbling and tampering with the few truths once delivered to the Saints, this we believe the most fatal in its effects and consequences—not excepting Transubstantiation itself.

Now you need not be told that we look upon *repentance* as the very dawn and commencement of life in the sinner. It is a mental state, the effect of faith, and implies a change of heart, and mind, and spirit, such as that which the prodigal experienced when it is said of him that *he came to himself*, and exclaimed, "I will arise and go to my father, &c." Indeed, so fundamental an ingredient is it in the true disciple's character, that it constitutes the essential difference between the true children of God and the children of the evil one; and we believe that the Church of God began on Earth in the first penitent, whether Adam or Eve, or Abel, who, acting faith in the promised seed, turned in heart and life to God and to his service; and we are moreover persuaded that in such penitents, the true Israel is continued to this day; and so it will be till time shall be no more. But where, we ask, is there any thing like a Sacrament here? Where are "*the outward and visible signs of inward and spiritual grace instituted by Christ?*" What is the instituted matter? the prescribed form, to apply that matter? The scene here is the mind, the acts are internal, and the effect is such also. Where then, on the principles laid down by the Church of Rome herself, are the essential constituents of a Sacrament? There

is not even the shadow of a proof for one of them, either in the Scriptures or "the Tradition of the Fathers." But has Rome supplied none? Oh, yes! Here again as she has made a Sacrament of Penance, so she has, of course, found out matter and form for it; and the Council of Trent accordingly tells us on her own unsupported authority, that the acts of the penitent are the matter of it—his contrition, namely, his confession with his mouth to the priest—(of which there is not a shadow of proof from Scripture)—and *satisfaction made to God by doing the enjoined Penance*, are, *as it were, the matter* —and the absolution of the priest—"*I absolve thee*," the *form* of this Sacrament. But can any thing be more absurd? more monstrous? Are the feelings and acts of the penitent *matter set apart by Christ to be applied to the same*, and to be to him *the pledges and seals of the grace of the Gospel?* How are they consecrated? Where is the record of the institution? Where were they so appointed? What similitude is there in them to the water in baptism, or the bread and wine in the Eucharist? How comes the phrase, "I absolve thee," to be the divinely instituted form of a Sacrament—a phrase—mark! which was never heard of in the Church till more than a thousand years after our Lord's appearance in the flesh? Is this indeed so? Yet they tell us with a bold front, that at the application of these words by the priest, the whole efficacy of the Sacrament consists—and that he acts in that capacity *as absolutely and judicially* as our Lord Jesus Christ himself —so that after the words are pronounced, you can have as little doubt of your forgiveness of all your sins before God, as he to whom our Lord himself said, "*Son, be of good cheer, thy sins be forgiven thee.*" (Catach. Trid. p. 221.) And in sooth, does Christ annex, apply, and seal present grace, the passion of Christ, and life eternal, to a form which he never prescribed—which can be found in no ancient ritual or author, and which has no authority but the usurped authority of the Tridentine Fathers in the sixteenth Century? Surely here again is presumption and impiety, and literal invasion of the rights of Heaven; and it forcibly reminds us of that which is written, 2 Thess. ii. 4, "who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God." My friends, I know not what the fulfilment of a prophecy spiritually can be, if this has not a palpable and striking fulfilment, in thus presumptuously adding to God's Sacraments, in constituting, by their own authority, the out-

ward visible signs and applicative forms of divine grace, and commanding their fellow creatures, under pain of eternal perdition, to put their trust in them.

Having thus then lopped off the other two of the five inventions, let us glance briefly at the mode in which they pretend to prove them from Scripture. Thus it is then—where they find any thing written of the laying on of hands with prayer (an ancient and very usual rite in the Jewish as well as the Christian Church), and of the coming of the Holy Ghost in consequence—or wherever the words *anoint, confess, confirm, repent,* or any reference to marriage, to remission of sins, or to the authority given to the ministerial office, to bind and to loose, to remit or to retain sins—(that is to dissolve the Jewish dispensation and to establish the Christian—to declare to all the terms of salvation or condemnation—to hold the keys of discipline, and to admit into the communion of the Church or exclude from it; a thing which they do every day in the ordinance of baptism and the Lord's Supper, in the visitation of the sick, and in their daily ministrations, &c. —and so the Fathers have explained these texts)—wherever, I say, they meet any thing of this sort, forthwith they discover one of their Seven Sacraments, and torture it, no matter how, into a demonstration of their new dogma. So it is in regard to the passage from Mark, already quoted—"*They anointed many that were sick with oil and healed them*"—*and this they do, though they admit that the Sacrament of extreme Unction, was not then instituted.* So also in that from James, though, it is plain, as you have seen, it was the supernatural restoration of the sick person that was designed by it. So again, who but a Romanist would suppose the following passage to be a proof of the Sacrament of Confirmation? "he who *confirmeth* us with you is God, who also hath *sealed* us and given the earnest of the Spirit in our hearts," 2 Cor. i. 21, 22—or in this? "but the ANOINTING which ye have received of him abideth in you?" texts which plainly refer not to any manual or outward operations of man, but to the gifts and influences of that Holy Spirit which was pre-eminently in the Apostles, and is, according to his needs, in every believer—as it is expressly declared, v. 20 of this very chapter—"but ye have an *unction* from the Holy One, and ye know all things."

But all this sort of proof is absolute trifling—it is begging the question—it is taking that for granted which is the subject of dispute. The thing to be proved is, not that there are such

things mentioned in the Scriptures as *repentance, confession, matrimony, anointing* some with oil, *imposition* of hands, &c. —(this is admitted on all hands)—but that these things are true and proper Sacraments of the Gospel—and that such and such matter and form have been set apart by Christ as the visible signs, pledges, and seals of remission of sins, life and salvation. This is the thing to be proved—but of this there *is not a single trace in the Bible or primitive antiquity.*

Thus again, where Paul, speaking of the union between Christ and his Church, illustrates it by the union of husband and wife—the two being regarded as one flesh—exclaims, "this is a great mystery;" this, forsooth, must be a proof positive that matrimony is a true and proper Sacrament of the new law, instituted by Christ—and that too, though the Apostle expressly declares that he means it of Christ and the Church: "but this I speak of Christ and the Church." Surely they must be profound indeed, and deep-sighted, who can see here any proof of matrimony being a Sacrament—and never would it have occurred to any to think so, were it not that the Latin vulgate, and the Romish translation following it, rendered the word in the original, *mystery,* into the word *Sacrament*—a word, which, as we have said, has often been applied, in a loose and vague sense, to any thing of mystical import—of a figurative and symbolical character. (3.) But even suppose we retain this translation, evidently it is not the union of the husband with the wife, that the Apostle calls the thing of great sacramental or symbolical import, but that of Christ with his Church. This is the *mystery of mysteries,* and therefore rapturously called "*great,*" by the Apostle. Cardinal Cajetan himself saw this, and wisely gave up the text. Such then, is their mode of proving the Sacraments from the Scriptures; and I may truly add, *such is their mode also of proving them from the Fathers.* But we have not yet done with this part of the subject. We have a more tremendous charge still, under this head, to bring against the Church of Rome. We charge her with corrupting, in the matter of penance, the Gospel in one of its main foundation principles; for where, from the beginning to the end of the Bible, do we find the word penance?—or that most anti-christian and anti-evangelical sentiment—"*making satisfaction to God for my sins, by my prayers, alms-deeds, fasting,*" *and other such self-inflicted mortifications?* Are not these dogmas in direct contradiction, not only of the spirit, but the very letter of the Gospel?—are they not abhorrent from its principle, and sub-

versive of its nature? Surely, to set it down that forced confession to a priest—works, moral or ceremonial—afflictions, self-inflicted or sent upon us from God—prayer, or even sorrow for sin, however penitential, offered up to God for our sins—are a satisfaction to God for the same; and not only so, but for the sins of others also. Is not this literally, and in express words—to gainsay all that is written—to dishonour that law which Christ magnified—and throw contempt on the perfections and moral government of that just and holy God, who chargeth his angels with folly, and in whose sight the very Heavens are unclean? Is it not setting at nought that blood of atonement which cleanseth from all sin—nullifying the idea of sin's malignity and pollution, and making it appear indeed a light and trivial matter? In truth—is it not to lower the standard of virtue—degrade Christ—and make man his own saviour?

You are aware that, to give colour and sanction, somehow or other, to this deadly perversion, the word for *repentance*—which, as I have already said, expresses a real inward change of heart, and mind, and spirit, before God, which is the essence of the Christian state—she translates by the word *penance;* and that exhortation with which Prophets, and Apostles, and Evangelists, and our Lord himself, opened their message of mercy to the world, "*repent ye,*" she renders "*do penance.*" It is enough to make a man of piety, weep tears of pity and commiseration, to read such passages as the following, in the Romish translation:—"do penance, for the kingdom of God is at hand"—"John verily baptized with the baptism of *penance.*" Acts, xix. 4. "God is not willing that any should perish, but that all should come to *penance* and live," 2 Pet. iii. 9—"testifying to Jews, and also to Greeks, *penance* towards God, and faith in the Lord Jesus Christ," Acts, xx. 21:—and so in many other passages. Is not this corrupting the Gospel in its very fountain, and poisoning, as it were, the very spring of life? And alas, we cannot excuse them here on the plea of ignorance. No, my brethren, the simplest school-boy that knows how to trace a Greek derivation at all, knows that the word μετανοεῖτε (metanoeite) is of an inward and spiritual import, (4.) and signifies that change which takes place in a sinner when he returns to his God in heart and life, and recovers that state of acceptance and favour from which man had fallen. And may not a sinner be doing penance all the days of his life, even from the cradle almost to the grave, and yet, at the end

be as far from this change of heart, and mind, and spirit, as he was at the beginning? yea, infinitely farther, in that his pride, self-righteousness, and self-complacency, rise and swell just in proportion as he thinks his prayers, alms-deeds, fastings, and other such acts of merit, or self-inflicted penance, are greater and more numerous.

Yes, my brethren, it is well known, that such actually is the effect of this pestilential doctrine, wherever it is received and acted upon. I intended to make a few remarks on the doctrine of intention, as connected with this Sacramental Article, and shew that, according to that doctrine, no Romanist can know any thing of his state before God—whether he has received the grace of any Sacrament, and whether he and all his, are not yet in the state of the Heathen. But I cannot trespass on your time, and the last point touched, is too important to be slightly passed over—I mean *the pernicious and demoralizing tendency*, and actual immoral effects of these Sacraments.

Now to see this still more clearly, remember that with this dogma of sacramental satisfaction, is closely connected—1st. That of a full and forced confession to a priest, with all its immoral and licentious accompaniments, and well-known consequences (a thing, mark! not made compulsory in the Church, till the thirteenth century). 2nd.—That of attrition, an imperfect sorrow, namely, arising only from fear, without any love of God; which yet, with the priest's absolution, is sufficient for grace and life. 3rd.—That of commutation of penance, either by indulgence, or getting another to perform it for you. 4th.—That, of Indulgences themselves, and of Purgatory—for Purgatory is only another place of penance beyond the grave. Put these together in your calculations, and you will see at once, what the tendency and effects of this Article must be on the religious habits of the people.

"In this," says the Trent Catechism, p. 255, "is the goodness and mercy of God, worthy of the highest praises and thanksgiving; that in compassion to the weakness of human nature, he has so ordered it, *that one may make satisfaction for another, which is indeed a special property of this Sacrament.*"

O malignant theology! Satanic device! diabolical invention! only from the pestilential world beneath could such a moral plague insinuate itself into a body professing and calling itself the Church of Christ. Alas! where shall we

find words sufficiently strong to describe and denounce the pernicious effects and consequences of these demoralizing doctrines on the multitude! Indeed the Sacrament of Penance is the bane of all inward and practical Christianity. It turns the whole religion of Jesus into a mere external mechanical performance. However some may strive to explain and guard the doctrine, and fence and parry its baneful tendency, such, indubitably, are its effects on the great body of the Romish community. You require little observation and experience among them, to be but too sadly convinced, that with the great mass, sin and godliness are mere matters of debtor and creditor account with God—or, which is the same thing, with the priest, God's vicegerent, in the tribunal of the confessional. What compunction can I have at sinning to-day, if I am persuaded I can make satisfaction to God to-morrow, or the day after, by a few extra duties, or voluntary penances? Can I have even *that imperfect sorrow* called *attrition*—while I am under the habitual impression that I can, when I will, propitiate the divine anger, by confessing to a priest, and receiving the grace of absolution, on the profession of this imperfect sorrow, and the promise of repeating the few Pater-nosters, and Ave-Marias, and of performing the few alms-deeds and abstinences, or other penances which he enjoins; and which yet I can do by another, or have recourse to the grace of an indulgence—or if all fail, leave the whole matter to be settled in purgatory?

The bitter root of sin, remember—is within—it pollutes the whole inner man; the outward act is nothing more than the streamlet dribbling from it. This, it is true, may be more injurious to society, but it is indubitably the least part, in the sight of God; yet this part only it is, that I can confess. But the habitual idea, that I can confess my sins to man, tends in its very nature to turn my thoughts habitually away from the inward fountain to the outward act; and the supposition that all sin is removed by the Sacramental absolution, lulls my conscience asleep, and leads me to repose in unawakened and dead security, while tottering on the precipice of eternal perdition. It is much easier, remember, to conform to outward rites, than to exercise repentance towards God, and faith in the Lord Jesus Christ. It is much easier to confess, promise and vow, gabble a form, tell beads, comply with the terms of an indulgence, exchange this food for that food, visit a shrine or a well, wear a hair shirt, be liberal to the priest, give a pittance to the poor, be zealous for the

Church, or in short, do any thing in which the body only is concerned—than to mortify the spirit, crucify the flesh with the affections and lusts, and be penitent and humble, spiritual and godly. Yes, all this is a very easy matter—yet, this is the religion of Popery. Explain the fact as they may, still it is an indubitable fact, that wherever the Church of Rome is in the ascendant, the routine-life of the multitude is this—sin away with a loose hand for a season, then confess and do penance for a day—this over, engage again in the same course of sin and apathy—again settle accounts with the priest, and so on, till the final agonies come, and then when it is nearly all over with you, wind up the reckoning with the priest, and having cleared off all scores with God, in the Sacrament of the dying—receive a passport and safe conduct for Heaven! Alas! for the millions of souls that have thus perished in their sins, and gone down to Hell, with a lie in their right hand!

Hear, my brethren, the testimony of one, who, till lately, acted as a priest and confessor in the Church of Rome, in Ireland—but has been deposed because he made a faithful effort to reform them. "The Confessional becomes the medium of numberless abuses in the hands of the ignorant, the unexperienced, and the profligate. The doctrine of wrong is often inculcated instead of the doctrine of right. The knowledge of vice is conveyed by indelicate interrogatories—and the profligate Priest makes the Confessional subservient to the gratification of his unruly appetites. The crime '*solicitatio mulieris in tribunali*,'—that is, the '*seducing of a female in the Confessional*,' is not of such rare occurrence, and would be very common, but for the dread of detection. But how is this machinery of Confession made to work? how is it brought into action? In the country, the poor people practice confession, for the most part, through dread of public exposure. And how do they practice it? how do they prepare for it? When they hear of the Priest's arrival at the station-house, they quit their labour in the field or in the barn—hurry to the Confessor—make a compendious recital of some sins they are in the constant habit of committing; and confessing, make some sort of a promise of amendment; as a matter of routine—receive absolution—hear the Mass recited in Latin—take the blessed Sacrament—pay the confession dues—return to their labour with an obligation of repeating a number of rosaries within a given time, and think no more of the transaction. In the cities and large towns, confession is very generally neglected, except at the point of death. Alas!

what improvement in public morals can be expected from such a system? Alas! let facts—let Spain and Portugal, France, Italy, and Ireland answer the question."—*O'Crolly's Inquiry*. p. 153.

Such then, brethren, are the five added Sacraments, and such are the grounds upon which we reject and protest against them. Repentance we hold as so essential to the Christian state, that there is no salvation without it. Confirmation, orders, and matrimony, we retain as ordinances of the Gospel, as scriptural, apostolic, and primitive—as sacred, solemn, and edifying, and as channels of grace, suited to their respective ends and purposes. But as Sacraments we solemnly reject and abhor them, as unscriptural, as unknown to the primitive Church—as not having one essential of a true and proper Sacrament; as snares—especially penance and extreme unction—to our own souls, and the souls of our fellow sinners; as immoral and pernicious in their adjuncts and consequences; and, in short, as in their very nature involving the impiety and sacrilege, not merely of forsaking the fountain of living waters, and hewing out to ourselves broken cisterns that can hold no water—but, even of usurping the prerogatives of Heaven, and taking into our own hands the appointing of the seals and channels of the grace of the Gospel. And, on the same grounds, every member of the Catholic Church is equally bound to reject and abhor them.

But alas! my brethren, Rome has not stopped here—and we proceed to remind you that not only has she thus added to God's ordinances, those that are not Sacraments of the new law, but furthermore, corrupted and marred those that are. She has perverted them, not in their ceremonies and adjuncts merely, but in their very nature and essence also. 1st.—In regard to the former, she has in her carnality and folly, so tampered and dabbled with both, so added and superadded to them—so explained, distorted, and disfigured them, that in the shape they now assume in her hands, no primitive Christian rising from the dead could recognise them. They are as utterly unlike the beautifully simple and significant rites once delivered to the Saints, as the gorgeous mysteries of the Heathen are to the plain and simple religion first delivered to Adam. What! my brethren, were an Apostle to rise from the dead, and see a Romish priest celebrating *now*, as the sacrifice of the altar, what was in *his* days the simple ordinance of the Lord's Supper—with his multifarious ceremonies, with genuflexions and crosses without num-

ber, complicated movements—"the quarterwheel, circular, and semi-circular,"—elevations and prostrations—repeated shiftings, now to the right, then to the left, now to the people, then to the altar—amid the blaze of candles in the glare of mid-day—and, though the last, not the least astonishing, eating and drinking *alone of all*—yea, and what is more astonishing still, *alone for all*—what would be his amazement? could he imagine that it was the Lord's Supper? Or were a baptism the thing he witnessed, and that he beheld the minister thrice *exorcising* the infant, then putting salt into the mouth, spittle into the eyes and nostrils, anointing it with oil, crossing and recrossing it repeatedly, clothing it in white, putting a burning taper in its hand, and all this in an unknown tongue, and enjoined upon the Church under a solemn anathema—could he recognize the ordinance? could he imagine it was meant for that exquisitely beautiful and simple rite which was practiced in his day? with which the Eunuch was baptized by Philip, the jailor by Paul and Silas, or the 3000 by Peter on the day of Pentecost? Would he not exclaim—"alas! who hath required this at thy hands?" and "full well do you make void the commandments of God by your traditions." 2ndly.—But this is not all—it were well for the deluded votary of that Church, if the corruption ended here; but no, she has utterly marred them also in *doctrine*. Where, my brethren, but in the anathematizing Canons of the Church of Rome, do we read that the Sacraments confer, *by virtue of the sacramental action itself*, the grace which they represent; *that they impress upon the soul a certain spiritual character, which can never be effaced*, and all this—as Bellarmine explains it—as certainly "*as fire burns dry wood.*" (5.) Accordingly "baptism," their Catechism tells us, "washes out all sin, *original* and actual—blots out the very principle of corruption from the soul—pulls up the very root and seed of sin—clears away its every spot and stain—and not only so, but infuses also the habit of grace, and fills the mind with its richest endowments and blessings:" yea, the Catechism goes further still, if further be possible, and insinuates that baptism "puts the subjects into a state like that in which Adam was before the fall—yea, even similar to that in which our Lord himself was while in the flesh." Surely if this again is not perverting the Gospel of Christ in its very principle, we know not what can be called perversion.

Again, as to her doctrine of the Eucharist, does she not literally deify the bread and wine? I am aware that this

subject is to come specially under your view—I shall not, therefore, farther allude to it, than as it is the other Sacrament of the Church of Christ corrupted. And to see this in all its horrors, only remember that when once the Latin words—"*hoc est corpus meum,*" have passed the Priest's lips, the poor ignorant multitude are taught, yea, bound under a curse, no longer to believe them what every sense proves them to be—but to look upon them as literally their God and Saviour, and to act by them in every way as absolutely and literally such. Yes, my brethren, to tremble with awe before them—adore them—pray to them—make them the objects of faith, hope, love, fear, and every religious and spiritual affection—just as they would God himself, visibly and personally standing before them. Never since the world began has there been such a corruption in principle and practice. Hence, remember, the Mass with all its abominations—hence, too, the removal of the cup from the laity, so that we can positively affirm that no Romish lay person has properly communicated for now more than 400 years—an essential limb of the Sacrament being withheld. Hence, too, the solemn processions of the host—and the setting of it up in the corner of the streets, and in all places of public resort, to be prayed to for grace, mercy, and peace, in all cases of public emergency. Indeed, when you consider all the importance that is attached to it in their practice—(for almost all the devotion of the people resolves and concentrates itself here—the Mass being their sole public worship—it is with them the all-in-all)—the almost magical influence which it exercises over their minds—the blind and stubborn infatuation, with which old and young, and rich and poor, literate and illiterate alike cling to it—but above all, that it is an institution of Christ, thus corrupted and turned aside from its first ends and objects—you cannot get rid of the persuasion that the corrupt world has never had its parallel to this day. It goes far beyond the worst the heathens knew. It is the lowest step in the downward climax of corruption. It is the bread of Heaven virtually turned into the worst poison of Hell!—the food of life made the element of death and perdition. In short, it is the very triumph of Satan. And in reflecting upon it, it is scarcely possible not to be reminded of that lively description of Isaiah, ch. xliv. respecting idolatry, where, if you change the word "*wood*" into *dough*, you will have the exact parallel. "A man taketh dough and baketh it; yea, he maketh a God thereof, and worshippeth it: he maketh an image, and falleth

down thereto: part thereof he eateth, and is satisfied: to part thereof he falleth down and worshippeth it, and prayeth to it, and saith, deliver me, for thou art my God." Nor can we help adding, in sorrow and commiseration, that which follows:—"he feedeth upon ashes: a deceived heart hath turned him aside, so that he cannot deliver his soul, nor say —is there not a lie in my right hand?" So manifestly then, brethren, has the so-called "*mother and mistress of all Churches*," not only added to the Christian ordinances those that are not Sacraments, but corrupted also, in principle and practice, those that are. And had we no other cause of separating from her pale, and denouncing her to the world, as corrupt and fallen, as a perversion of the pure and undefiled religion once delivered to the Saints, this latter consideration alone would more than justify the proceeding; and on this single ground, apart from all others—she would richly merit at the hands of every man who valued the truth as it is in Jesus, every reprobation and opposition which the nature of the subject would admit of, and the Word of God justify.

I cannot close this discussion without a word of appeal and exhortation to those now present, and those who may read this discourse, as well Romanists as Protestants. My dear friends of the Roman Communion, fellow subjects, fellow creatures, and fellow sinners, I entreat you first of all—if I have said any thing on this occasion hurtful to the feelings of any of you, not to set it down as said in malice or wrath—remember again, it is not any of you individually, but your system I oppose—a system which on the warranty of the Word of God, I am solemnly convinced is ruinous to the souls of all who trust to it—a system therefore which, as long as I have breath to draw, I shall, I trust, as far as God gives me opportunity and ability, feel myself bound to testify against. But while I say this, I can at the same time solemnly aver from this place, that so far as citizenship, neighbourhood, the civilities and charities of life are concerned, Romanist or Protestant with me makes no difference; and for the truth of this, I can fearlessly, I trust, appeal to the testimony as well of the numerous poor of your creed dwelling in the place where my lot is cast, as of all those who have intimately known me, whether in this country or elsewhere up to this day—let this then be my plea and my safeguard against any imputation of intended personal acrimony or bitterness of feeling. Nor am I actuated by any political bias in this matter. Long before this controversy had that stigma attached to it by the

interested and the designing, I felt it my duty to act the part I am now acting. Having said this much then in my own defence, against the prejudices that have been industriously sought to be stirred up against the course adopted here, let me entreat of you in the next place to lay all prejudice and passion aside, and calmly and deliberately ponder the facts that have now been put before you. If what I have stated from the accredited standards of your own Church be true (and I challenge and defy refutation), most indubitably you are trusting in rites as if divinely appointed—means and instruments of life and salvation which Christ has never instituted, which are utterly perverted from their original design, and which are overloaded with many disastrous and soul-destroying superstitions—you are placing your hope in shadows—you are relying upon refuges of lies—you are leaning upon rotten reeds, which will by-and-by—alas! you know not how soon—give way under you, and pierce your soul with remorse and anguish for ever. Alas! while you feel you are sinners, and read that the wages of sin is death, you are mincing the matter with God, and laying a false unction to your hearts, by drawing unauthorized distinctions of sin into mortal and venial, and of its final retribution into temporal and eternal punishments. While you are told that the blood of Jesus Christ cleanseth from all sin—that there is but one fountain opened for uncleanness (the fountain which flowed from the pierced side of the Son of God), and one name given among men whereby we must be saved—you are throwing contempt upon that name by innumerable exceptions and devices—you are passing by that fountain with a careless tread, and endeavouring in vain to be cleansed in wells that have no water; and while you are convinced that death is at hand and eternity near, you are turned in heart and life, in principle and practice, away from the only thing under heaven—yea, in the universe, so far as we know, that can do you good in the final hour. You are not merely neglecting, but full of prejudice also, and enmity, and wrath, against the one thing needful—dreaming of merits, and treasures, absolutions, indulgencies, and unctions, that are nothing but fables and impostures, and have no existence any where but in your own sickly and disordered imaginations and those of your *more interested* if not *equally deluded* teachers. Yea, my friends, the case is infinitely worse with you—not only have you forsaken the fountain of living waters and hewed yourselves out cisterns, broken cisterns, that can hold no water, but in doing this you absolutely

invade the prerogatives of the Most High God, and make yourselves your own Saviour. You are each one of you individually a party to the impiety and sacrilege of which your Church is clearly proved in the preceding observations to be guilty.

Remember, it is no excuse for the blind, nor does it save them from the consequences of their delusion, that they have been under blind guides—for it is written—"if the blind lead the blind, they *both* shall fall into the ditch." For what is the meaning of putting these innovations into the Creed of the Church? It is simply this: that you make them essential articles of Christian communion—that you are Christian or no Christian, under the curse or exempt from it—just as you receive or reject them; and what—mark! is implied in making profession of this Creed, and holding communion with your Church on such terms? This, my friends—that you make her curses your own, and add your solemn amen! to her anathemas. The very fact of your holding communion with her on the terms of this Creed, is a most solemn profession to God and to man—to the Church—and to the world—that they are fundamental articles of the religion of the Lord Jesus—that they are an essential part of the charter of salvation. But, if, nevertheless there be inventions—corruptions—lies—as we have seen they are—then, by professing that Creed, and calling yourself of that communion, you become a party to the falsehood—you are *individually* guilty of the corruption of the charter of life, and you lend your help to the palming upon others a revelation which, after all, is no revelation, but the very reverse of it—and you make yourself responsible to God (who alone can give a revelation and appoint the instruments and seals of grace), for the share which you bear in this sin—impiety—and sacrilege; being led by the blind, you will with the blind, surely fall into the ditch—having sinned in their sin, you will partake also of their doom!

O! let a man but give these solemn considerations due weight—let him but ponder and pray over them, and we have no doubts as to the happy results of it. If he be a man of sense and discretion, of an awakened conscience and true piety—if he love his God—if he value the charter of life, and have a solemn regard for that of which all things under Heaven, is the most worthy of regard—our common christianity—then he will not readily put his hand to the Creed of Pope Pius IV.—or if he be already a member of the Papal communion, he will not much longer linger within her delusive

and deadly pale. He will no longer feed on her poisonous pastures. He will, under God's blessing, come out from her. He will renounce her dark ways. He will wash his hands of her rash and merciless anathemas. He will shake the dust from off his feet as a testimony against her. He will not be a *proselyte* merely, but a *convert* also (for such only we value). Like Paul (when the grace of God reached his heart, and made him an ensample of mercy), he will be enlightened and liberal, fervent in spirit, serving the Lord, just in proportion as he was before deceived and blind, prejudiced and bigoted. And having thus come out, his affections will now run heavenward with the same force, with which they ran before in an opposite direction. That worship, prayer, and praise which before he rendered to the host, he will now tender to his God and Saviour only. He will be valiant, but it will be for the truth. He will have a zeal for God, but it will be according to knowledge. That veneration which he before gave to the traditions and commandments of men, to anathematizing Canons, Priests, and Fathers, he will now transfer to the law and to the testimony. That dependence too, which before he placed in carnal devices, and superstitious rites, he will now repose wholly and solely, in the *alone* Saviour of sinners; and that justification and peace, and title to Heaven, which before he sought in vain, from satisfactions and merits, penances, and final unctions, indulgences, and purgatories, he will henceforth seek from the grace and spirit of him who is made of God; unto him wisdom, righteousness, sanctification, and redemption. And yet, while all his hopes of acceptance and favour, and life eternal, will be centered in him, and him alone—he will be as energetic in all the ways of obedience and godliness, as though all depended upon himself. This, my brethren, is Protestantism, this is Christianity—this is the religion of Heaven—this is what will bring a man peace at the last, and stand the test of the death-bed, and the great tribunal.

O may God of his infinite mercy, grant that this pure and undefiled religion of heart and life be my own, and that of each individual whom I now address, through Jesus Christ, his Son.—Amen.

APPENDIX.

(1.) Or Peter Lombard, for they both lived about the same time, and it is doubtful whether of the two first found out the secret.

(2.) Her DEFINITION is very loose and vague—but this DESCRIPTION, as far as I can see, supplies the defect.

(3.) The Sacrament of the incarnation—of prayer—so also the Sacrament of the seven stars—seven trumpets—of the woman, and of the beast that carried her, &c. &c.

(4.) Compounded of "meta," which signifies change, and "noos," the mind—the inward parts.

(5.) Ut ignis ligna sicca comburit.—Bell. de Sacr.

ORIGINAL SIN AND JUSTIFICATION.

LECTURE V.

THE TRUTH OF GOD MAINTAINED, AND THE HERESY OF ROME EXPOSED, IN THE ARTICLE OF JUSTIFICATION.

BY THE REV. G. FISK, LL. B.

"HOW SHOULD MAN BE JUST WITH GOD."—*Job* ix. 2.

THE Roman Catholic English version of the Scriptures renders the verse, of which our text is a part, thus:—"Indeed, I know it is so, and that man cannot be justified compared with God." Some Latin versions, and our own Reformer Coverdale's first English Bible, give it in this sense. But the real import of the passage seems to be more exactly expressed in our authorized version, as well as in most of the continental versions. I do not then look upon the text as intended to teach the impossibility of man being just in the way of comparison with the justice of the Divine nature, for that were but to assert an indubitable truism; but I take it as one of the records of a great fundamental truth which ancient Pelagianism and its modern offsets have a tendency to obscure. I take it, as declaring that man's state by nature is so positively ruinous, that with God (or "before God," as our marginal reading has it) he has in himself no powers wherewith, and no means whereby, he may become just. And this is in harmony with the many other testimonies of holy writ.[1]

The text then, grounded on an accurate estimate of our fallen and ruined condition, teaches, by implication at least, that if it be needful for man, either in reference to his present

[1] Ps. cxliii. 2—Job xv. 14; xxv. 4.—Ps. cxxx. 3.—Eccl vii. 20.—Rom. iii. 20. —Gal. ii. 16.

condition or his future prospects, to be just with God, or just in the sight and estimation of God, it must be the result of some means or other from *without*—he having none *within* himself, or at his command:—that it must be the effect of some cause sufficiently powerful to remove every hindrance and to bestow every qualification.

Now, the immediate object of true Religion is to *justify* man as a *sinner*. Its mediate object is, to *sanctify* him as a *believer*. Its final object is to *glorify* him as a *saint*:—to justify him, in the way of gratuitous restoration to the favour and acceptance of God, and to a state of renewed allegiance; and having justified, then to sanctify him, in the way of preparation for the glory which shall be revealed in him, "when Christ who is our life shall appear;—when he shall come to be glorified in his Saints and to be admired in all them that believe, in that day."[1] True religion then, you see involves a remedial process acting first upon, and then within, man's fallen nature, and exactly adapted to the ruined state in which it finds him;—so then, that which is defective, or ineffectual, in its application to these great purposes, must needs be, either a false religion, or a true religion awfully perverted.

Suppose I use the language of the text as if it were intended to express the solicitude of one, on whose heart the Spirit of truth has written a deep conviction of the fact that man cannot be, naturally, even by the most stimulated exercise of all his powers, just in the sight of God; and who yet feels that every hope of present peace and every prospect of future blessedness is just dependent upon the possibility of some existing means, whereby he may eventually be justified before God; and suppose at this moment, I look upon each individual in this large assembly as interested—deeply, yea unspeakably, because eternally, interested in the same matter of enquiry; and suppose I believe that each and every member of the human family, whatever his rank or his condition, and moreover that all generations of the earth—past, present, and to come, have been, are and shall be, as deeply interested in it as ourselves, the whole subject of this evening's discussion is at once clothed with such an awful reality of importance, as tends to sink every other object of human interest and solicitude to a point of comparative insignificance; the more particularly so, when our minds are brought steadily to feel in all its tremendous bearings, the truth, that the enquiry,

[1] Coloss. iii. 4.—2 Thess. ii. 10.

how shall man be just with God, really involves the further enquiry, what must lost man do to be saved; for of a truth there is an inseparable connexion between the two; so that the *salvation* of the soul can only be sought through the road which leads to the *justification* of the sinner before God. It is not, then, a matter of curious investigation, or an indifferent point of scholastic theology on which our minds are to be employed; but one which concerns those interests which will be abiding when the heavens and the earth shall have passed away. Surely then, the immortal being, who feeling unconcerned in this enquiry, omits to make it, or who, while professing to make it, is willingly indifferent either to the quality of the answer given, or to the source from which it proceeds, is in a state of peril more fearful than the tongue of man can declare. Yet such is the peril to which multitudes are exposed;—some from the deadening influence of known and cherished sin;—others by reason of a natural heedlessness of all subjects of spiritual import; and others through the prevalence of that indolent pliancy of disposition which makes them willing to receive, without test or examination, whatever may be presented in an attractive form, or backed by a plausible sanction of assumed authority, while not a few are hood-winked by the shadows of a narrowing bigotry, which admit not of that spiritual expansion of the soul, so essential to a due reception of the pure grandeur and solid magnificence of Bible-truth—that we can get few to listen to our solemn message.

In matters of commerce and of science men are not wont thus to deal with their interests. The enquiries they make are keenly made, and searchingly. The judgments they form are, commonly, the results of patient and careful investigation. Their intellect is expansive in its workings, and their affections are alive to the process. They perceive the connection which subsists between the means they are using, and the ends which they desire;—and this is one of the secret springs of their keenness in enquiry, their zeal in investigation, and of the expansive operation of their intellects and affections. But, need I enforce upon this assembly the truth, that in regard to all these matters of human interest, however absorbing, man cannot afford to be in error; for the utmost amount of error embraced, works out consequences only of a temporal nature, independent and apart from which, the soul, if under a due spiritual bias, may be travelling onward unbaffled and unhurt to its heavenly inheritance. But in regard to the great essentials of religion, men cannot, (however they may

think, or however thoughtless they may be)—they cannot afford to be in error; for to embrace error is no less than to incur ruin. And here I would be allowed to declare in the midst of many, whose ears my voice may never reach again, that the immortal being who shall receive and rest upon an unsound—an untrue—an unscriptural answer to the point of enquiry before us—(how man may be justified in the sight of God)—will never grasp the glories of His truth, nor walk in the loveliness of its light, though it may compass the earth like the sun in the heavens; but will stand benighted and alone—apart from God—having all the interests of eternity at stake, and absorbed in the gulph of his spiritual necessities, without refuge and without hope. Deeply enough did *Luther* feel the truth of this, when on his dying couch he said to those about him, "Pray God to preserve the doctrine of the Gospel to us, for the Pope and Council of Trent have strange contrivances." (1.)

Men and brethren! are you plying the enquiry:—do you desire to know how man may be just with God? Do you desire to know it, not as a matter of abstract and speculative investigation, but as a truth, the effect of which will be interwoven with the whole thread of your eternal existence? Have you driven the world from your hearts? Is natural indifference banished? Are you awakened to the full importance of the business which brings us together? Roman Catholics! Protestants! Fellow-sinners! Are you zealous for the truth; and do you honestly desire to follow whithersoever it may lead you? The spiritually awakened sinner, who would be a candidate for heaven's glories, is prepared for this to the full, cost what it may, and whatever may be its bearing upon all earthly considerations and connexions. Beware then of listening to the word with a less preparation than this; and remember, that the eye of an unerring discerner of the thoughts and intents of the heart is upon us, and that all things are naked and open to Him with whom we have to do.

May almighty grace be poured forth in rich abundance upon all who are associated in this grave controversy, that our word may be of truth and soberness; for it is a solemn thought that throbs within our breasts when thus we stand forth in God's name and by his commission for the promulgation and defence of his high verities, that "we are unto God a sweet savour of Christ, in them that are saved, and in them that perish; to the one, we are the savour of death unto death; and to the other the savour of life unto life. And

who is sufficient for these things? For we are not as many, which corrupt the Word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ."[1]

Assuming then, my brethren, that you do recognise your deep concern in the matter of our present discourse, and that it is on the part of truth that your prayerful desires are enlisted, I conclude you will be heedful in regard to the source from which we draw an answer to the enquiry, how man may be just with God? We need an answer that shall have a present efficacy upon our consciences;—that shall bring a present peace into our souls;—that shall have a direct and immediate bearing upon our state as guilty sinners. It is not enough for such to be told how we may stand justified before God in the judgment of the great day, unspeakably important as it is. The man who knows he is a lost sinner *now*, needs to be told how he may *now* be justified before God. It is a matter of *immediate* importance, and cannot safely be postponed. Whence then shall we seek for an answer, on which we may fearlessly rely? Shall we go to the vague uncertainties which characterize the Councils and Traditions of men, or rather to the Bible—that sole record of certain and imperishable truth, in which uncertainty and error have no footing—God's second-best boon to a fallen world? Shall we seek our answer on earth or from heaven? from man or from God? from those who need the justification, or from Him who bestows it? And if we are to have regard to Churches in this matter, shall we seek our answer from the universal Church, or from a section—that is, from the Catholic Church of Christ or from the Church of Rome? From the Church standing on the foundation of the Apostles and Prophets, having Jesus Christ himself for her chief corner-stone, or from an apostate Church, which for ages past, has been gliding off the sure foundation, and building on the sand of man's philosophy and temporising polity? Seek the true answer to our enquiry where you may, my brethren, be assured of this, that it springs from only one fountain, and flows through only one channel; and I am bold to declare to you that the Church of Rome is neither that fountain nor that channel; and moreover, I speak advisedly, and am prepared to maintain, that so long as the Church of Rome shall continue true to, and consistent with, her known and recorded principles—those principles which are engraven as with a pen of steel upon tablets of brass, in the Decrees

[1] 2 Cor. ii. 15—17.

and Canons of the Council of Trent—as bound in the bonds of a perpetual recognition throughout the whole Church by the Creed of Pope Pius IV., and as interpreted and expanded by the Catechism of the Council Trent—documents, of which no Romanist, be he layman or priest, can truly and honestly deny the authority—so long, I say, as the Church of Rome shall continue true to these, her undoubted, her undeniable principles, and which she must do, or become *Protestant* at once, so long will she be rather ruinous than helpful to the souls of men;—for she cannot preach to you a Gospel that shall safely answer the enquiry which we are urging. She cannot teach you how, in the Divine mercy, a guilty man may be justified before God. She cannot truly tell a trembling sinner, overpressed with guilt, and shivering under a sense of God's awakened wrath, what he must do to be saved. She may tell her fables and babble her delusions. She may silence the conscience by searing its sensibilities; but she cannot proclaim a Gospel that shall lift off the guilt, and cleanse away the pollution, and dismiss the fear, and bring a peace which passeth all understanding, to settle on a storm-tossed spirit. Go to her altars—weep in her confessionals: put the anxious question to your burthened soul before her. Urge it. Wait for her reply. And when at length you obtain it, you will find she drives the perishing sinner back upon himself—confounds him amidst the lumber and intricacy of her impotent mysteries—amuses him with the shadow of a Saviour's merits, but conceals the substance;—wraps him in the poisoned folds of a withering self-righteousness; deludes him into a peace which has nothing but the name, or lands him (unless free and sovereign grace interpose), in the desert region of a cold and heartless infidelity. Justified, according to the Church's theories he may be. Just too, in his own estimation; but alas!—not just before God. And verily, if an immortal being, in communion with the Church of Rome succeed, through the sovereign grace of God, in attaining to a state of reconciliation and peace, he does it, not by virtue of any efficacy in his Church as a spiritual mother and a guide—but, in spite of, in contradiction to, and in merciful emancipation from, those dogmas by which, as with adamantine fetters, she would hold him captive under sin, and unjustified in the sight of a holy God.

Now, my brethren, it is to vindicate the master-truth of the Bible, as will, I trust, appear by and by;—it is to shew my fellow sinners, both Romish and Protestant, the firm ground

on which a God of mercy, speaking from his most holy place, in the written word, bids them build for Eternity; to shew it apart from the weedy overgrowth of corruption, and to rescue it from those concretions of metaphysical subtlety, which man's depraved will, stimulated by a perverse judgment, and under the aspect of Infallibility, has brought around it, and mingled with it:—it is for the simple purpose of manifesting the liberty of the Gospel, as contrasted with the bondage of human systems—the fulness of the provisions of almighty grace, as contrasted with the emptiness of man's devices, that I humbly, and with unfeigned diffidence engage in the series of lectures to be delivered in this place; and God is my witness, that with all tenderness of love to the souls of men, I enter upon the discussion of this evening, as one, purely of spiritual bearing;—indifferent for the time to all the minor considerations of a temporal nature that else might crowd upon the mind, as connected with the present aspect of Popery; but anxious indeed to see the important point determined whether England—protestant England—the land of many martyrs to "the faith once delivered to the Saints"—whether *she* is to foster the serpent that shall put in jeopardy the souls of millions, or whether she is again, in spiritual potency, with the sword of the spirit in her hand, to track the goings of the deceiver, and banish it as a hateful thing for ever. And if in this discussion I speak firmly, boldly, and it may be, with severity, in reference to that, which in the exercise of a solemn and prayerful judgment before God, I deem to be dishonouring to his holy name, and more ruinous to man than the plague-ship nearing to our ports, let it not be conceived that one word is levelled against my fellow men and fellow sinners, but against a system. Not against Papists, but against Popery—a system which carries desolation in its train, and is foredoomed of God.

The subject allotted to me in this series, is referred to in the 4th clause of those novel appendages made by Pope Pius IV., to the Nicene Creed, and to which my Rev. brethren have already directed attention. The statement is in the following terms:—"*I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent, concerning Original Sin and Justification.*" It is at once to the Decrees and Canons—to the apparatus of that Council that we must look for the genuine sentiments of the Church of Rome, and no where else. Not to the Scriptures;—not to the tomes of the Fathers;—not to the books of

the more modern schoolmen, or the still more recent apologists of Rome. This you must, at all times, steadily bear in mind. Oh! surely Satan overshot his mark, when in the immutable Decrees of that Council, he brought out and perpetuated the corruptions of Rome in the broad day-light of the Reformation. Would that I could put a plain translation of those Decrees and a Bible into the hand of every Roman Catholic, and shew him how keenly Rome has pointed the weapons to be turned against herself. Methinks an honest perusal of both, with the Spirit of Truth as the guide, would tend mightily to shorten our controversies, and emancipate the multitudes who are spiritually enslaved by an apostate Church.

Now, my brethren, mark the *spirit* of the extract which I have read for you from Pope Pius's Creed. It is not said, I embrace and receive as truth all and every one of the things *revealed by a God of truth, and recorded in his pure and holy word;* but in effect, I embrace and receive as truth that alone which squares with man's predilections, and bears upon it the seal of Rome's (fallible) infallibility. I surrender my judgment. I close my eyes against the Bible. I follow blindly, as the Church may lead; not overmuch concerned to know whether or not she "teaches for doctrines the commandments of men;"[1] nay more than this, "*I reject and accurse all things contrary*" to the Church's Decrees—for such is the very language of Pope Pius's 12th appendage to the Nicene Creed;(2.) so that in whatever degree the *Bible*-truth is contrary to the *Church's* truth, in the same degree the Bible is accursed by the Church. Here then, is the characteristic spirit of Popery!

The written word of God—the Bible, in which the true Christian glories, has been sufficiently established as the sole *Rule of Faith*, by my dear brethren who have preceded me; while the invalidity of *Tradition*—in the Romish sense of the term—has been abundantly shewn, and the claim to *Infallibility* effectually repudiated. The Bible ground is thus freely laid open to us; and it is on that we must stand, if we would successfully grapple with the heresies of Rome.

Taking then this ground, the general question for our present consideration will be, whether or not "All and every one of the things which have been defined and declared in the Holy Council of Trent concerning original sin and justifica-

[1] Matt. xv. 9.

tion," are in exact accordance with all and every one of the things which have been defined and declared, on the same subject, by God the Holy Ghost, in the written word. And if, after an honest and candid enquiry, they shall be found in any essential particular to be at variance, then will it be awfully hazardous for any soul of man to continue in communion with a Church that risks the rich boon of eternal life in Christ, on the shallow devices and crude dogmas of Councils framed in the thick darkness of a fallen state, and penned amidst the clamours of burning animosities. At the onset of our discussion we do not hesitate to assert, that in many great and essential particulars, the definitions and declarations concerning justification delivered and put on record by the Council of Trent, are not only in diametrical opposition to the plainly stated and indubitable testimonies of God's word, but also at variance with the true and expressed faith of the universal Church of Christ; and that therefore in this respect, the doctrines concerning Justification, in the form in which they stand confessed by the Council of Trent in the 16th century, and which are now the staple commodity of the Church of Rome, and cannot be truly denied, are among those inventions and fabrications of a lapsed communion, which needs to repent and do its first works; and, like the fungus tribe in natural history, develope the generative quality and power of latent and long continued corruption. This assertion it will be my business to make good, upon evidence which admits not of dispute, and which fears no contradiction.

We have less cause of controversy with the Church of Rome on the subject of original sin, than on that of Justification; for, as the Scripture doctrine of original sin, and of man's total depravity must needs be admitted, before any religious system of a nature *purely remedial* can be allowed, so the Church of Rome, while announcing hers as a remedial system, consents *in general* to the fundamental doctrine of original sin and natural depravity; though we strongly suspect that in framing her Decrees and Canons, both on that and on the subject of Justification, she did not practically understand as a felt truth, what she admitted as a doctrine concerning man's lost estate, and his totally ruined condition; for had she done so, we think she could not have found a basis on which to fix her repugnant doctrine of human merit. But, as our concern is chiefly with her dangerous theories of Justification, we dwell not on this point further than to notice, that she does not admit the remains of sin, as a positive quality, in the re-

generate, and that she unscripturally exempts the mother of our Lord (3.) from the taint which adheres to the nature of every one "naturally engendered of the offspring of Adam." It certainly requires no very great penetration to discover why the Council should seek to establish for the Virgin Mother of our Lord, a claim to an immaculate nature. "GREAT IS DIANA OF THE EPHESIANS!"

We proceed then, at once, to the subject of JUSTIFICATION. We naturally enquire, what is Justification; that is, what precise and particular idea we are to connect with the term, in this discussion? We answer the enquiry for the present, in general terms. We say, Justification is the revealed remedy of the Gospel for man's fall. It is the way and means whereby a guilty and lost sinner, pressed down and perplexed with the burden of his sins, finds acceptance as righteous, in the sight of God, and with it, a right and title to a heavenly inheritance; and as such, is purely a judicial act of God's free grace and undeserved mercy. A more particular statement belongs to a subsequent stage of our enquiry.

Justification, then, is the initial step of the sinner in the way of salvation; and till it is verily taken, that is, scripturally, no advance can be made by the sinner towards the inheritance of the saints in light. He is still an alien from the family of God. It is, then, of unspeakable importance that we entertain clear views of God's truth concerning it, as being a matter of pure revelation. There may be points—minor points of theology, on which men zealous for the truth, may safely differ. But in respect to this vital point, error is fatal; it dislocates and obscures, to our perceptions, the harmony and brightness of the Gospel provision. In humble and prayerful reliance on a heavenly teacher, whose benign office it is to "guide us into all truth,"[1] I purpose to shew—*First*, the doctrine and practical bearing of Justification, as revealed in the Bible. *Secondly*, the doctrine and practical bearing of Justification, as decreed by the Council of Trent; and to conclude with a few words of exhortation.

I.—THE DOCTRINE AND PRACTICAL BEARING OF JUSTIFICATION, AS REVEALED IN THE BIBLE.

And here I would be allowed to observe, that though the Scriptures teach the positive excellency and perfection of man's nature, while bearing on it the unsullied evidences of

[1] John xvi. 13.

its divine origin, yet, after recording the sad history of his ruin in the first Adam, their whole scope is occupied with vast and overpowering views of the divine dispensations towards him, *as a fallen creature.* If in them, the law speaks in the thunderings and lightnings of the mount which quaked and trembled greatly;—if in them the terrible announcements of death and judgment to come, are made to weigh heavily on the beatings of the human heart, they address themselves to us on topics which could have no bearing, but upon a nature debased and fallen; and as such, subject to the law, and liable to death and to judgment. If, on the other hand, sweet gleams of mercy break forth and shoot athwart our darkness, and widen into floods of Gospel-light—all radiating in love and promise and boundless consolation from that vast mystery of godliness, God manifest in the flesh; if heavenly harpings are heard, proclaiming "glory to God in the highest, and in earth peace, goodwill towards men;"—if heaven and all its imperishable glories are laid open, and made over by covenant to all, who will accept them as, and by the means through which, they are so freely offered; if, in short, they disclose a vantage ground on which immortal man may stand amidst all the billows and tempest blasts of time, and look serenely, far beyond the domains of sin and death, and hell, into eternity, as into a glorious land of promise,—surely they address themselves to us on topics presented under such peculiarity of aspect, as could have no place except in reference to our debased and *fallen nature.* So then, whenever the written word of God uplifts its mighty voice, it speaks to man—yea to every individual of the vast family—of *ruin* and of *rescue;* and whilst in words of burning energy it brands the charge of apostate guilt upon every brow, it speaks in mercy through a Saviour's streaming wounds, and tells a withered race, how man may be just with God. It is with the latter of these announcements that we have now to do.

I am not concerned, for our present purpose, to shew you how the revealed plan of justification comports with every deduction of sound reasoning based on the data of revelation, and connects with itself a thorough harmonization of the divine attributes and perfections; nor need I touch upon any of those correlative topics of election, vocation, free-will, and so forth, as connected with man's acceptance of a free justification of life, but rather should seek to draw off your minds from every thing that might interfere with a distinct and sim-

ple apprehension of justification itself, as a matter of positive, because divinely revealed truth. And my Roman Catholic friends may rest assured, their time shall not be wasted by a recital of how Wickliffe translated, and Huss strove and suffered, nor of what Luther thought, or Melancthon wrote, or Calvin believed, concerning justification by faith alone in the blood and righteousness of the Son of God, mighty and overpowering as their testimony is;—for it is only what God has revealed, that they are really concerned to know.

From what has been said, it will be plainly seen that the whole Gospel, as a remedial system, proceeds upon the fact, that in man himself, there is no righteousness before God; and yet it unfolds to us the possibility of man being righteously made the subject of a *present* and immediate acceptance, and of a *future* though still unmerited reward, at the hands of a strictly righteous God. Hence we find that the justification of a sinner is the chief, at least the primary point to which all the announced provisions of the Gospel tend. It is the prominent object for the accomplishment of which the costly apparatus of the Gospel was designed; and the revealed intent of God, under type and shadow and prophetic promise, was to supply such a way and means of justification for a sinner, as should, while opening the floodgates of his mercy to the guilty, secure inviolate the sanctity of his justice;—such a way and means as were embodied in Christ Jesus, when on Calvary he bowed his head and said, "*It is finished,*" and became "the end of the law for righteousness to every one that believeth."[1] As the result of God's active mercy in Christ, man, as a sinner, was to be made as free from the guilt and tyranny of sin, no less than from its eternal penalties, as if he had never fallen in Adam, or plunged in the depths of actual and personal transgression; and to such an immunity as this, there was to be appended a clear and pleadable right and title to eternal life and glory; while at the same time the law was to meet with its fullest vindication in the way and means proposed.[2] It is concerning justification in this sense alone, that we are discoursing, and not concerning the same term in any or either of the higher or lower senses in which it may be incidentally used in Scripture.

This justification is the first complete transaction towards salvation that takes place between a God of mercy, and a convinced, repentant and believing *sinner;* and you will observe,

[1] Rom. x. 4. [2] Rom. iii. 23—26.

that however convinced, however repentant and believing, such a person is not, in Scripture, deemed to have lost his *quality* of a *sinner*. And it is only on the ground of his being a sinner—a lost sinner that God deals with him in the way of justification. Hence then, God is said to justify the *ungodly*,[1] in the sense in which our Divine Redeemer declares that he came on his mission of love to save the *lost*;[2] and hence, to be ungodly, is one of the main ingredients of our need of justification through the gospel provision, in the same way as to be *lost*, lies at the root of our claim on the Saviour's sympathising tenderness. It is most important—nay, indispensable for the right apprehension of the Scripture doctrine of justification, that we have clear views of the state of him who is the subject of it, both before and after the act of justification; therefore I hesitate not to draw further on your attention. Now observe; before justification he is a sinner. After justification he is no less a sinner.[3] Before justification, he is a sinner under condemnation and wrath, and unpossessed of any title to life eternal. After justification he is a sinner, but no longer under condemnation[4] and wrath; and moreover as a sinner reconciled, is invested with an indefeasible title to that free gift of God, which is eternal life through Jesus Christ our Lord,[5] which he receives gratuitously instead of the wages of sin which is death, and which he had been laboriously earning, so long as he continued—yea, down to the very moment when he ceased to be, a condemned and wrath deserving rebel.

Justification then, you will perceive, does not change or modify the *inward quality* of a sinner. A change of *quality* is no doubt, in due time wrought, and it is indispensable that it should be; but such a change is no part of justification. That change of *quality* is the effect of quite another process revealed in the Gospel, in the unfolding of which we are not now concerned. It is spoken of in Scripture in such terms as these; being *born again*, (or from above) *born of God*, in reference to its commencement in a *justified* person: and it is further spoken of as *growth in grace* and as *sanctification*, in reference to its continuance and ultimate completeness. So that while justification effects a *present* and *instantaneous*

[1] Rom iv. 5. [2] Matt. xviii. 11.

[3] 1 Pet. i. 13—19.; Heb. xii. 1, 2, and all the numerous texts which teach the RENOVATION and SANCTIFICATION of a JUSTIFIED PERSON, are the proofs of it.

[4] John v. 24. [5] Rom. vi. 23; John iii. 14—17; John x. 10—21; xvii. 2, 3; xxii. 31; Rom. v. 9, 10, 17—21.

change in the *state* before God, of a sinner, the other process which effects the change of *quality*, is *progressive*. There is no doubt that both are intimately and positively connected in their operations upon and in every heir of glory; but they are not, and (with the word of God before us) we dare not admit that they can be, in any wise identical. Now my brethren, I beg you to give good heed to this; for the Romish heresy which we are to expose, and all its unscriptural appendages, such as Masses and Penances, Purgatories, and so forth have very mainly grown out of a blind and bigoted heedlessness of what is revealed on this very point. Even at the risk of wearying you, I repeat, that justification doth in no wise change the *quality* of a sinner. It does not make an unholy man holy. It affects only his *state* before God, and defines the aspect under which God beholds and regards him. As unjustified, he was altogether in a *guilty state*. As justified, he is accounted—he is *adjudged* to be in a *righteous state;* not without due and sufficient ground and cause, but both of which are found not in the sinner but in another, who merited the justification for him;[1] and it is God, who, as a sovereign and a most rightful and righteous adjudicator, in the exercise of his free grace, thus adjudicates (4.) concerning his state. Do not let slip this point:—he is a sinner, so far as his *quality* is concerned, even as he was the moment before he was accounted righteous; but he is a sinner in a far different state in the estimation of God, now that he is justified; and he therefore stands in an altogether different relation to God;—he is a sinner to whom God *no longer imputes sin*, and on whom he looks with a complacent and paternal regard, because he now imputes righteousness to him in the stead of sin,—even his own righteousness—"the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe."[2] And here I would have you observe, that the case of a justified person is not that of one, against whom a criminal charge has been preferred, of which he has been proved not guilty.[3] That were a case of simple acquittal. But justification is more than acquittal. And it is not merely the case of a person really guilty, but who has been freely pardoned by an act of mere mercy. It is more than a state of pardon. It is the unparalleled result of unparalleled means, whereby one really guilty, to the full amount of what such a term can embrace, is made so free from all charge of guilt—from all imputation of sin, as if it had never

[1] Rom. iv. 25. [2] Rom. iii. 22. [3] Rom. iii. 23.; iv. 6—8.

attached to him:—so freed, as that it became a righteous thing in God to account and treat him as if he ever had been, and as if he still were, a righteous person and unsinning;—so freed from all charge, and so accepted into the divine favour, as that it becomes a righteous thing in God to shield and guard his way to heaven's glorious habitations, the title to which is placed in his hands at the moment of his justification. So then, under the gospel dispensation it is as righteous a thing for God to justify a sinner, and bear him on to glory, as it will be to vindicate his own most righteous law against the hardened and unbelieving.[1]—I know not, my dear Brethren, what else may be included in the state of a justified sinner; but this I know, and would rest content on the broad generalities of scripture testimony—that a justified person is one, who immediately after—nay at the very moment of his justification (for it is an immediate act, and admits not of degrees) "is passed from death unto life;"[2]—is delivered from the power of darkness, and translated into the kingdom of God's dear son;[3]—is called out of darkness into God's marvellous light;[4] is one who had not obtained mercy, but now has obtained mercy;[5]—nay more, he is at peace with God,[6] and one to whom there is made over and secured by an everlasting covenant, heaven's richest treasures,[7] for the enjoyment of which, as of an incorruptible, undefiled and unfading inheritance,[8] the future operations of renewing and sanctifying grace are designed to qualify him. He is a justified sinner, a reconciled, accepted and adopted child of God, yet a sinner;[9] —an heir of promise—yet a sinner,[10] hanging on the covenanted fidelity of free and sovereign grace,[11] and kept by the power of God, through faith unto salvation, ready to be revealed in the last time.[12]

You will bear in mind, I have not been labouring to teach you the means whereby God has provided for such a stupendous act of grace as the justification of a rebellious subject, neither the medium through which the sinner receives the justification. I have been thus far engaged only in shewing what the Scriptures teach concerning justification as a judicial act of God towards a sinner, and the immediate bearing it has upon his present state and condition before God as a sinner. Consult the texts cited in the margin, and those many

[1] Rom. iii. 26. [2] John v. 24; 1 John iii. 14. [3] Coloss. i. 13. [4] 1 Pet. ii. 9. [5] 1 Pet. ii. 10. [6] Rom. v. 1. [7] Heb. xii. 22, 23. [8] 1 Pet. i. 4; Acts xxvi. 18; Rom. viii. 17. [9] Eph. i. 5, 6. [10] Gal. iii. 29. [11] Eph. i. 7—14. [12] 1 Pet. i. 5.

parallels which the Bible furnishes, and you will readily discern that what I have educed is the eternal verity of God:—the master truth, concerning which we have already declared that error is fatal, both to individuals and to churches. Learn then in a word, that Justification is the judicial act of God's Sovereign grace and mercy towards a lost sinner, whereby (on grounds hereafter to be advanced), he is righteously delivered from sin, guilt and penalty, past, present and to come, and is accepted as righteous, unto life eternal.

It becomes now a natural enquiry by what means a sinner's justification has been procured. Though an answer to such an enquiry in its details, is not positively involved in the controversy we have with Rome concerning justification, yet because it is probable that this sermon may fall into the hands of some who need to have the Scriptures opened to them, I will very briefly add somewhat on that head.

How should man be just with God? Man, if left to himself, would decide at once for works—works of attempted obedience to God's law. Natural reason says, works. Pride says, works. Self-esteem says, works. Self-righteousness says, works. Popery says, works;—works of congruity to begin with;—works of condignity to proceed and end with. Close your ears against man's decision, and enquire of God. What says the word of truth? I have already shewn you my brethren, that all the testimonies of God's word, whether concerning justice or mercy, address themselves to man only as a fallen and ruined creature. The importance of ever keeping that consideration prominently before the mind will be distinctly seen throughout our discussion. If man is to acquire justification by works—surely they should be the works of an *unfallen* creature, such as a *fallen* one cannot work. Is this so? Could God's holiness and justice be satisfied with less? And if man could have justified himself by working, would God, think you, have taken the business of justification into his own hands? But, to the testimony. "There is one that *accuseth* you," said Jesus of Nazareth, to those self-justifying legalists, the Pharisees—"there is one that *accuseth* you, even Moses, in whom ye trust."[1] and St. Paul explicitly declares that "if there had been a law given, which could have given life, verily righteousness should have been by the law."[2] And does he not plainly teach that the law (added because of transgression[3]) "worketh wrath,"[4] and was

[1] John v. 45. [2] Gal. iii. 21. [3] Gal. iii. 19. [4] Rom. iv. 18.

intended to bind and not to loose—to convict and not to justify, when he declares that by the law is the knowledge of sin,[1] and that the law was not made for righteous men, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane;[2] and is not his teaching strictly consistent when he ascribes salvation (and therefore justification as its initial step),[3] not to works of righteousness which we have done, but to an infinitely higher source;[4] and is he to be mistaken when he declares that by the deeds of the law there shall no flesh be justified?[5] Here then is the testimony of God against all supposed efficacy of creature merit of working, written as with a sun beam. Therefore let every legalist, both professedly Protestant, and avowedly Romish, take heed; for verily the Scriptures have concluded and shut up all men under sin,[6] and with the keen edge of the law's vindictive justice turned against them,[7] teach, that neither by an attempted obedience to the moral law, however exact, nor through any efficacy of sacrifices under the ceremonial, however punctiliously rendered, can a guilty soul be justified before God.[8] The law as our Schoolmaster[9] then, teaches the utter worthlessness of creature service; and while bidding us look forth from the stormy regions of awakened wrath, directs the enquiring soul up to the Lamb of God, which taketh away the sin of the world.

The Bible reveals to us the fact, that ample provision has been made for man's full, free, and present justification. But as man had no claim on the ground of merit, what was the moving principle of the gospel provision? Oh surely, if help is laid for us on one who is mighty[10] on an exalted one, chosen out of the people, God's sovereign grace and mercy have done it. If a mighty one has been called, for us, in righteousness, and given for a covenant for the people for a light of the Gentiles, to open the blind eyes and to bring out the prisoners from the prison, and them that sit in darkness out of the prison house,[11] it is God's sovereign grace that has called and given him. If a knowledge of salvation has been vouchsafed by the remission of sins, it is through the tender mercy of God, whereby the day spring from on high hath visited us;[12] if guilty sinners are reconciled to God, it is because all things are of God, who hath reconciled us to himself.[13] If begotten

[1] Rom. iii. 20. [2] 1 Tim. i. 9. [3] Rom. v. 9. [4] Tit. iii. 5—7; Gal. iii. 16.
[5] Rom. iii 20. [6] Gal. iii. 22. [7] Rom. iii. 19. [8] Heb. x. 1—4.
[9] Gal. iii. 24. [10] Psalm lxxxix. 19. [11] Isaiah xlii. 6, 7. [12] Luke i. 76—79.
[13] 2 Cor. v. 18.

again unto a lively hope,[1] it is God, who by his grace, hath begotten us. So then, do but trace up the truth throughout the inspired record, and you come to the simple conclusion that if man is to be just with God, it must be the exclusive consequence of the provisions made by sovereign grace; and that justification is purely a gratuity from God, whose law is against us.[2] It is a gratuity while we are undeserving. It is life flowing in rich streams, into the valley of the shadow of death, in which we are lying.

Now if it be proved that works of righteousness cannot justify, or form in any degree the basis of God's righteous adjudication on behalf of a lost sinner; and if it be shewn that all needful provisions to that end have been made by God's sovereign mercy and grace, we naturally enquire what is the particular nature of those provisions, presuming that while they are fully adequate to the end proposed, as regards the sinner, they shall be such as to leave untarnished the honour of Almighty God.[3] We go at once to the oracles of truth for our answer. We trace at a glance, I had almost said, in the revelation which they afford of our IMMANUEL,—in whose mysteriously august person they all centre. And thus while we are taught that the law, which condemns us, came by Moses, we are no less assured that the grace and truth which justify came by Jesus Christ.[4] Was it determined in the Divine mind, that that God's righteousness developed in the justification of man, should be the result of a successful mediation between God and man;—such a mediation, as if undertaken by angels and archangels must, in its failure, have been only a splendid evidencing of their impotence;—such a mediation, moreover, as man's loftiest and healthiest intellect could never have planned or conceived?—then the scriptures reveal to us the fact, that there is a mediator equal to the vastness of the undertaking—even the one mediator between God and man, the Man Christ Jesus,[5]—the mediator of a better covenant than the olden dispensation afforded, and which was established upon better promises;[6] a mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance;[7] a mediator who evinced his alone fitness for the undertaking, by concentrating in his two-fold nature the interests (if I may so speak)

[1] 1 Peter i. 3. [2] Rom. iv. 14—16; xi. 6. [3] Rom. iii. 26. [4] John i. 17. [5] 1 Tim. ii. 5, 6. [6] Heb. viii. 6. [7] Heb. ix. 15.

of both parties—of God and of man, without defect or deficiency on either part;—and whether I find him announced as the seed of the woman, who, in the full manifestation of an eternal and inextinguishable enmity against the seed of the Serpent, should submit to the bruising of his own heel, while trampling triumphantly on the crest of the destroyer,[1] and as a rod coming forth out of the stem of Jesse, and as a branch growing out of his roots, having the spirit of the Lord resting upon him;[2] and as one, on whose shoulder the key of the house of David should be laid, so that he should open and none should shut, and that he should shut and none should open;[3] or whether I find it announced concerning him, that a virgin should conceive and bear a son, whose name should be called *Immanuel*, God with us,[4] or that being in the form of God, he thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man;[5] or that when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.[6] In each and all of these announcements, and in multitudes besides, all drawn from the same really infallible source, I see the adequate provision made, and the full sufficiency of means disclosed for such a mediation between God and man, as, in its result, should leave the justice of God, and the honour of his law intact and untarnished, and yet lay firmly and securely the broad platform on which a ruined race might stand, and while struggling for immortality, might lay hold on the free gift of justification of life. In a word, I find the illimitable perfections of the eternal Godhead, and the perfect unsullied manhood of the eternal Word, united in one mysterious point of concentrated energy, standing forth—the wonder of the universe, in the plenitude of that power by which he made the worlds—first to achieve and then to proclaim, far as the pestilence of sin could reach, the stupendous plan whereby man may be just with God.

The provisions thus made for a sinner's justification, in the way of mediation being so distinctly stated and revealed, it is not unreasonable to expect that the Holy Scriptures should be equally explicit in teaching what that mediation consisted in. Let us briefly enquire.

[1] Gen. iii. 15. [2] Isaiah xi. 1. 2. [3] Isaiah xxiii. 22. [4] Isaiah vii. 14; Rev. iii. 7. [5] Phillip. ii. 6. 7. [6] Gal. iv. 4. 5.

If man would be just with God, two things are required; and both are indispensable. The first is, full satisfaction of the violated law of God, in the way of penalty. God who proclaimed the law has prescribed the penalty of its infraction, and rigidly demands it. The second indispensable thing is, perfect, spotless, and continuous obedience to the law's minutest requirement, in the way of willing and affectionate duty. If then, I could at this moment, produce undeniable proof of having yielded the penalty, and so made satisfaction to the full, and of having rendered ever afterwards a faultless affectionate obedience, I might, for ought I know to the contrary, be justified in the sight of God. But I have not done either of these two things—I have not made the least advances—I cannot do either. Still the hopelessness of my inability does not relax the stringency of God's demands, as the sole law-giver. What follows then? Plainly this;—that if my justification is to be the result of a work of mediation, that mediation must have a regard to these two essentials; and that which is hopelessly demanded of man as a fallen creature—both *penalty* and *obedience*, must be undertaken for by the mediator; and the rendering of them both to the full amount of God's will, is just the perfection point of his mediation. Now, while considering the provisions for man's justification, as they exist in the person of our adorable Redeemer, we saw a sinless humanity interwoven with the perfection of Godhead, presenting such a breadth of sufficiency, as should yield the penalty and come off from the task unscathed and triumphant; such a sufficiency as should render the obedience in full certainty of acceptance. It was to these two points of achievement, in all their vastness that the mediator gave himself, when in woe and humiliation he travelled on in the greatness of his strength, alone in his perfections on the blighted field of a ruined world, receiving on himself by force of the Father's rigid imputation, the sin, which by the law, had wrought *our* condemnation but subjected *him* to the penalty,—and with his human heart nerved up to the deadliest wrench of untold suffering, and glowing with a spirit of the loveliest obedience to the Father's will, which was his own will too.[1] The interests of heaven and earth were confided to his hands; and while he was submissive for the vindication of the law, he was mighty and masterful in winning man's redemption; and when the blow of vindictive justice smote him,

[1] Psalm xl. 8; John v. 30; Matt. xxvi. 42; Heb. x. 5—9.

it shivered the adamantine chains of a world's captivity, and opened up those broad channels in which mercy might flow down to the earth's latest generations. It were to detain you through the long midnight were I to open all the plain testimonies for the world in this behalf; and surely it should be enough for us on this occasion to hear, as it were, a living voice from the throne of the Eternal, making the pregnant declaration, that when all we like sheep had gone astray and turned every one to his own way, the iniquities of us all were made to meet on him;[1]—that he was wounded for our transgressions, and bruised for our iniquities; that the chastisement of our peace was upon him, and that by his stripes we are healed;[2]—that he was made a curse for us;[3]—that God was in Christ, reconciling the world unto himself, not *imputing* their trespasses unto them;[4]—that he made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him;[5]—that he is, of God made unto us, wisdom and righteousness, and sanctification, and redemption.[6] In these and such like testimonies, we see the manner in which Christ's mediation was to be transacted; and thus, then, if a guilty soul is to be justified in the sight of God, it can only be the effect of an interchange, whereby the sin which condemns, is laid by imputation on the Saviour, while it is removed by non-imputation from the sinner; and whereby the righteousness of the Saviour is mercifully and graciously imputed to the sinner;—and thus it becomes a righteous thing in God the Father to accept, as righteous unto life eternal, the guiltiest sinner who will lay down the weapons of rebellion, embrace the proffers of a heavenly beneficence, and take his stand on the merits of Christ alone.

But how does a guilty sinner attain to such an interest in these large provisions, as shall result in his full justification? The answer is implied in the last sentence I have uttered. It is, on the sinner's part, a matter of simple *acceptance*, as on God's part, it is a matter of simple *gratuity;* and it is *faith*, God's precious gift—faith in the record which God has given concerning his Son,[7] that is the instrument of acceptance; not works, either in part, or in any way of admixture, as we have seen; for the Bible teaches that Christ mediated for us *by works*, in order that we, resting by faith on his mediation, might be justified by faith alone, *without works;*—not indeed by a faith

[1] Isaiah liii. 6. [2] Isaiah liii. 5. [3] Gal. iii. 13. [4] 2 Cor. v. 19. [5] 2 Cor. v. 21. [6] 1 Cor. i. 30. [7] 1 John v. 11, 12.

that should *be alone* and without the *fruit* of good works; but by a faith which cannot derive efficacy from the connexion of works with it;—not by faith viewed as a moral virtue, and as having, as such, any meritorious efficacy in it, but as the instrument and means of acceptance ordained and appointed by infinite wisdom. Consult the Scripture proofs in the margin,[1] which time will not admit of my quoting at length; and however Rome might lead you to infer that St. Paul, and St. James, are at variance on this great topic, yet a careful examination, such as I cannot now venture to touch upon, will clearly shew that in truth there was between them a perfect accordance, (5.) in the faith once delivered to the saints; and that it is "by grace ye are saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast."[2] Grace moves the sinner's heart to acceptance. Grace bestows the gift of faith, which is the instrument of acceptance; and faith looks alone to the completed—perfect, and accepted work of Christ; "the Lord our righteousness,"[3] for total and immediate remission of all sins, and for a perfect and irreversible justification of life, and not to masses, and penances, and unctions, and priestly intentions and fabricated sacraments, and creature invocations, and man-mediations, and virgin merits;—the cumbrous and soul deluding apparatus of a grasping and tyrannising Church whose name is MYSTERY.[4] Thus acting faith—simple evangelical faith, on that supreme object of all sufficiency—Christ Jesus, and him crucified—the believing soul, without one good work to recommend, and with legions of evil workings to condemn him—stands in Christ, and in his new and covenant relation to God the Father;—no longer under condemnation,[5]—no longer at enmity, but at peace with God;[6]—a child of light,[7] an heir of promise,[8] a cleansed vessel,[9] a temple, in which the Holy Ghost will abide with his sanctifying grace,[10] and with a manifestation of glorious liberty;[11] and thus, with "open face, beholding as in a glass the glory of the Lord, he shall be changed into the same image from glory to glory, even as by the spirit of the Lord."[12]

[1] Heb. ii. 4; Mark xvi. 16; John i. 12; iii. 14, 16, 18, 36; v. 24; vi. 28, 29, 40, 47; xx. 27, 29, 31; Acts x. 43; xiii. 39; xvi. 30, 31; xxvi. 18; Rom. i. 16. 17; iii. 21, 22, 24—26, 28, 30; iv. 5, 9, 16, 22—24; v. 1, 2; x. 4, 9—11; Gal. ii. 16, 20; iii. 6—9, 11, 22, 26; v. 5, 6; Eph. iii. 12, 17; Phil. iii. 9; 2 Tim. iii. 15; 1 Pet. ii. 6.
[2] Eph. ii. 8, 9. [3] Jer. xxiii. 6. [4] Rev. xvii. 5. [5] Rom. viii. 1. [6] Rom. v. 1. [7] Eph. v. 8. [8] Heb. vi. 12. [9] 2 Tim. ii. 21. [10] 1 Cor. vi. 19; 2 Cor. iii. 17. [11] 2 Cor. iii. 17. [12] 2 Cor. iii. 18.

Thus then my brethren, I have endeavoured to lay before you as proposed, a faint sketch (being all that time will admit) of this great fundamental of all true religion as revealed in the Bible alone:—this "*articulus stantis aut cadentis Ecclesiæ;*—the lever-power of the Reformation: the bright herald of spiritual liberty in an age of carnal and iron bondage; the light of God shining from mount Calvary into a sin-darkened world; the truth sealed by blood and cherished in the flame; the morning star and the mid-day glory of every Protestant Church;—the foundation-truth of the whole true Church of Christ from the beginning until now;—the time-honoured evidence of the Father's grace, of the Son's love, and of the Holy Ghost's potency in the work of man's deliverance; the theme of angel-acclamation; the battle bow, and the sling, and the sharp arrow;—the uncarnal weapon;—Heaven's mighty artillery against the powers of darkness—which, in God's good time (if the Church of Christ will pray, and strive, and look honestly upwards to its exalted head, and bring down in ceaseless supplication rich measures of the Spirit from on high)—shall fling the thunder-bolt into Rome's loftiest citadel—piercing like a wedge her mightiest strongholds—bidding her iron-bound captives go forth in the glory of unfettered truth, and in the liberty wherewith Christ alone can make them free—yea the denizens of Heaven's loveliest provinces—even the triumphant Bible-truth, JUSTIFICATION BY FAITH ALONE IN THE BLOOD AND RIGHTEOUSNESS OF THE INCARNATE SON OF GOD.

Before I quit this part of our subject, let me, my brethren, impress upon you two things—at all times of great importance—but particularly so, in reference to what I have to advance. They are these. That the doctrine of Justification by Faith alone, while it is all-important to man, is at the same time in the highest degree honorable to man's mighty Redeemer.

I. *It is all-important to man.*

It is *so* important, that without it, the salvation of the soul is a hopeless thing. It is the only way in which the mercy, and love, and wisdom, and power of the Godhead have been revealed, as concentrated towards the work of fallen man's deliverance from the wrath to come, and for exalting him to a glorious inheritance. Overlook this truth, and the Bible appears but an unintelligible mystery. Embrace it, and a sweet harmony pervades the whole. But, more particularly, it is all-important to man, because,

1. *It alone meets the extremity of his ruinous necessity; and it meets it to the full.* It leaves nothing for a helpless and powerless sinner *to do*, in the way of earning either his present deliverance, or his future glory! It is founded on a work, *completed* by Christ on his behalf, and fully adequate to both those ends. It does not make him dependent on man or on priest, on saint or on angel, or even on the virgin mother of our Lord. It offers him, as a *free gift*, eternal life, including pardon, peace, and reconciliation; and woos him to the acceptance. It tells him of an everlasting righteousness brought in;—brought in *for him;* and so furnishes him with a plea that shall prevail with God, amidst the law's loudest thunders; in death's mysterious hour; and in the most tremendous moments of the judgment time, and at the glorious appearing of the Son of man. It is all-important, because,

2. *It is immediate in its effects.* If fallen man needs pardon, peace, reconciliation, and all that may be included under the term Justification, he needs them *now*. He needs to be delivered from the burden of sin, and from the yoke of the law's bondage, and the clouds of the law's curse, and the terror of God's frown, before he can bound forwards to the goal of immortality. This then, as you have seen, is the Gospel provision for you, and nothing less. "He that heareth my word," says the Saviour, who was delivered for your offences, and who rose again for your justification,[1] "he that heareth my word, and believeth on him that sent me, *hath* everlasting life, and shall not come into condemnation: but *is passed* from death unto life."[2] It is an *immediate and present* justification unto life that is offered to the acceptance of your faith, however guilty and lost your state may be; and he who would rob you of this truth, or hide its brightness from you, whether he be Papist, or whether he be Protestant, whether layman or priest, is one of the deadliest enemies of your soul's peace. But further, this truth is all-important, because,

3. *It is certain in its operation.*

Immortal man needs to deal with certainties in regard to salvation, when he has the tremendous certainties of death, judgment, and eternity, forced in their awful dimensions before his awakened soul. It will not do for him to be told that his justification is to depend upon contingencies far off from his controul; or that it is to depend either in part, or

[1] Rom. iv. 25. [2] John v. 24.

altogether, upon his success, in a round of creature service, for the rendering of which he feels he has no one qualification at his command. No, my dear brethren, he needs a mode and kind of deliverance, that, while breaking down all self—all creature dependance—shall lead him to repose on the faithfulness and truth of Him who sustains the universe, for the certainty of its operation. It is such a mode and kind of deliverance that our great master truth discloses; and he who buildeth on Christ, the sure foundation, shall never be confounded.

But the importance of this truth is seen, lastly, by considering,

4. *That it is permanent in its results.*

A justified sinner is, as we have seen, invested with a title to a glorious inheritance; and moreover is kept by the power of God, through faith unto salvation, ready to be revealed in the last time. The permanency of his Justification, and the security of his title, are under the same powerful and gracious cognizance.[1] So that neither of them are matters of security with which either men or Churches can interfere, to his undoing. Thus then, standing on the sure vantage ground which the great doctrine of Justification by Faith affords, the humbly confiding soul looks forth serenely, amidst all the menacing aspects which his road through the wilderness presents, and takes up, as the burden of the new song which sovereign grace has put within his mouth, those words of holy confidence—"I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."[2]

II. It remains for me to notice, that the doctrine of Justification by Faith alone, is in the highest degree honorable to Christ himself. The work of human redemption, which results in the free justification of the believing sinner, was a covenanted transaction between God the Father and his own dear Son. The covenant was fulfilled to the very letter. No flaw was discernible to the eye of Heaven's high Majesty. A world's guilt was imputed to the divine Redeemer. He expiated it to the full, and flung off its dishonours in the grave. A world's justifying righteousness was to be wrought. He gave himself to the wondrous work, and laid its trophies at

[1] Rom. viii. 29, 30. [2] Rom. viii. 38, 39.

the Father's feet; and Heaven's glowing population gave forth their jubilance, when he had ascended up on high and led captivity captive, and received gifts for men. Honorable in the lowly way of his humiliation was the mighty Saviour. Honorable is he in his glorious exaltation; and oh! honored, thrice honored shall he be, when he—"The Lord himself—shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God," and shall reign with his mighty power, having the "heathen for his inheritance, and the uttermost parts of the earth for his possession;" bearing on his thigh, his wondrous name written, "King of Kings and Lord of Lords;"—the manifested glory of the Father: the Bridegroom of "a glorious Church, without spot or wrinkle, or any such thing."

But I am now to draw a contrast; and our preliminary enquiry is—does the Church of Rome preach this Gospel, or another Gospel? At the front of our enquiry, it is a solemn thing to set the words of the Apostle, from whose testimonies so many of our Scripture proofs have been drawn. He says, in immediate reference to an awful perversion of the great doctrine of Justification by Faith, which had assailed the Galatian Church—a perversion involving the very elements of Popery—"Though we, or an angel from Heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." My brethren, it is a fearful thing to corrupt the truth of God.

Hitherto we have listened to the revealed truth of God. The time is now come for Rome to declare herself. We will call up her witnesses. She shall speak by them. Does she come forth with the opened Bible in her hand, and bid us test her by that? Alas, no! she comes with Councils, and Decrees, and Canons, and fond Traditions. Oh, my Roman Catholic friends, when your Church demands of you obedience and conformity, ask her for her Bible—the charter of spiritual freedom. Tell her you will hear the Church, when the Church hears the Bible. But, let me claim attention (too long drawn upon already), while briefly I endeavour to shew,

II. THE DOCTRINE AND PRACTICAL BEARING OF JUSTIFICATION, AS DECREED BY THE COUNCIL OF TRENT.

If we would know the real principles of the Church of Rome, remember, it is to the Trent apparatus we must look exclusively;—to the Decrees and Canons of that Council—its Catechism, and Pope Pius's Creed. We thank God,

whilst warring against error, that we have such documents as these, from which the, so called, infallible Church can make no appeal. Alas for Rome! she has by those records so fixed the brand of ruinous apostacy upon her harlot brow, that every man who knows his Bible, may trace her sorceries and defy her power.

I am well aware, my brethren, that many Roman Catholics are to be found—perhaps some in this very assembly, who, on hearing the errors of their Church exposed in the light of God's word, and listening to her irrevocable decrees and anathemas, would say with all sincerity, "Oh! we do not believe that; nor do we submit to this; neither are we bound by the other. Oh, no! You quite mistake our principles. There really is no *great* difference between us. Be charitable towards us, and believe that we are not behind others in this very enlightened and liberal age." And where is the Priest who is not ready to assert that we are calumniators, when we make the Church of Rome speak only in her own language, and to which every Priest has sworn his full and free assent? Brethren—it is the fashion of the day to deny—to deny—to deny! But, bear in mind, that it is not with matters of individual belief or disbelief—of admission or denial, that we have ought to do. It is not with the gloss of one, or the interpretation of another, either layman or Priest, Cardinal or Pope, that we are concerned. I can find you Roman Catholic writers, maintaining various shades of opinion on almost every dogma of the Church. I can find you some contending for one opinion in one part of their works, and for almost, if not quite, the opposite in another part. I can shew you writers who seem to change the characteristics of Popery, as the chameleon shifts its tints;—for though Rome be unchangeable, she has wondrous facilities of *adaptation*, through the pens of her ready writers. In a liberal age, though essentially a tyrant, she is very liberal. She hoodwinks statesmen, and twines like a sycophant plant round the judgments of enlightened men; and then she goes so gently and so smoothly, and shews so gorgeously, that multitudes are won over to say—Oh! how inoffensive—Oh! how amiable! Let her but see her opportunity—she speaks in another tone;—she wears another aspect; she is no longer liberal. She comes with the spring of the tiger; and with the crushing folds of the constrictor, and with the graspings of an iron hand; but I am persuaded that multitudes in England—even many in high places, will disbelieve it, and dally with her,

till the deadly spring is made that shall precede her prophetically announced overthrow. No—my brethren—no! It is not with Roman Catholic writers, and Rome's subtle adaptations that we have to do, in these grave matters of religious faith; they are of no worth in controversy, except to shew the wiliness of our antagonist. A Church's principles are to be judged of, by her authorised confessions and formularies. The Churches of the Reformation claim to be so judged. The Church of England is fearlessly ready to be so judged, at any and every moment. The Church of Rome must submit to the same process;—and we tell those of you who are members of her communion, that if you profess not to believe either up or down to the standard of your Church's documents;—if you withhold your cordial assent from one item of Pope Pius's Creed, however false and uncharitable, or from one Canon or Decree of the Council of Trent, however corrupt and repugnant to your private judgment (which Rome forbids you to exercise), and however contrary to the Word of God, which you read by stealth, or by priestly permission; I say, if you withhold your assent from any one of these, you are no longer Romanists—but Heretics. And it is not I who call you such. It is your Church that gives the ugly designation, and drives it home upon you by the curse with which she winds up the solemnity of the dogma which you may question. I therefore hold every professed Roman Catholic responsible to his Church, for a full and cordial belief of every dogma that I shall shortly advance from her documents; praying, at the same time, most heartily for his speedy deliverance from a spiritual bondage and tyranny, so awful as that in which he is held. Oh, that we could make Roman Catholics believe we love them; and that we are not their enemies because we tell them the truth! It is their salvation that we desire to promote, as God shall help us, and no lower object.

Before I read to you such parts of the Decrees and Canons of the Council of Trent, as are to occupy our attention at this time, I would remark, in all candour, that in regard to the main *facts* of Scripture truth, we have no controversy with the Church of Rome. It was well remarked by one of our divines, (6.) that we disagree with Rome about the nature and essence of the medicine whereby Christ cureth our disease; about the manner of applying it; about the number and the power of the means which God requireth in us for the effectual applying thereof to our soul's comfort. How immensely important are the things involved in such grounds

of disagreement. Now I am prepared to prove, that in every one of these points of disagreement, Rome is opposed to the Word of God. But I confine myself to the particular point of Justification.

When this subject occupied the attention of the Trent Doctors, they were pretty generally agreed that Justification meant the translation of an individual from the state of an enemy to that of a friend of God, and that it consists in charity, or grace infused into the soul by the Divine Being. A solitary voice contended that the word "Justification" was to be used in a *forensic* sense, as opposed to *condemnation*, (as the Bible uses it); but this opinion met with but few supporters. Others urged that the word "justify" meant to *make righteous*, and not to *declare* righteous; and upon this theory, they founded the acceptance of a sinner in the sight of God, partly at least on inherent grace, to which the work of the Lord Jesus Christ was supposed to impart efficacy; and they rejected the word "imputation," which, it was said the ancients had never used. It is curious to trace the progress of the subject in the Council, and to see how motives creep out. With regard to "imputation," Soto remarked, that he always suspected that word, because of the evil consequences which the *Lutherans* derived from it; for instance, that the righteousness of Jesus Christ is sufficient, without inherent righteousness; that the Sacraments do not confer grace; that the punishment as well as the guilt of sin is remitted, and that there is no need of satisfactions (that is, penance); and that all are equal in grace, righteousness, and glory;—whence, he said, followed the horrible blasphemy that every justified man is equal to the Virgin. (7.)

Having taken this slight glance at the Council, we may perhaps be the better prepared for the very *un-Lutheran* decree which followed its deliberations.

"Justification itself," says the Decree, "is *not only* remission of sins, but also *sanctification* and *renovation* of the inner man, by the voluntary reception of grace and gifts, whereby a man from unjust, *becomes* just *(ex injusto fit justus)*, from an enemy a friend, so that he is an heir according to the hope of eternal life." (8.)

This is *un-Lutheran* indeed. Would it were nothing worse. But alas! it is unscriptural—anti-scriptural. God reveals Justification as one thing. Rome decrees it to be another—yea several things. For you observe, my brethren, that in describing Justification, she confounds under one term, things

essentially different, so obscuring our views of both. She confounds remission of sins to a sinner, with renovation of his inner man, and sanctification of his polluted nature, in such an admixture as St. Paul would have withstood with all his might; for though he plainly teaches that they are almost as intimately related to each other as a superstructure and its foundation, yet he teaches, as we have seen, that they have no points of identity between them;—the former term referring to a change of *state;* the latter to a change of *quality* in the sinner.—But some may be inclined to object, and to urge—"Oh! this is but a difference in terms merely. The thing meant is the same." Is it so? Hear the Church again; and you will see how she labours to keep prominently before you the idea, that Justification is indeed renovation and sanctification of our nature: things never included in the term "Justification," as drawn from God's word, but always expressed by distinct and appropriate language, as we have already shewn—"Finally" says the same Decree, "the only formal cause of it (Justification) is the righteousness of God, *not that by which he is himself righteous, but by which he makes us righteous; (sed quâ nos justos facit)* with which, to wit, being gifted by him, we are *renewed in the spirit of our minds,* and are *not only accounted,* but are *truly called just,* and ARE SO, *receiving righteousness in us.*" And again:—"Although no one can be righteous except he to whom the merits of the passion of our Lord Jesus Christ are communicated, yet that is done, in this Justification of a sinner"—[WHEN?—*when* are Christ's merits communicated? When the sinner repents and believes the Gospel record, and receives them by imputation as the Scriptures teach?—Oh no, the Trent Doctors say] "when by the merit of the same most holy passion, by the Holy Spirit, *the love of God is shed abroad* in *the hearts* of those who are justified, and becomes inherent in them."—Now then, my brethren, is it about a difference of terms, or about the essential quality of things signified that we are at issue? Judge ye. But observe further, that without adducing a single Scripture authority as the basis of her Decree, except one from the Epistle to the Colossians, which I have already shewn to describe the Gospel Justification—the Council argues, that "As men could not be born unrighteous were they not the seed of Adam, contracting real guilt by being his posterity; so unless they were renewed in Christ, they would never be justified." (9.) We admit the premises. We deny the conclusion. Yet hear

the Church again. She means what she has said. Oh! verily she had Soto's fear of Lutheranism before her eyes. It was not an obscure confusion of terms, merely, into which she fell. It was necessary to her purpose that the *diverse things* should be *confounded.* She is peremptory in insisting on their being unalterably confounded in her theology. "If any one" says the Canon, (10.) "shall say that men are justified either by the *alone imputation* of the righteousness of Christ, or by the alone remission of sins, exclusive of grace and charity, which is shed abroad in their hearts by the Holy Ghost, and remains within them; or that the grace by which we are justified, is only the *favor* of God"—What then? Is it a point of any consequence? Oh yes, it is. "Let him be accursed" says the Church. But Paul has said it. God has said it; however the Church may curse all who do say it.

There is no room for evasion here. The language is by no means obscure. It is the language of deliberate and dogmatic determination; and so long therefore as men continue in communion with Rome, they are mocked and deluded by the tender of such a justification as they cannot attain to, for it is not the justification offered to a guilty sinner by the Gospel; but a justification offered by "another Gospel, which is not another."[1] Oh! my brethren, listen to the blessed announcement of the Gospel in immediate contrast. "For all have sinned and come short of the glory of God; being justified freely by his grace"—(not through *grace infused,* or *righteousness inherent*)—but, "through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus."[2] And yet—with a justification which is no justification at all, offered to him amidst the tender mercies of the Church's thunders, the poor trembling candidate for pardon, peace, and reconciliation with God, is left to grope his way in the dark, far from the light of God's word, panting after attainments which he cannot realise; and all the while his eternal interests are at stake. In this fatal departure from the word of life, there is the germinating principle from which springs all the overgrowth of Rome's enormous corruptions. You will soon see the dependance of other errors upon this, in the progressive expansion of the principle.

[1] Gal. i. 6. 7. [2] Rom. iii. 23—26.

The Church of Rome having thus decreed that justification effects a change of *quality* in the sinner, inasmuch as he is thereby renovated, *made righteous and holy*, not by Christ's righteousness *imputed* to him, but by righteousness *inherent*—abiding in him, so that it becomes his *own righteousness*, (contrary to all scripture doctrine)—proceeds to determine further concerning the *growth* and *increase* of this new quality in him, who is the subject of it; whereas the justification taught in the Word of God is an *immediate* and *present* act: *complete* in itself and admitting not of *degrees*, as we have abundantly seen.

"Being therefore thus justified, [that is renewed and sanctified, which, remember, is what the Trent Doctors mean by justified] and made the friends and members of the household of God, going on from virtue to virtue, they are renewed, as the Apostle saith, from day to day—that is mortifying their fleshly members, and employing them as instruments of righteousness unto holiness; by the observance of the *commandments of God and of the Church*, they *increase* in the righteousness received through the grace of Christ, and are *justified more*, as it is written, "He that is just let him be justified still" (11.) Now in this decree, there is the appearance of Scripture authority. I say *appearance*, for it is that only;—every one of the texts cited (except an apochryphal one) as distinctly appears from their contexts, referring exclusively, not to justification, but to those persons, who, having been the subjects of the present and complete act of justification, are afterwards renewed and sanctified by the indwelling spirit.—The texts cited are, Rom. vi. 13. 19. Rev. xxii. 11: James ii. 24. That no misapprehension may be charged upon us, we quote the Canon. "If any one shall say, that the righteousness received, is not preserved, and even is not *increased* before God *by good works;* but that the works themselves are but fruits only, and signs of the justification obtained, and not the *causes* of its increase"—What then? "Let him be accursed." (12.)

I have now set before you so much of the Trent Documents as will admit of a view of the two-fold justification, which is taught in the Church of Rome; an understanding of which is necessary to the controversy. The first justification they say, is the infusion or communication unto us, of an inherent principle or habit of grace or charity. Hereby they say, original sin is extinguished, and the habits of sin expelled. But it will be noticed, that in the Decrees and Canons which refer to it, the Council warily avoided the name of *merit;* while the use of

faith in it, is regarded in the light of one among many preparations or dispositions of the sinner towards it (such as fear, hope, love, penitence, a desire of baptism, and so forth), in which was implied what they deemed a merit of *congruity* (13) —or *fitness for grace*. So that to partake of the first justification, faith, among other things, is said to prepare the mind to receive a habit of grace, expelling sin and in making us acceptable to God. For upon thus believing, coupled with the other duties of contrition, repentance, &c. which must accompany it, it is held to be meet and congruous unto divine goodness, wisdom, and faithfulness, to give us that grace whereby we are justified—or as the Church says,—*renovated* and *sanctified*. The second justification contended for, is said to be the effect or consequent of the first; and is that referred to in the Decree and Canon last cited, and again in a Canon to be cited by and by.—The proper formal *cause* of this second justification or advancement in grace, is said to be *good works*, proceeding from the principle of grace and love infused at the first justification. The Decree and Canon quoted are clear on this head. The first of these two justifications, is said by the Schoolmen, to be that of which St. Paul treats, from the procurement of which he excludes all works of the law. The second is alleged to be that treated of by St. James, which they call the righteousness of works.—What shall we say to this theory? It has only one fault:—it is not true. The Scripture testimonies are against it as we have already seen. The distinction was invented for no other end, than to bring confusion into the whole doctrine of the Gospel. Justification through the free grace of God, by faith apprehending the alone merits of Christ is evacuated by it. Sanctification by the Spirit, is metamorphosed into an unscriptural justification, and corrupted by making the supposed fruits of it meritorious towards an increase of itself. (14.) Perhaps the view which the historians give of the deliberations of the Council on this very subject, is amongst the most striking, as connected with the spiritual machinations of that spiritually benighted body. But time will not admit of my quoting it.

The statement just now made, as to the particular connexion of faith with what is called the *first* justification, prepares the way for a distinct statement of the doctrine of Rome respecting it. It is as follows. "Whereas the Apostle saith, that a man is "justified by faith without the deeds of the law," these words are to be understood in that sense which the perpetual consent of the Catholic Church hath held and expressed,

namely, that we are said to be justified by faith, for this reason, because faith is the *commencement* of human salvation; the *foundation and root* of all justification; without which it is impossible to please God, and attain unto the fellowship of his sons; and we are for this reason said to be justified *freely*—[Remember the Romish meaning of the term justified freely,] because none of these things, whether faith or works, merit the grace itself of justification. (15.)

To say the least of this Decree, there is an ambiguous subtlety about it. Except as being deemed to have a *merit of congruity*, as before stated, it is difficult to discern in what particular sense the Church decrees that *faith* is either "the *commencement of human salvation*," or "*the foundation and root of all justification*." The ambiguity arises from the indefinite and very general way in which the term "faith" is applied. But suppose, for argument sake, we were to admit that the Church intended to decree, that by a simple reliance on our Lord Jesus Christ, a sinner is (in her theory), made righteous before God; we could not, even by such admission, clear up the ambiguity; for again the Church interposes, and exclaims "if any one shall say, that justifying faith is nothing else than a reliance upon the divine mercy, remitting sins for Christ's sake; or that it is such a reliance alone by which we are justified—let him be accursed." (16.) We are thus then at once precluded, by the Church herself, from making the favourable admission which I even now suggested; so then, while we reflect that faith must be either *instrumental* to the "commencement of human salvation," or *meritorious*, as "the foundation and root of all justification"—or *nothing at all*,—and while we have the Church declaring that it is not *instrumental*, we are left to the conclusion, that as it must be *something*, she accounts it to be connected with her views of justification, as one of the disposers to, or preparation for it, and therefore as having in it the *merit* of *congruity*, as before assumed.

In this and the last preceding quotations you are enabled to trace the full activity of the germinating principle of destructive error, to which I briefly called your attention, while stating the corrupt view of justification, as decreed by the Romish Church. And how has that activity developed itself? I pray you look steadily at this. It demands your closest attention, if our whole discussion is to be of any use to you. The germinating principle of error is, that by the virtue of something or other, either in man himself naturally, or as communicated by grace, it is possible for man to stand in a

meritorious—a deserving relation, both to God, now, and in his prospects of eternity. The view already given of what Rome calls the first justification, established this as her principle. She is not content with the Scripture doctrine of the *imputation* of Christ's righteousness, and a *non-imputation* of sin to the believing sinner, as the ground of a judicial sentence of justification on the part of God. No; she repudiates that. She tramples it under foot. She contends, that to be justified, is to be *made just*—to be *renovated—sanctified;* and that, either partly or wholly, through some obscurely supposed efficacy of previous *preparations* for grace or *dispositions* to receive grace, which have in them a merit of congruity or fitness; and certainly we have seen that faith is accounted to be among the number of those preparations and dispositions. Her principle then goes to assume, that he who by the first justification is thus *made* (not accounted—not adjudged, but *made*—constituted), *just*, is so invested with an inherent quality of justice, which *is his own*, that it affords a pleadable ground on which he may stand, and *meritoriously deserve* such an increase of grace as shall amount to the second justification: in which state, "by the *observance of the commandments of God and of the Church*," he increases in righteousness, and is *justified more;* looking to his good works (monstrous perversion of terms!)—not as the fruits only and signs of justification obtained, but as the actual *cause*—the *meritorious cause of all increase!* I am now using the language of Canons and Decrees already quoted. (17.) Do you not see how ruinously the principle of error is here expanded? It is like the fragment of a rock dashed down into the lake, which sends the ripple of its widening circles to the most distant margin of the waters. How opposite is this principle to that which runs through the whole Gospel system,—where the imputation of Christ's righteousness alone, and the infinitude of his most perfect merits, to the exclusion of all positive or derived merits in the sinner, even at his highest point of sanctification—is the alone ground of justification, and the basis of all hope and assurance of future glory.

The full expansion of the corrupt principle has not, however, as yet been seen. I now proceed to shew it. And let every man who loves the Lord Jesus in sincerity and truth, and who has received him as being made unto us—all things—"wisdom and righteousness, sanctification and redemption,"[1]—let such hear it with a holy indignation, and pledge themselves to war against it till their dying day, as a base thing, which tramples

[1] 1 Cor. i. 30.

under foot the Redeemer's glory, and aims at the Diadem on his brow. Hear the voice of anti-christian Rome.

"If any one shall say, that the good works of a justified man are in such sense the gifts of God, that they are not also the *good merits of the justified person himself;* or that the justified person himself by the good works which are done by him through the grace of God, and the merits of Jesus Christ, of whom he *is* a living member, does not *truly merit increase of grace, eternal life, and the attainment of the same eternal life,* if only he depart in grace, and even *an increase of glory,* let him be accursed." (18.)

Thus then, my brethren, you trace the expansion of the noxious principle, which makes Rome anti-christian and apostate:—at least you see the germ—and then the buddings, and then the stem, and next the blossoms; and if you would go further and see its fruitfulness, there is not one part of her entire and cumbrous system, that will not produce its full clusters of bitter and poisonous luxuriance,—carrying death and woe to the sinner, who, deluded by the serpent-seductiveness of the deceiver, shall pluck and eat of them, as if from the tree of life. My brethren, it is by the audacious and unblushing assertion of human merit—the Dagon of the polluted Temple of man's proud heart—that Rome smites the Saviour, while with a Judas kiss she would seem to honour him—crying "Hail master." It is the pertinacious assertion of this principle, which the Church of Christ from the beginning has repudiated, that has made Rome the tyrannical mistress and mother of enslaved millions; and it is not till the subject of this night's discussion is seen in its importance, as bearing both on temporal and eternal interests, that men will arise to denounce her sorceries, and come out from her plagues. It is by the decreed and unalterable assertion of this one principle of creature-merit, that Rome makes good for herself, the charge which we advanced against her, when we declared, that while constituted as she is—at variance with the great principles of Divine Revelation—she cannot preach to perishing thousands—she cannot preach to herself, the only truth that can loose her from her own soul's bondage:—in a word, she cannot preach that Gospel which shall tell a ruined race, how man may be just with God. It is "another Gospel"—a gospel without good news that she palms upon her multitudes, and with which she deludes herself.

And let me not be told that this Trent Gospel is just the record of a dark age, and that the Church knows better now;

or that the lapse of years and their growing light, and the freedom of *opinion* in a liberal age, have practically altered and modified the corruptions of Rome into such a general accordance with sound principles, as enlarged and enlightened minds can receive, while only bigots drivel about distinctions in which no difference appears. Let me not be told this. Whatever individuals may do, Rome dares not to declare it, from the seat of her self-asserted infallibility, lest she stultify herself, and become an object of derision and of scorn. There is no room for doubt that the anti-scriptural and creature-working gospel of Trent is the solemn, deliberate, and unalterable doctrine of the Church of Rome;—the doctrine, in the falsity of which, she must one day tremble at the bar of judgment; for she must venture on to judgment with it, or become Protestant.

Having established this point upon evidence which the Church cannot gainsay, I may be allowed before I pass on, to shew how this doctrine has been *taught*, as well as *decreed;* and in doing this, mind, I only appeal to Roman Catholic writers, as evidences of the *fact:*—writers, whose weight (though not authority) no learned Romanist will deny. Out of many I will only mention Maldonatus, Bellarmine, Vasquez, and the Rhemish Annotators. Maldonatus teaches—"that we do as properly and truly merit rewards, when with the grace of God we do well, as we do merit punishments, when without grace we do evil." (19.) Cardinal Bellarmine declares "that the good works of just persons do merit eternal life condignly, not only by reason of God's covenant and acceptation, but also *by reason of the work itself;* so that in a good work proceeding from grace, there may be *a certain proportion and equality* unto the *reward of eternal life.*" (20.)

Vasquez lays down the following three propositions; and having attempted to establish them, draws his corollary.—1st, he says, "That the good works of just persons are of themselves, without any covenant acceptation, *worthy of the reward of eternal* life, and have an *equal value* of condignity *to the obtaining of eternal glory.*" 2nd, "That no increase of dignity doth come to the works of the just, by the merits or person of Christ, which the same should not have otherwise, if they had been done by the same grace, bestowed liberally by God alone, without Christ." (21.) 3rdly, "That God's promise is annexed indeed to the works of just men, yet it belongeth no way to the *reason of the merit* (*ad rationem meriti*) but cometh *rather to the works,* which are, already,

not worthy only, but also meritorious." (22.) These are the three propositions; and supposing them established, this is the corollary. "Seeing the works of a just man do condignly merit eternal life *as an equal recompence and reward*, there is *not need* that any other condign merit, *such as is the merit of Christ*, should come between, that eternal life might be rendered unto them. Yea, the merit of every just man, hath somewhat peculiar in respect of the just man himself, *which the merit of Christ hath not:* namely, to *make* the man himself *just* and worthy of eternal life, that he may *worthily* obtain the same. But the merit of Christ, although it be most worthy to obtain glory of God for us, yet it hath not this efficacy and virtue to make us formally just and worthy of eternal life; but men, by virtue derived from him, attain this effect in themselves. And so we never request of God by the *merits of Christ* that the reward of eternal life may be given to our worthy and meritorious works; but that by Christ, grace may be given unto us, whereby we may be enabled worthily to merit the reward." (23.) And now, listen to the evidence of the Rhemish Annotators, as to the fact of such doctrine being *taught*, as *decreed*.—"All good works," say they, "done by God's grace after the first justification, be truly and properly meritorious, and *fully worthy of everlasting life*: and therefore heaven is the *due and just stipend, crown, or recompence*, which God by his justice, *oweth* to the persons so working by his grace." (24.) One more quotation will suffice. "It is most clear to all not blinded by pride and contention," say the Rhemish doctors, "that good works be meritorious, and the *very cause* of salvation, so far, that God should be unjust, if he rendered not heaven for the same." (25.) I burn with indignation while I read these words—educing as they do the doctrines of men, so dishonouring to the Saviour, who has purchased us with his blood, and earned and opened the way to heaven for lost man, by his own precious merits alone.

Now my brethren, you will observe, that the practical bearing of the corrupt principle of creature meriting, involved in this doctrine, is, *first*, to draw off the souls of men from the finished work of the Saviour, and the full, free, and present Justification which it offers; and then to fix their attention, and to build their hopes upon something that shall make good the felt deficiency of their best attempts at obedience to God's holy law. And what is that something which is to take the place of Christ? *The Church, and the Church-system of Rome:* for every transaction between the Church and her children,

has the principle of the corrupt doctrine for its base. Every rite of unscriptural origin stands on it. Every rite of scriptural origin is deformed and disfigured in the way of accommodation to it. Even the two, and the only two divinely constituted Sacraments of Baptism and the Lord's Supper, are perverted by it, and prostituted to its service—and each becomes an *opus operatum*—a spell, a charm, a feat of spiritual jugglery, whereby the Church, out of her large resources, comes in aid both of man's deficiency and Christ's insufficiency, and holds deluded souls fast bound within her grasp. Time will not admit of my viewing in detail the dependance of all the parts of the Church-system of Rome upon the doctrines which she has decreed concerning justification; nor is it needful that I should, as they will be handled in their turns, by those brethren who succeed me; but just let me, in a few words, shew the dependance of only two of its distinctive parts, each of which is but a tyrant's chain, and a specimen of the rest.

The Church of Rome teaches that a person, justified in her sense of the term, may fall from a state of grace [no wonder!] into mortal sin; but *she* supplies a remedy. She does not at once direct the fallen one to the "Lamb of God which taketh away the sin of the world," but she invents what she calls the *Sacrament of Penance;* the parts of which are said to be contrition, confession, and satisfaction—works—all works; the *meritorious works* of one who has fallen into *mortal sin.* The effect of this alleged Sacrament is said to be "reconciliation with God!" (26.) Now what has the Church to do with this? Much indeed. For should the contrition—the initial work, be imperfect, which we presume it generally is, it is called *attrition,* (27.) which is said, "by virtue of the keys to become *contrition,*" (28.) and, as such, needs the intervention of a Priest, whose business it is to receive confession upon it, and as a *judge, if* and *when* he sees good, to *grant* absolution; (29.) (not to declare, but grant it) then remission of sins and restoration to grace, with an exception from the *eternal,* though not from the *temporal* punishment of sin; the latter of which is to be compensated for by austerities and mortifications, or finally endured in Purgatory, if the lapsed sinner be not delivered by the Church. Thus then, the Sacrament of Penance is an ordinance of works, founded on the avowed principle of creature-merit, and administered through the Church, who arrogates to herself, the sole power of the keys;—and by a Priest, who, after all, may not absolve (even if possessed of power) or may not *intend* to absolve, and may only *jest,* (30.) while pretending to absolve.

Again, the Church of Rome teaches—altogether irrespective of the *finished* work of Christ, apprehended by faith—nay, in derogation of it, that there are means, of which she is the *sole depository* and *administrator*, whereby the actual sins or deficient workings of her children may be met in the way of daily and perpetual expiation. She declares that in the MASS there is offered up to God a true propitiatory sacrifice; and that it is rightly offered, not only for the sins, punishments, satisfactions, and other necessities of the faithful being, but also for the dead in Christ not yet fully purged." (31.) Let the Church withhold her sacrifice, and what becomes of all the past workings and merits of congruity and condignity which the "faithful living" may have wrought, and which the "faithful" dead, have left deficient, either in number or quality, or both? Oh! what a Christ-dishonouring appendage to the doctrine of creature-merit in Justification, does the sacrifice of the Mass present! Let but the poor sinner see and apprehend, by faith, the glorious fulness of Christ's perfect and all sufficient sacrifice, offered up and accepted once for all,[1] and the Church's figment of a propitiatory sacrifice glides like the shadow of a guilty thing before the light of truth. Examine whatever parts you may of the apparatus of the Church, whether Indulgences, Intercession of Saints, Purgatory, Extreme Unction, and the like, and you will find that they all stand upon the same corrupt principle, and must fall whenever the principle itself shall be overturned; and there is nothing that can overturn it (so rooted is it in the carnal heart of man), but the great doctrine of Justification by faith alone in the blood and righteousness of the Son of God, carried home to the soul by God the Holy Spirit, but against which Rome has closed her gates by an irrevocable Decree. But I must not dwell on this topic, however important.

Now I have one thing to add before I hasten to a conclusion. You have seen from the testimony of God's Word, that the Justification of a sinner, by and in the sight of God, is the act of God's free grace, whereby through the merits of Christ alone, apprehended by faith, he is accounted judicially, and accepted righteously, as righteous:—that his sin is no longer imputed to him, but righteousness—Christ's righteousness instead, and that in this he is accepted by a God of rich mercy. That he has not, nor can have, any merit in himself, either before, at, or after the period of his Justification, but

[1] Heb. ix. 24—26; x. 11, 12.

is altogether still dependent upon free and sovereign grace, for all needful renovation and sanctification of his nature, no less than for the full fruition of the gift of eternal life, the title to which was made over to him by covenant, in Christ, at the moment of his Justification. You have seen that this Justification is not a matter of degrees, involving painful suspense, and engendering fear, down to the sinner's dying day; but an immediate, present, and perfect act, the fruit of Christ's most complete and perfect mediation; not depending upon services to be rendered, and a character to be acquired, but only upon God's most righteous adjudication on behalf of the guilty soul, who, looking away from all earthly objects of supposed dependance, comes in simple, evangelical faith, and in humble confiding assurance, to rest on the all sufficiency of Christ's merits alone. You have seen that it does not depend upon the systems of Churches, upon their discipline, or upon any thing *imposed by man* in the way of sacramental invention, but only on the word and covenant of Jehovah, and as a thing planned in eternity, developed in time, and made the grand object of Divine solicitude, and of heavenly announcement in the word of life. You have seen that it is the all-important and initial step in the way of actual return to God; and, as such, prepares the way for the indwelling of the Holy Ghost in the heart of the believer, whereby that unclean fountain is purged, and its dark waters healed of their bitterness by a perpetual renovation, not that thereby it may work forth righteousness meritoriously for reward,—but "to the praise of the glory of His grace, wherein he hath made us accepted in the beloved."[1] As such, you have seen that this Scripture Justification is of the highest importance to man, as meeting (in a word) exactly the exigency of his case;—as being immediate in its effects; certain in its operation, and permanent in its results. You have seen moreover that while of the last importance to man, it is in the highest degree honourable to our adorable Redeemer; and we ask—does the Trent Gospel which we have heard from the mouth of Rome herself, bear such an aspect as should induce immortal man to risk eternity, and all the lofty interests of the soul upon it, to the exclusion and rejection of that gospel which is revealed from Heaven, and recorded by the hand of God the Holy Spirit? You cannot—remember, embrace both Gospels. You must either receive exclusively the Gospel of Christ,

[1] Eph. i. 6.

which brings good news indeed, or the Gospel of Trent, which brings none but the old and threadbare news of fallen man's proud assertion of merit in the sight of a holy God:—the news of a ruinous and Christ dishonouring claim, which God's true righteousness and strict justice cannot allow, by any stretch of merciful prerogative. You have heard concerning this Trent Gospel, that it meets not the exigency of a lost sinner's case, because it offers him a Justification which the Scriptures do not reveal, and therefore to which he cannot attain: that it is not *immediate* in its effects, but dependant upon creature merits, and an increase of grace to be deserved; that it is not *certain* in its operation, because it may be defeated by grace withheld, (because not *sufficiently deserved;)* by defects in Sacraments—and non-intention, nay even *jesting* on the part of Priests; that it is not *permanent* in its results; for if the sinner does not "*depart in grace*" (which expression implies an awful and tremendous uncertainty and contingency) I see no certainty held out in the way of promise to the insufficient worker. You have, in a word, seen that this Trent Gospel, with all its soul-mocking uncertainties and contingencies, put the sinner's merits and the Church's agency in the place of Christ's sufficiency, and so flings foul dishonour on that most Holy and tender one, who though rich—unspeakably rich, yet, for our sake became abjectly poor, that we through his poverty might be rich.[1] And now brethren, what say you to the contrast?—Shall your determination be for Rome—or shall it be for Christ?

The Trent Gospel has been sufficiently proved at total variance with the Word of God; and it is important you should be reminded, that in framing her system, and working out her principle, the Church decreed and anathematized either in ignorance of the Scriptures, and of the power of truth upon the soul, or she wilfully perverted the Scriptures, and denied the power of the truth. Which of these was the case? If the former,—away goes her claim to *infallibility*. If the latter,—where is her *honesty?* If the Bible be true, you see the Decrees of Rome are the decrees of a *fallible* Church, and not to be relied on as such; or they are the fabrications of a *dishonest* Church, and not to be trusted. Oh, Roman Catholic brethren, think of this. Do you contend for the Church's infallibility, and ask what motive she could have towards dishonesty? What motive? Alas, alas!—Did she

[1] 2 Cor. viii. 9.

not know that all the long concreting apparatus of ecclesiastical domination—her penances, her masses—her sacramental inventions—her confessionals—her purgatories, her unctions, her prayers for the dead, her invocations,—her supererrogations, were just the embodying—if I may so speak—of the carnal principle of creature merit—the source of revenue, and the manacles in which she fettered her millions, and led Sovereigns captive in the dust of her chariot wheels? And was she too blind to see, that in the growing light of the Reformation, not one of these things could be retained, but by a bold, and brazen, and anathematizing assertion of the principle on which they grew up—the principle of creature merit, to which she ministered and pandered? Did she not discern, that when Luther and his mighty co-adjutors—(mighty in the strength of a long dishonoured Deity) went forth to her unmasking, with the rescued Bible in their hands, scattering light from heaven over the heaving bosom of all Christendom, big with enquiring anticipation, and panting for deliverance from the yoke of iron;—did she not know, that, should the great master-truth of the Bible and of the Reformation—Justification by Faith alone in the blood and righteousness of the Son of God, prevail—her legions who had crouched beneath her hand, and licked the dust on which she trode, would rise up in the glorious light around them—peopling the earth with free and happy souls, who, thronging round the standard of the Redeemer, would trace in his sufficiency the emptiness of her devices, shake off their trembling allegiance, and leave her, the colossal shadow of herself:—a feeble tyrant in an age of power; a drivelling dotard in an age of light!—*What motive?*—Did she not know, that when the tide of truth was setting in, and the big waves were beating at her base;—did she not know, that when the cry waxed long and loud, demanding reformation—that then the full time was come for one vast effort of concentrated obstinacy, whereby, at any price, her post might be maintained? Oh yes—she did; and then flinging her Bible into her darkest cell, she made the Trent Gospel the bulwark of her throne. Motive enough—for such a potentate as Papal Rome! May God preserve my Country from her yoke!

I hasten to conclude. My Roman Catholic brethren, with unfeigned love to you as fellow-men, with whom I must stand in the judgment of the great day, to be judged by the record of the Bible, I solemnly implore you to weigh these things:—to enquire, and not to be satisfied with any thing short of the

truth. Do not to be discouraged in your pursuit, or daunted in your right to demand, by any clamour that may be raised against it. It is not a temporal advantage I bid you seek, but an eternal one. It is not an earthly honour, but a heavenly inheritance; and I tell you, that the doctrine of Justification by faith alone, is the ground on which you must stand—not on your Church, or your own merits—but on that alone, if you would grasp the inheritance, and glorify God who bestows it. Is it not worth the enquiry and the seeking? I do not ask you to believe what I believe, just because my Church teaches it, and because I believe my Church to be a better Church than yours. I do not ask you to believe as I do, because of any claim to superior discernment, or a more accurate judgment in me than in you. I only ask you to believe as I do, because the Bible teaches all that I believe;—and because that is God's testimony of himself, and the sole rule of faith to the soul of man. The crying sin of England—the land of Bibles, is, I fear, a disregard of the Bible. A want of giving up their whole hearts to its sanctions, characterises the mass of people about us. A determination to follow our own will, and to turn in disdain from God's will, is the mark of an apostate nature; and the grand charge against the nations of the earth in the day of the Lord will be—"*Thou castest my words behind thee.*" The charge against Rome and her corruptions will be, "*Thou castest my words behind thee.*" And if any soul among you, my friends, shall leave this place indifferent, and careless of the great concern to which I now invite and urge you;—if you slumber and perish in the plagues of Rome,—oh! there shall be heard throughout your habitations of woe, the ceaseless cry—"*Thou castest my words behind thee.*"

Finally.—My dear Protestant brethren, let me ask—Did any of you come here to see what case we could make against Rome, and to get no spiritual food for your own souls? How have you been listening? With what spirit? With what intention? Or, are you sinners who have fled for refuge to lay hold on the hope set before you in Christ? Are you turning resolutely from sin, and are you living to God? Are you laying yourselves out to promote his glory? For while we teach you, that if justified, it is by grace alone and not by works;—yet we tell you with equal firmness and confidence, that "The grace of God which bringeth salvation hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appear-

ing of the great God and Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works."[1] Did you come into his sanctuary loving him; and do you love him more, the more you see and know of the rich provisions of his grace in the Gospel of his own dear Son? Oh! never forget the rock from which you were hewn, nor the hole of the pit from which you were digged. Be zealous on behalf of those about you; and pray—pray earnestly that floods of light may be poured into the Church of Rome;—that her eyes may be anointed with eye-salve, that she may see, and that her ears may be unstopped, that she may hear; so that casting her idols to the moles and to the bats, and her fond delusions to the four winds—she may, in God's good time, come forth, robed in the loveliness of his truth—the spiritual mother of a free, a holy, and a happy race. Never pray for yourselves—your families or your friends, without bearing our dear Roman Catholic brethren on your hearts; and beware of letting religious difference break in upon the charities of daily life. Yet, be ever ready, ever firm, to protest against error, however loftily it may be sanctioned, or however plausibly it may be pleaded for. Do not leave your high Christian ground, and suffer yourselves to be fused down to the liberal laxity of a corrupt age, in which the high sanctions of eternal truth are sneered into the distance, and human opinion is deemed the sole moving or restraining power. Be ever on the watch—ever seeking for the wisdom and the power to vindicate the honour of Almighty God, though legions arise, as with the sound of many waters, to deride you for weakness, or brand you with bigotry. If you are Christ's indeed, it is for eternity you are living, and not for time. "Stand fast therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

If there be any among you, who are, at this moment, the slave of the God of this world, without the beams of Gospel light irradiating your hearts, oh! beware of the spirit of Popery which lies hid in their gloomy caverns. The spirit of Popery is natural to fallen man. It is the uplifting of the carnal nature against God's will. It is a serving and regarding of the creature more than the Creator. It is a standing out against a voice that speaks to us from the throne of the universe. Oh! beware of it! And now, while we preach to you, and declare

[1] Tit. ii. 11—14.

the free Gospel-truth, how man may be just with God,—awake! arouse yourselves:—receive our message; and remember, there is one who hath said, "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me."[1] And verily I declare to you, "There is joy in the presence of the angels of God, over one sinner that repenteth."[2]

[1] Rev. iii. 20. [2] Luke xv. 10.

APPENDIX.

(1.) Baxter's Key for Catholics, by Allport, p. 213.

(2.) Pope Pius's Creed, art. 12.

(3.) Sess. v. 5.

(4.) The term "TO JUSTIFY" is constantly in the Bible, used in a FORENSIC sense, that is to say, it expresses a juridicial act, whereby any one is absolved, acquitted, adjudged, esteemed and pronounced righteous. It is the very opposite of condemnation.

(5.) For one of the ablest views of this accordance that I have ever met with, see Dr Owen's Works, by Orme. Vol. XI. p. 473, &c.

(6.) Hooker on Justification.

(7.) See Cramp's Text Book of Popery, and the authorities there cited. 12mo. p. 72—3.

(8.) Sess. vi. cap. 7.

(9.) Sess. vi. cap. 3.

(10.) Sess. vi. Canon 11.

(11.) Sess. vi. cap. 10.

(12.) Sess. vi. Canon 24.

(13.) Merit DE CONGRUO—or of congruity, signifies among the Schoolmen, a good work, which is worthy of Divine reward, not out of any obligation from justice, but out of a principle of FITNESS (or CONGRUITY) and from the free bounty of God.

(14.) See Works of Dr. Owen, by Russell, vol. XI. p. 170—1.

(15.) Sess. vi. cap. 8.

(16.) Sess. vi. Canon 12.

(17.) Sess. vi. cap. 10. Sess. vi. Canon 24.

(18.) Sess. vi. Canon 32.

(19.) Jo. Maldonat, in Ezech. xviii. 20.

(20.) Gabr. Vasquez Commentar in Imam, 2dæ Quæst. cxiv. Disput. ccxiv. cap. 5, init.

(21.) Gabr. Vasquez Commentar in Imam, 2dæ Quæst. Disput. cap. 7.

(22.) Ibid. init. cap. 8.

(23.) Id. ibid. Disput. ccxxii. cap. 3. num. 30, 31.

(24.) Rhem. Annot. in 2 Tim. iv. 8.

(25.) Ibid. in Heb. vi. 10.

(26.) Sess. xiv. cap. 3.

(27.) ATTRITION, as distinguished from CONTRITION, was first pronounced to be sufficient by the Council of Trent. A. D. 1551. —Sess. xiv. cap. 4.

(28.) "ATTRITIO virtute clavium fit CONTRITIO." Romani Correctores Gloss. Gratiani de Pœnitent.—Dist. 1. in principio: et alii passim.

(29.) JUDICIAL ABSOLUTION, was first publicly authorised by the Council of Trent, Sess. xiv. Can. 9.

(30.) The Council of Trent gravely declares, that "that person would not be otherwise than most negligent of his own salvation, who knew that the Priest was absolving him IN JEST, and did not diligently seek for another, who would act with sincerity."—Sess. xiv. cap. 6.

(31.) Sess. xxii. cap. 2; and see Cathechism: Conc. Trid. de Euchar: Sec. lxxvi. where one of the causes for which the Eucharist was maintained, is said to be—that the CHURCH might have a perpetual SACRIFICE, by which our sins might be EXPIATED; and our Heavenly Father, being often greatly offended with our sins, might be brought from anger to mercy, and from the severity of a just punishment to clemency.

TRANSUBSTANTIATION

AND THE

ROMISH SACRIFICE OF THE MASS.

LECTURE VI.

TRANSUBSTANTIATION AND THE ROMISH SACRIFICE OF THE MASS.

BY THE REV. J. W. WHITTAKER, D. D.

"YEA, THOUGH WE HAVE KNOWN CHRIST AFTER THE FLESH, YET NOW HENCEFORTH KNOW WE HIM NO MORE."—*2 Cor.* v. 16.

—*εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστὸν, ἀλλὰ νῦν οὐκ ἔτι γινώσκομεν.*

It may perhaps be inferred from these words that the Apostle Paul had seen the Lord Jesus during His ministry upon earth, as well as when He appeared to him on the road to Damascus after His ascension. But this conclusion may be as erroneous as the supposition, equally deducible from St. Peter's words, that, previous to his conversion, he had walked in "abominable idolatries."[1] The latter being manifestly false, the former may be equally fallacious. And as St. Peter was speaking of the general body of believers in Christ, who had been rescued from such moral atrocities as he describes in the passage just referred to, so also St. Paul may have meant to allude to the collective body of the Apostles all of whom had seen Christ in the flesh, but with whom he alone had not enjoyed the privilege of personal companionship.

The words just recited to you are decidedly fatal to the Romish doctrine respecting the Sacrament of the Eucharist. —For had that dogma been either received by the Apostle, or understood by him, or had it been in any sense compatible with his views of the ordinance, he would not, and could not, have said that the Apostles, though they had known Christ in

[1] 1 Pet. iv. 3.

the flesh during his ministry, had ceased to know him any more in the flesh. And the reason is plain; because, had they believed and taught, as the Church of Rome teaches, and calls on her subjects to believe on this point, they must have known, and the parties to whom St. Paul wrote must also have known, that both the Apostles, and themselves, and all the faithful in Christ, were actually conversant with Christ, in the flesh, knew him in the flesh, and partook of him in the flesh, every time that they obeyed his last injunction, prior to his crucifixion, "Do this in remembrance of me."

You will not, however, suppose that St. Paul wrote the words upon which we are commenting, with any express purpose regarding the Eucharist. Far from it. Still less had he any intention of guarding the faithful against the doctrine of Transubstantiation; which could not well be, seeing that the blessed Apostle and martyr lived some twelve hundred years before the said strange doctrine was nursed into full maturity. No:—his purpose was to represent himself and his brother Apostles as influenced in their ministry by spiritual, and not by worldly principles. So divine and heavenly were the motives which influenced them, that they disregarded the world, and what the men of the world could do against them; their hopes and their hearts being fixed on Christ alone, their Mediatorial Prince, who had ascended on high to occupy his everlasting Throne and rule for ever, as Saviour, Priest, and King over his Holy Catholic Church. They, therefore, rested their hopes on no arm of flesh,—they calculated on no human succour—on no earthly patronage, on no monarchial favour,—as is expressed in the words, "wherefore henceforth know we no man after the flesh." And with the same idea carried out to a larger extent, the Apostle proceeds; "yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more." As if he had said; though we, the body of Christ's Apostles, had formerly carnal notions of Jesus Christ, and expected an earthly sovereign in the Messiah, yet now, knowing the spiritual nature of his empire, we regard him as a spiritual sovereign, and have abandoned all expectations which have a reference to this world: he has taught us to look for no wordly aggrandisement from him. "Though we have known Christ after the flesh," (*i. e.*) although we formerly had erroneous views respecting him, "yet now henceforth we know him no more," we have discarded those unfounded calculations and entertain them no longer. (1.)

Should any Romanist urge that, this being the sense of St. Paul's words, which had no reference to the Eucharist whatever, the sentence cannot be adduced in condemnation of the doctrine taught by his Church, we reply that, although they were not written for the purpose of condemning any doctrine, and although the expression was incidental, being used on a totally different subject, that does not prove the words themselves to be reconcileable with Transubstantiation. And perhaps the Apostle's disclaimer, of henceforth knowing Christ in the flesh no more, forms a stronger testimony against that modern doctrine, from the circumstance that it was incidental, and this particular application of it not contemplated.

But it may be said, that the latter clause of the verse has alone been taken into consideration, to the neglect of the former portion, that there is a kind of parallelism between the two, and that the sense attached to the former, gives us a clue to the sense which we ought to assign to the other. It may be objected, therefore, that the phrase, knowing Christ no more in the flesh, must not be interpreted with a more literal strictness, than its predecessor,—"henceforth know we no man after the flesh." Now the Apostles were daily conversant with their fellow-men in the ordinary business and unavoidable intercourse of daily life, (*i. e.*) "in the flesh," —so, therefore, might they with the Saviour, in this holy Sacrament, according to the Romish doctrine, (*i. e.*) according to the flesh, without violence to the Apostle's language.— But to say nothing of the difference between the two things thus compared as similar in kind, these two descriptions of knowledge, viz. that of their fellow-men in the common affairs of life, and that of their Redeemer according to the economy of grace, which have not the least similitude or even analogy, we would observe that the parallel here pretended to be drawn between the two clauses is lame and imperfect. When you can show that the Apostles knew their fellow-men, in the same way that in the Eucharist they are said by the Church of Rome to know Christ, (*i. e.*) when you can show that they actually ate the flesh and drank the blood of their fellow-men, then, but not till then, will you have made the parallel perfect, and escaped the otherwise inevitable conclusion, that this passage of St. Paul is decidedly fatal to Transubstantiation.

The last remark reminds us of a charge which was brought against the early Christians by their remorseless and cruel enemies, the Heathens, viz: that in their secret and midnight

assemblies they regaled themselves on human flesh and blood, to procure which they perpetrated actual murders. As there is generally some small portion of truth out of which even the most false calumnies have sprung, we cannot doubt that this accusation took its rise from the language used by the Christians when speaking of the Sacrament of the body and blood of Christ, which were always said to be really and truly (and not merely in a figure or emblematically) received by the faithful at the Lord's table. Such was the phraseology used by the Church from the very earliest age, and it naturally led to this charge of cannibalism, and to the additional one of murder. Now here was an opportunity for explanation on the part of the Church's apologists, which could not have failed to bring out the whole doctrine of Transubstantiation, had it been then in existence. The Christians would most certainly have enlightened their Heathen adversaries on this point of belief, had it been part of their Christian faith, as the Romish doctors tell us it was. It would have been their duty to do so—rendering a reason for the hope that was in them. They would have expounded to them, as the schoolmen did to astonished Europe more than a thousand years after, how the substance of the bread and wine were totally metamorphosed into the substance of the body and blood of Christ, while the qualities, accidents or incidents of the bread and wine remained to the senses precisely what they were before. Such an exposition of the invisible miracle, such a treatise on the possible permanence of the accidents after a complete transmutation of the substance (which they would doubtless define to be "that which supports accidents") with the rest of the jargon of school divinity, would surely have been forthcoming from these calumniated Christians: and though perhaps they might not thereby either edify or convince the philosophers of ancient Greece and Rome, they would certainly have succeeded in clearing their characters of these dreadful imputations. They, however, did no such thing. What did they instead? They steadily and indignantly denied the fact. They declared that they did not eat human flesh or drink human blood. Is it possible, I ask, or is it credible, that they would have made this assertion, or could they have done so with truth, had they believed, with the modern Church of Rome, that in the Sacrament of the Altar "there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood" of Christ?

I have adventured to discourse on this occasion on the Catholic doctrine of the real presence of Christ in the Eucharistic Sacrament, and of the same divine institution as a commemoration of his sacrifice for sin on the cross. I shall endeavour, with God's blessing implored, and I trust vouchsafed, to lay down those doctrines plainly and clearly, as delivered in Scripture, and handed down and insisted upon by the godly Fathers of the Church from century to century, and as taught by our own Church of England in accordance with the Word of God and all Christian antiquity. In doing which I propose to shew you that the doctrines of the Romish Church on this subject, viz: Transubstantiation and the sacrifice of the Mass, are mere figments of modern date, utterly unknown to the primitive ages of the Church, irreconcileable with reason, and totally contrary to the revealed Word of God.

In proceeding with this task, it will be necessary, both to avoid indistinctness, and the imputation of misrepresentation, to state plainly what are the opposed sentiments which we are thus about to contrast with one another. I shall therefore succinctly lay before you the doctrines held and maintained by the Catholic Church of Christ, in all foregone ages, and still taught by that integral part of it, the Church of England,—and then explain the more modern doctrines which have been propounded by the Church of Rome. In doing this I shall avoid adducing any private individual or divine, as of authority, but take simply the formal declarations of the Churches of England and Rome, intending, after this exposition, to enquire which of the two Churches most faithfully inculcates the "real presence" of Christ in this Sacrament, and adheres closest to the holy Scriptures, and the testimony of all Christian antiquity.

I. The plainest and most perspicuous statement of the doctrine held by our national Church is to be found in the Catechism. We are there instructed that the Sacrament of the Lord's Supper was ordained "for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby." The outward part or sign in this Sacrament is stated to consist of "bread and wine, which the Lord hath commanded to be received." And the inward part or thing signified, is declared to be the "body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper." It is further added that the benefits of which the faithful are thus made

partakers, are "the strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine."

The XXVIIIth Article of our Church is to the following effect. "The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our redemption by Christ's death; insomuch that to such as rightly, worthily, and with faith, receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ."

"Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by holy writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions."

"The body of Christ is given, taken and eaten, in the Supper, only after an heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the supper, is Faith."

"The Sacrament of the Lord's Supper was not, by Christ's ordinance, reserved, carried about, lifted up or worshipped."

One of the Homilies of our Church contains the following passage. "It is well known that the meat which we seek for in this Supper is spiritual food, the nourishment of our soul, a heavenly refection, and not earthly; an invisible meat, and not bodily; a ghostly substance, and not carnal; so that to think that without faith we may enjoy the eating and drinking thereof, or that that is the fruition of it, is but to dream of a gross, carnal feeding, basely objecting and binding ourselves to the elements and creatures. Whereas, by the advice of the Council of Nicene, we ought to lift up our minds by faith, and leaving these inferior and earthly things, there seek it, where the sun of righteousness ever shineth. Take then this lesson, O thou that art desirous of this table, of Emissenus, a godly father, that when thou goest up to the reverend communion, to be satisfied with spiritual meats, thou look up with faith upon the body and blood of thy God, thou marvel with reverence, thou touch it with the mind, thou receive it with the hand of thy heart, and thou take it fully with thy inner man. *Euseb. Emiss. Serm. de Euchar.* Thus we see, beloved, that resorting to this table we must pluck up all the roots of infidelity, all distrust in God's promises; that we make ourselves living members of Christ's body. For the unbelievers and

faithless cannot feed upon that precious body. Whereas, the faithful have their life, their abiding in Him, their union, and as it were their incorporation with Him. Wherefore let us prove and try ourselves unfeigned, without flattering ourselves, whether we be plants of the fruitful olive, living branches of the true vine, members indeed of Christ's mystical body, whether God has purified our hearts by faith, to the sincere acknowledging of His Gospel, and embracing of His mercies in Christ Jesus, so that at this His table we receive not only the outward Sacrament, but the spiritual thing also; not the figure but the truth; not the shadow only, but the body; not to death, but to life; not to destruction, but to salvation." (2.)

The Communion Service of our Church is equally explicit. When the minister gives warning for the celebration of the holy Communion he instructs us that "it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that He hath given His Son, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament." He describes it as a "divine and comfortable thing" "to them who receive it worthily," and "dangerous to them that will presume to receive it unworthily." And he exhorts us "to consider the dignity of that holy mystery, and the great peril of the unworthy receiving of it," and so to examine ourselves that we "may come holy and clean to such a heavenly feast."

At the time of celebration, and in the prayer of humiliation which precedes the consecration of the elements, is this petition—"Grant us, therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ and drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him, and He in us."

In the very act of consecration, the Priest recites over the elements of bread and wine, the words used by our Lord, "this is my body," and "this is my blood." And when the same elements are delivered to the faithful, they are expressly directed to the "body" and the "blood" of our Lord Jesus Christ, which were given for them to preserve their bodies and souls unto everlasting life, with a precept to "feed on Him in their hearts by faith with thanksgiving." And in the prayer which succeeds, or the post Communion, we thank God, who has vouchsafed "to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of His Son our Saviour Jesus Christ."

Nothing can possibly be plainer or more explicit than the declarations contained in the passages just cited, which are taken from the acknowledged public formularies of the Church of England. While they state in simple and unaffected, and the most intelligible language, what she does hold and teach respecting the Sacrament, they enable us to contradict in equally positive terms, the audacious assertions of those who studiously misrepresent her faith on this most important subject.

The Church of England then teaches a true and real presence of Christ in the Sacrament of His body and blood—but a spiritual presence—not a carnal presence. She teaches that the elements of bread and wine cease to be mere common bread and wine, when consecrated and set apart for this holy and divine mystery. She teaches that the body and blood of Christ are verily and indeed taken, and received by the faithful in the Lord's Supper, through the power of a living faith in the recipient—being received not in a carnal or natural manner, but after a heavenly, spiritual, and divine manner. So real, true, and perfect is this presence of Christ, that the Church hesitates not to apply the very terms "this is my body —this is my blood," &c. which our great Master used at the first institution of this most holy Sacrament. But inasmuch as faith, with the accompaniment of its kindred Christian graces, is necessary, as the "opus suscipientis," to this spiritual and divine communion of the body and blood of Christ, and since without faith that spiritual presence can be neither accorded nor apprehended, our Church holds that the ungodly and profane, unbelievers and hypocrites, do not receive the body and blood of Christ—although they partake of the elements, which so taken, minister to their further condemnation.

The presence of Christ in this Sacrament is therefore believed to be a real and true presence. It is not understood in the way of metaphor, figure, allegory, or similitude, but it is an actual, real, true and authentic spiritual presence. I presume no person will be hardy enough to deny that Christ may give His presence at His pleasure either in a spiritual or a corporeal manner. It will not be denied, I conceive, that His spiritual presence may be as real, as perfect, as authentic and as divine a thing as His corporeal presence. And we shall prove in the sequel, that, under the economy of grace in the Christian dispensation, this spiritual presence of Christ, for which we contend, is more real, more sure, more efficacious, more salutary and divine than any mere corporeal pre-

sence could be. With the opinions thus plainly set forth by the Church of England, correspond with scarcely any exceptions, the declarations found on this subject in the confessions of the reformed Churches on the continent. (3.) Their language on the real presence might be different, and also their mode of explaining and receiving it, but in this they were agreed, viz., in asserting a "real" presence.

As the Church of England, therefore, has expressed her sentiments so decidedly and so unequivocally, it is really a matter of serious complaint to find her doctrines so generally misrepresented, distorted, and wrongly apprehended. That persons of lax sentiments on religious subjects, who are so indifferent on doctrinal points as to think no one form of faith preferable to another, should fall into such mistakes, cannot be surprising, because such persons do not take the trouble to seek for accurate knowledge on any matter of faith. We do not wonder if one of this description fancies that our Church holds the doctrine of Transubstantiation, from the terms in which the elements are delivered at the Lord's table, nor when another, equally careless, knowing that we reject that opinion, asserts that we hold the Sacrament to be a *mere* commemorative observance. But it is a matter of surprise and of grave complaint to find so many controversial writers of the Romish Church asserting and reiterating the statement with a pertinacity truly wonderful, that the Church of England repudiates the "real presense" of Christ in the Eucharist. (4.) Can it be, that their minds are so accustomed, by the system of their Church, to outward and carnal and worldly observances—so unspiritual in their religious notions, that they can conceive no "real presence" of their Saviour save a bodily one—no partaking of His body and blood, except that of corporeally eating and digesting the animal particles of that same body which hung on the cross, and drinking the actual drops of human blood which were poured forth from the cross by our suffering Redeemer? Without some supposition of this description, we cannot well account for their misstatements, unless we suppose them gratuitously and wilfully to charge our Church with opinions which she does not hold.

Having thus stated the doctrine of the Holy Eucharist, as held by the Church of England, we now proceed to make a similar statement of the dogmas put forth by the Church of Rome, using the same precaution of taking no testimony save from authentic, avowed and authorized formularies.

In the 13th Session of the Tridentine Council, the real presence, after a brief exordium is thus propounded, "that in the Holy Sacrament of the Eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, true God and man, is truly, really, and substantially, contained under the species of these sensible things." (5.)

Again, the Council declares, "This faith always did exist in the Church of God, that, immediately after consecration, the true body and the true blood of our Lord, together with his soul and divinity, exist under the species of bread and wine; the body under the species of the bread, and the blood under the species of the wine, from the mere force of the words" (*i. e.* of consecration) "and the body itself under the species of wine, and the blood under the species of bread, and the soul under both, by force of that natural connexion and correspondence, whereby the parts of the Lord Christ, now risen from the dead to die no more, are coupled together, besides his divinity on account of its wonderful hypostatic union with the body and soul. Wherefore it is most true, that under either species, and under both species he is contained. Christ exists, whole and entire, under the species of bread, and under every particle whatever of the bread, and also whole, under the species of wine, and under its parts." (6.)

The Council further declares, "As Christ our Redeemer declared that to be his body, which he offered under the species of bread; therefore it was always firmly believed in the Church of God, and this same holy synod announces—that, by the consecration of the bread and wine, a change is made of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood. Which change is properly and conveniently called by the Holy Catholic Church, Transubstantiation." (7.)

The Tridentine Fathers proceed yet further. "No room is left for doubting," say they, "that all Christ's faithful people, according to immemorial usage in the Catholic Church, should pay to this most holy Sacrament, in the way of worship, the same adoration of Latria which is due to God. Nor is it the less to be adored that it was instituted by Christ our Lord, that it might be taken. For we believe that he, the same God, is there present in it, of whom the Father, when he brought him into the world said, Let all the angels of God worship him." (8.)

Hear the same Council again. "And whereas in this divine sacrifice, which is performed in the Mass, the same Christ is contained and is bloodlessly immolated, who once offered himself by the shedding of blood on the altar of the cross; the holy Synod teaches that it is truly a propitiatory sacrifice."" Wherefore it is not merely offered for the sins of the faithful who are alive, for their penalties and satisfactions and other necessities, but also, properly for the deceased in Christ, who have not yet been thoroughly purged, according to Apostolical tradition." (9.)

These various sentences and decrees of the self-constituted infallible Council of Trent on the real presence or Transubstantiation and the Sacrifice of the Mass, are accompanied with a suitable number of anathemas or curses on all recusants, by way of making up for any small defects in reason and argument in defence of the said doctrines, a convenient resource for those whose cause has small inherent merits.

Pope Pius IV. in order to ratify and give additional force to the doctrines which had been decreed by this Council to be Scriptural and Apostolic, issued a bull in the year 1564, containing a creed in which they were all embodied, being, in point of fact, an addition of fourteen several articles of faith to the ancient Nicene or Constantinopolitan Creed. The portion of it which relates to our present subject runs thus: "I profess likewise, that in the Mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrifice of the Eucharist there is truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls Transubstantiation. I confess also, that under either kind alone, whole and entire, Christ and a true Sacrament is received. (10.)

From these documents we draw the following necessary conclusions, from which the premises allow no escape.

1. The conversion or transubstantiation of the elements is merely a corporeal one, one of the substance, the gross particles of the natural elements of bread and wine into the corporeal, fleshly and animal particles of the man Christ Jesus. The Church of Rome does not teach a change of the being, existence or entity of the elements, but of their "material substance." The body and the blood into which they are

transmuted are supposed to be the same which were born, in Christ's condition of perfect manhood, were suspended on the cross, buried and rose again.

2. This conversion or transmutation is effected "vi verborum," by virtue of the words of consecration (provided only the priest's *intention* is to do that which the Romish Church intended to be done) and this takes place "statim post consecrationem" immediately after the words of consecration have been uttered.

3. It therefore takes effect "ex opere operato," from the mere act of the priest who officiates. The change, conversion or transubstantiation in no wise can depend on the animus, the faith, the devotion or the spiritual qualities of the recipient. The "opus suscipientis," as a requisite ingredient to the completeness of the Sacrament, is done away with altogether. There is the "opus operatum;" and there is the "opus operantis;" but the recipient has nothing to do, but to obey the Church, and is a Theophagist upon the principle of implicit submission to his Church.

4. This transmutation having taken place by the talismanic virtue of the all powerful words spoken, the whole of the elements, and every particle of them, are understood to undergo it at once. Christ, whole, perfect and undivided, his body and blood, together with his soul and divinity, is contained in every minute portion of either kind. It cannot be said that he is more in one particle than another, prior to their delivery to the recipients.

5. The body and blood of Christ must therefore be received of necessity by the wicked and ungodly, the profane and unbelievers, as much as by faithful Christians. This inference from the Romish doctrine is inevitable: and if any declarations of a contrary nature are found in any of the writers of that Church, they have proceeded, or have been copied, from those who lived prior to the invention of Transubstantiation.

6. This same Tridentine doctrine, as the XXVIIIth Article of our Church asserts "overthroweth the nature of a Sacrament." It does so. But as the Romish Church has adopted a definition of a Sacrament which is different from ours, we will use a different term, "mystery."—In ancient Christian writers, the word mystery implies a something secret, and understood or conveyed under the figure or similitude of some sensible object. No term was perhaps more universally used in the early Church, of the Eucharist, than

this, because the elements were outward visible signs, figures, and intelligible representations of spiritual things conveyed in them and under them. The visible thing, which represents, is one subject of regard and contemplation. The invisible thing which is represented, indicated and understood is another. And so it is in the Sacrament of the Lord's Supper, without any impeachment of the real presence of Christ. But identify the thing which represents, or the figure, with the thing which is represented or is figured, and then the nature of a mystery is destroyed, and that of a Sacrament with it. You may conceive a miracle to have been wrought by the change of the thing representing into the thing represented, but all mystery is gone. A miracle is only wonderful. It is not mysterious. You may call the marriage ring a mystery, if you please, because the ring, having neither beginning nor end, is meant to represent in a figure the infinite love of Christ for His Church. But in our Lord's miracle of turning the water into wine at Cana of Galilee, there was no mystery, only a marvellous proof of His divine power.

7. Further, the doctrine of the Sacrifice of the Mass, as the Augsburgh Confession truly declares, does injury to the glorious conquest achieved over sin, by the passion of Christ, who himself offered on the cross one single, all-sufficient sacrifice for sin. The merits and the mediatorial power of Christ, His sole Priesthood, are virtually abolished in the faith of believers, if they are taught to put their trust in other sacrifices made and offered by the Priest.—The deluded sinner places his confidence in the "opus operatum" of the priest, and not in the perfect atonement which his Redeemer made for sins. These inferences, drawn by natural issue from the doctrine of Rome, may serve to furnish us with useful hints for the right interpretation of the ancient Doctors and Fathers of the Church when they discourse on the Eucharist.

They perpetually call it a sacrifice. As frequently do they insist on a real presence of Christ. And as often do they style the elements the real body and blood of Christ.—To the propriety of such language I make no objection, though I might decline using it, knowing, what they could not have known, the mischievous errors which such expressions were afterwards interpreted to countenance. But of this you may be pretty well assured, viz. that,

1. When an ancient Christian writer speaks of the Eucharist as a spiritual, heavenly, and a divine food for the mind, he knew nothing of Transubstantiation.

2. When such a one calls the elements, figures or signs, or representations of the body and blood of Christ, he certainly had heard nothing of Transubstantiation.

3. When such a writer declares that faith is requisite to a perfect union with Christ, and to the fruition of the blessings conveyed in the Christian Sacraments, he cannot have heard of Transubstantiation.

4. When he asserts that the ungodly are not partakers of the Lord's body and blood, although they partake of the consecrated elements, then again he must have been a complete stranger to the doctrine of Transubstantiation.

5. When he speaks of Christ being really present in the Eucharist, sacramentarily, and of the profound "mystery" concealed under the species of bread and wine, you may safely conclude that he did not hold Transubstantiation.

6. When an old Father asserts, that the death of Christ was alone sufficient to expiate the sins of the whole world, that He is the only Saviour, and that His propitiation for sin is the only available sacrifice and atonement for human guilt, then you may safely conclude that he had no idea of the propitiatory sacrifice of the Priest on the altar.

If it be objected, that these very expressions are used by Romish writers, who do maintain the doctrine of Transubstantiation, we reply that this fact, which is sufficiently notorious, does not invalidate either our arguments or our conclusions. They are proofs of inconsistency on the part of Romish Theologians, which undoubtedly Protestant advocates of the "real presence" are not bound to reconcile with reason or the formularies of their own Church, to which they are by manifest implication hostile. But in excuse of such writers, we may observe that such inconsistencies seem to be involuntary, and inevitable, the necessary consequence of this outrageous tenet, or to use Bishop Cosin's words "this monstrous—stupendous doctrine" of Transubstantiation. Even the Council of Trent has not been able to escape this inconsistency, which appears in verbal implication. For how can they call the Sacrifice of the Mass "unbloody," as they do, when they teach and inculcate the doctrine that the true "material substance" (11.) of the blood of Christ is received in the Eucharist? Similar inconsistencies will be found to be invariable concomitants of other *ultra* Romish doctrines, as well as that now under consideration.

We have seen that the doctrine of the propitiatory Sacrifice of the Mass deprives Christ of His true glory, as the only

offering for sin. It further vitiates and annihilates the doctrine of Justification by faith, this requisite being entirely dispensed with in procuring the corporeal presence of Christ, which is professed to be effected "vi verborum," by the talismanic effect of the words of consecration. The recipient is, according to the Council of Trent, made a partaker of Christ "whole and entire,"—his body and blood, together with his soul and divinity, whether he have faith or not. This propitiatory sacrifice of the priest justifies him without faith, because he receives it, fully and completely, whether he have faith or not. It has, on either supposition, power to cancel his sin; or else the doctrinal premises are invalidated.

Thus does Transubstantiation involve the denial of Christ's all-sufficient sacrifice for sin, and Justification by Faith.

I have been the more anxious to draw your attention to these necessary results from the doctrines of Rome whereby they are shown to be diametrically opposed to the first elementary principles of Gospel truth, because after much consideration, I am convinced that this mode of conducting the argument is by far the most effective.

I point out to you, that you must be prepared to reject altogether, Justification by Faith, as an active principle of belief, and Christ's sole and sufficient sacrifice for sin, if you believe in Transubstantiation and the propitiatory Sacrifice of the Mass. Is not this more convincing by far than if I had taken up your time with expositions of long passages from the Fathers, to prove that they knew nothing of either the one or the other? I do not mean to assert, that the Church of Rome formally denies Justification by faith, and the atonement of Christ. Tradition was too powerful to permit that. But she has done all she could do to prevent her subjects from regarding them as the primary doctrines of Christianity, and has buried them under so great a load of her own figments, that they can hardly see them at all.

And, after these premises, what, I would ask, my brethren, can be more palpable than this, viz., that if Transubstantiation be false, if it be a human fabrication, contradicted by Scripture, and reprobated by the unequivocal language of all Catholic antiquity, then the adoration of the host is the most flagrant and undeniable act of idolatry that can possibly be committed. The Tridentine Council directs that the consecrated elements be worshipped with the highest kind of adoration, Latria, further explained as that due to the Supreme Being. Here then is no room for escape, subterfuge, or evasion. The votary of

Rome cannot make the same pretext, which he uses when he is charged with worshipping the Virgin and the Saints, viz., of a different and inferior kind of worship. His Church has openly declared the contrary. He worships the bread and wine with the same kind of worship as he does the Supreme Being, which, if the bread and wine be not changed (vi verborum) by the breath of the Priest's lips, into the very substance of God's imperishable essence, is the grossest idolatry imaginable. It signifies not whether the party who commits this act of idolatry, believe or not that in so doing he is actually worshipping his God, an excuse very generally put forth.

Idolatry does not depend upon the opinions of the idolater, what is or is not God, for I suppose no one in the world ever worshipped that as God, which he did not suppose to be God, but in the act of worshipping that which is no God at all. Once grant me the position that the sin of idolatry depends upon the opinions or convictions of the worshipper, and I will undertake to prove that no idolatry was ever committed by any descendant of Adam, that it is an imaginary sin, having, and never having had, any existence,—and that all the indignant chapters written by Isaiah, and other prophets of the old Testament, and all the terrible denunciations of God's wrath against idolatry, are nothing better than so much waste parchment.

As the doctrine of Transubstantiation has been proved to overthrow the very nature of a Sacrament or a religious "mystery," by transmuting the material substance of that which represents, into the material substance of that which is represented, so, in like manner does it violate the nature and intent of a miracle.

Transubstantiation is pretended to be, and, if true, must be, a miracle. Now God works not miracles for nothing. They are for the purpose of evidence to His truth, to the divine mission of some one commissioned by Him to instruct mankind, or for the deliverance of His people in extremity, or for some very signal or express purpose. Therefore are they wrought so that men cannot mistake either the act or its purpose, a miracle consisting in a violation of the laws of nature, which none but the Author of nature can accomplish, its truth being manifested to the persons who witness it by the testimony of their senses. A miracle, then, must prove something. And the proof must be by the evidence of the senses. Apply this to the Eucharist. What does, or what can Transubstantiation prove? Nothing, absolutely nothing. No person ever pre-

tended that it proves any thing. How is it attested by the senses? These palpably inform us that, as to their material substances, the elements remain bread and wine, the same that they were before. Romish authors may tell us that Transubstantiation proves the perpetuity of miraculous powers in the Church. We reply that an invisible miracle so far from proving any thing, is unable to prove its own truth and reality. No one can be persuaded of the truth of such a dogma, before he is persuaded beforehand of the Church's infallibility, and her power to work a miracle, of which there is no other evidence than her own assertion. And, besides, an invisible miracle, though not so in precise form, is as nearly a contradiction in terms as can well be imagined.

Transubstantiation, therefore, which defies and contradicts the testimony of the human senses on a point which they are perfectly competent to decide, invalidates the evidences of Christianity, and destroys all confidence in authentic miracles wrought in attestation of Christ's divine mission. For the truth and reality of these rest only on the testimony of eye witnesses, conveyed by history to our own times, and if the testimony of the senses be invalidated, as we have proved to be the case with respect to Transubstantiation, the evidence of those eye witnesses is worthless.

Thus does the doctrine of Transubstantiation undermine the very evidences of the truth of Christianity, and deprive its votaries of every argument which they could, and which they were intended to, use against the Infidel.

The same doctrine of Transubstantiation further destroys the beautiful analogies which exist between the sacramental sacrifices prior to, and subsequent to our Lord's crucifixion, and between the two Sacraments—Baptism and the Lord's Supper.

The Paschal lamb was the Sacramental Sacrifice *prior* to our Lord's crucifixion. The Eucharist is the Sacramental Sacrifice *subsequent* to that event. The first of these was not in itself a propitiatory Sacrifice, only a representative one; it operated sacramentarily by faith to the remission of sins, being a figure of that only efficacious Sacrifice, which ever was, or could be, made for sin, in the person of Christ. It was called, and properly called, a Sacrifice, upon the principle that a representation or figure is commonly called by the name of the thing represented. But the blood of bulls and of goats cannot take away sin.

It is the same with the Eucharist. It is called a Sacrifice by the ancient Fathers upon the same principle. Christ instituted it as a retrospective commemorative figure of his own death. It has no proper inherent propitiatory power. It operates sacramentarily by faith to the remission of sins, being a figure of that only efficacious Sacrifice which ever was, or could be, made for sin, in the person of our Lord. It is no more a Sacrifice, nor is it less a Sacrifice, than the Paschal lamb. Only let those who use the term, "Sacrifice," take care to explain in what sense they understand it, lest they appear to give countenance to the modern doctrine of Rome, which actually abolishes the Sacrament altogether.

There is further a most beautiful and harmonious analogy between the two Sacraments of Baptism and the Lord's Supper, each containing an outward visible sign, and a corresponding invisible thing signified, conferring a spiritual grace.

In Baptism the laver of water is the sign, regeneration the thing signified. And inasmuch as this new life in Christ, so given in this initiatory Sacrament of election, requires maintenance by spiritual food, Christ ordained His last Supper for this especial purpose, where bread and wine are the outward symbols, His own body and blood there given to us, being the thing signified, by a real and spiritual partaking of which our souls are nourished to eternal life.

You perceive in baptism, the nature of the outward part is not altered, in its substance, by consecration. It remains water, without any prejudice to the reality of the thing signified, a new birth unto righteousness, which is as real as our first birth into this breathing world. So neither in the Eucharist can there be any alteration in the substance of the outward part. It remains bread and wine, without the least prejudice to the reality of the thing thereby signified, viz. the body and blood of Christ, which are verily and indeed taken and received by the faithful.

Transubstantiation, as is plainly seen in the Helvetic Confession of faith, destroys this analogy, whereby the two Sacraments so admirably correspond with one another. It does away with the real spiritual presence, and substitutes an unreal imaginary corporeal presence, (*i. e.*) no presence at all. For Christ himself tells us that his flesh, his material substance, were it possible for us to eat it, would profit us nothing.[1]

[1] John vi. 63.

Having accomplished my chief object in this discourse, by pointing out to you the necessary consequences of the Romish doctrines of Transubstantiation and the sacrifice of the Mass, it will be my duty to enquire what is the plain testimony of Scripture. That which has been proved to be wholly subversive of all reason, not only above, but absolutely contrary to reason and common sense, and irreconcilably opposed to the fundamental truths of Christ's religion, cannot but be irreconcilable with the word of God.

Here I shall study great brevity, because the whole question lies in a very small compass; and I shall treat it with a total disregard and contempt for all the verbal refinements, curious distinctions, and critical special pleadings of the disputants on either side, whether Romish or Protestant.

First and foremost, we have our blessed Lord's very words, when He instituted the Sacrament of the Eucharist, as given by St. Matthew. Of the bread, when He had blessed and broken it, and given it to His disciples, he said, "take, eat; this is my body." (12.) In like fashion He took the cup and gave thanks, and gave it to them, saying, "drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins." (13.) St. Luke adds the precept, "do this in remembrance of me." (14.)

We do accordingly. We do this in remembrance of our beloved and once suffering, but now glorified, Redeemer. We do believe, the Church of England, and every faithful member of the Church of England, with all the company of God's saints, and in accordance with all Christian antiquity, implicitly receive with unhesitating faith and firm conviction, those elements of bread and wine, as set apart or consecrated for the purpose of conveying to every faithful recipient the real, true, and actual body and blood of Christ, and not merely in a figure. But there is not one hint, one allusion to, or the remotest idea of Transubstantiation or change in the material substance of the elements. The words do not, and did not to those who heard them, convey any such extravagant notion.

The contrary supposition involves the absurdity, first that Christ ate, in their proper "material substance," His own body and blood, and secondly, that Judas the traitor, who had already covenanted to betray the Lord, was a partaker of His body and blood on this occasion.

But our Lord has not left us to draw such a conclusion by inference. His own words are most conclusive. For, immediately after distributing the elements to His disciples, He calls

the contents of the cup, "wine," and not His blood; saying to them, "I will not henceforth drink of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." (15.)

If it was "the fruit of the vine," after He had consecrated it to be His own blood, how can the Romish doctrine of Transubstantiation be true? It becomes an impossibility, by our blessed Lord's own words.

There is a verbal variation from St. Matthew's account in the Gospel according to St. Luke, who represents our Lord to have said, "This cup is the New Testament in my blood, which is shed for you." (16.) This discrepance between the two Evangelists is sufficent to satisfy us that the verbal difference is of no importance to the point at issue.

But, as the Romish Church would have us interpret the words in their strict literal force, without any mystical or sacramental meaning, they ought surely to be consistent, and hold that the metallic substance of the cup, as well as its contents, is transubstantiated into the blood of Christ.

Precisely in the same spirit and with the same meaning does St. Paul speak of the Lord's Supper in his first Epistle to the Corinthians, describing the elements as received after consecration by the names of the bread and the cup of wine.

"As often," says he, "as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till He come. Wherefore whosoever shall eat this bread and drink this cup unworthily, shall be guilty of the body and blood of the Lord." (17.)

Thus we have both our Lord Himself and the Apostle St. Paul, applying the appellations of bread and wine to the Eucharistic elements after consecration. Can you require stronger or more decisive evidence against Transubstantiation?

Our last proof from Scripture, shall be from the sixth chapter of St. John's Gospel. I will not pause to enquire whether in the earlier part of that chapter Christ spoke with reference to the Eucharist or not. That point has been disputed; but without entering into that question I shall presume, as granted alike by Protestant and Romish Doctors, that in and after the 51st verse of that chapter, He does speak pointedly and very positively of the Sacrament which he proposed to institute. These are His words;—"I am the living bread, which came down from Heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world." "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink

His blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him." The Jews, to whom our Lord addressed himself in the synagogue of Capernaum murmured, as well as His own disciples. "This is a hard saying, who can hear it?" Whereupon our Lord condescended to explain His mystical meaning. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

Thus, we have the very highest scriptural authority, in the words of our blessed Lord, and those of the Apostle St. Paul, for a true, real and spiritual presence of Christ's body and blood in the Sacrament of the Eucharist, and against the doctrine of a mere corporeal presence.

You will not fail to observe that, in the authorities which have been adduced, the corporeal presence is all that is by the Church of Rome insisted on. If that fail, or be untrue, there is nothing else to trust to. The spiritual benefits of such a corporeal presence are not easily described, nor are they descanted on. But having no real Scriptural foundation, and no support from reason and the nature of the case, they can have no existence. And, when the corporeal presence of Christ in the Mass has been proved fallacious and false, I know of no mode in which the members of the Church of Rome can be said to believe in any real presence.

It is not my intention, after this investigation of Scripture, to perplex you with the testimony of the Fathers of the Christian Church on the subject of Transubstantiation, and the Sacrifice of the Mass. And I shall waive this part of our subject for several reasons. I have collected an enormous quantity of such documents, the details of which would swell this discourse, already too long, beyond all reasonable limits and the patience which can be expected from the most contented listeners. It would also be useless, for I am ready to concede the utmost that can be claimed in favour of a real presence, and a representative Sacrifice from the language used by the Fathers of the Church, while I strenuously deny that their words afford the least countenance to the Romish doctrines of Transubstantiation, and the propitiatory sacrifice of the Mass.

The terms which they employ to describe the Eucharist, such as the true and authentic body and blood of Christ—the real, actual presence of the Saviour—the holy and tremen-

dous mystery of the Sacrifice of the altar—their denial of the elements being a mere figure, and not conveying the reality of the thing figured, these expressions and many more, unusual and perhaps ill-judged, have not the slightest effect in making me believe that the writers received the doctrine of Transubstantiation. Not only do they not convey to my mind and apprehensions any idea of a substantial material change in the elements, but they are accompanied by a great variety of other expressions, which are by no sophistical process capable of being reconciled with it. Nothing will induce me to think that a person intended to inculcate this monstrous tenet, except an explicit declaration that the "material substance," of the elements in the Eucharist, is by the act of consecration changed into the "material substance" of the body and blood of Christ. You will in vain seek for this, during the first thousand years of the Christian æra.

Our limits also forbid us to enter on this occasion into the history of the opinions held in the different ages of the Christian world, by different writers. This would require a volume.

The first idea of Transubstantiation (not however as a doctrine or a matter of faith) appears to have occurred to a Gnostic heretic of the name of Marcus. (18.)

It is a mistake to suppose that the second Council of Nice propounded the doctrine. It only denied that the elements were a mere "figure" of the body and blood of Christ, asserting, as was most true, that they were the real body and blood of the Saviour. This was in the eighth century. (19.)

In the ninth century, Paschasius Radbertus, abbot of Old Corby, in the diocese of Amiens, wrote a book on the Eucharist, which has been supposed by some to contain the doctrine of Transubstantiation. I have read it carefully, and am convinced that such was not his meaning. His language is very obscure, and his Latin far from pure: but he distinctly asserts that the ungodly, though they partake of the elements, do not receive the body and blood of Christ. This I cannot reconcile either with Romish Transubstantiation, or Lutheran Consubstantiation, or the Greek doctrine of Metusiosis. (20.) He made, however, a decided confusion between the outward sign in the Sacrament, and the inner part or thing signified; and was attacked by a monk of his own convent, Bertram or Ratram, in a noble work which explained the Catholic doctrine of the Eucharist in a most able manner, and which was not at that time condemned by the Church of Rome, although portions of it have since been proscribed in the Index Expurgatorius.

About this period, from the time of Paschasius Radbertus, down to that of Innocent III. the Romish Church was extremely cautious in the language which she permitted to be used respecting the Eucharist. The collect which I used before I began the present discourse, as appropriate to our subject, is one taken from the Missal (or rather Sacramentary) of the Church of Rome, as that book existed in the ninth century. Of that fact I have irrefragable proof: but you will look for it in vain in any modern edition of the Mass, or Sacramentary, or Breviary. It has been carefully expunged. And do you ask why? The answer is, because it bore unquestionable testimony against Transubstantiation. (21.)

I could also produce other collects from the Sacramentaries of Pope Leo the Great, Gregory the Great, and other ancient Roman Patriarchs, still extant, and published by Muratori, which no skill of mine has been able to reconcile with Transubstantiation. (22.)

From this period the mode of Christ's presence in the Sacrament was a subject of restless controversy. I will not weary you with the unprofitable detail of the part which the celebrated Berengarius took in it, after you have favoured me with so long an audience, but briefly state that in the 13th century, the new doctrine of Transubstantiation, without any countenance of the Fathers of the Church, or from immemorial tradition, received the confirmation of Pope Innocent III. and was in the sixteenth century, and not before, made an article of Faith, obligatory on all Christians, by the Council of Trent, and confirmed by the most stringent curses and direst anathemas on all who ventured to deny it. On this ground it takes its place in the Creed of Pope Pius IV.

Transubstantiation, therefore, in its full maturity, is about 300 years old; not so old as the Reformation; coeval in age with the Inquisition, the order of the Jesuits, and divers other notable improvements which the modern Church of Rome has made upon ancient Catholic Christianity.

Brethren, be not deceived. Ye are built up in Christ, a holy spiritual temple unto God. Be not, therefore, carnally minded, nor exchange spiritual blessings for fleshly things. Lift up your hearts—lift them *up*—to heaven where your glorious Redeemer sits in eternal Majesty at the right hand of your Father. *Lift up*, I say, your hearts to Him, and keep them not fixed below on the imperfect sign of Him which lies on His earthly altar. You are all spiritual members of His blessed and sacred body: for ye are all "one bread" in Christ

Jesus. Feed all on Him and drink ye all of Him. Receive in His holy Sacrament that divine food, and that celestial draught, of which they who are the recipients, shall henceforth know neither hunger nor thirst. Come to the altar of your incarnate God, and believe, with all fervour of a godly faith, that you there receive not merely in a figure, but actually, verily, and in fact, the true and real body and blood of your Almighty Redeemer. And the God of all peace and consolation be with you. Amen.

APPENDIX.

(1.) This passage is beautifully paraphrased by Diodati, as follows:—"Io, e tutti noi apostoli, non habbiamo più ne affetto, ne rispetto alcuno mondano e carnale, ad alcun huomo vivente, ne meno a noi stessi: ma disideriamo di compiacere a Christo solo: inverso 'l quale anchora non siamo più mossi d'una affettione semplicemente humana, civile, e naturale, quale haveano quelli che conversavano con lui nel mondo: ma tutta divina, e spirituale, conveniente allo stato di gloria, alquale egli è stato innalzato."—Conf. Joh. xx. 17.

(2.) Homily on the worthily receiving and reverent esteeming of the Sacrament of the body and blood of Christ.—Part I.

(3.) Thus in the Confession of Augsburgh, MDXXXI., in the Article "de Missâ:"—"Accessit opinio, quæ auxit privatas missas in infinitum, videlicet quod Christus suâ passione satisfecerit pro peccato originis, et instituerit missam, in quâ fieret oblatio pro quotidianis delictis, mortalibus et venialibus. Hinc manavit publica opinio, quod missa sit opus delens peccata vivorum et mortuorum ex opere operato. Hic cœptum est disputari, utrum una missa dicta pro pluribus, tantundem valeat, quantum singulæ pro singulis. Hæc disputatio peperit istam infinitam multitudinem missarum."

"De his opinionibus nostri admonuerunt, quod dissentiant à Scripturis sanctis et lædant gloriam passionis Christi. Nam passio Christi fuit oblatio et satisfactio, non solum pro culpâ originis, sed etiam pro omnibus reliquis peccatis, ut ad Hebræos scriptum est:—*Sanctificati sumus per oblationem Christi semel.* Item, *unâ oblatione consummavit in perpetuum sanctificatos.*"

"Item, Scriptura docet, *nos coram Deo justificari per fidem in Christum*, cum credimus, nobis remitti peccata propter Christum. Jam si missa delet peccata vivorum et mortuorum ex opere operato, contingit justificatio ex opere missarum, non ex fide, quod Scriptura non patitur."

Again, in the later confession, MDXL., art. X:—"De cænâ Domini docent, quod cum pane et vino vere exhibeantur corpus et sanguis Christi vescentibus in cænâ Domini." And art. XIII.—"Itaque utendum est sacramentis ita, ut accedat fides quæ credat promissionibus, quæ per sacramenta exhibentur et ostenduntur. Hâc fide accipimus promissam gratiam, quam sacramenta significant, et Spiritum Sanctum."

"Damnant igitur Pharisaicam opinionem, quæ obruit doctrinam de fide, nec docet fidem in usu sacramentorum requiri, quæ credat propter Christum nobis gratiam dari. Sed fingit homines justos esse propter usum sacramentorum ex opere operato, et quidem sine bono motu utentium."

In the later Helvetic Confession of Faith, MDLXVI., art. XIX.—"De Sacramentis Ecclesiæ Christi," we read as follows:—"In cænâ vero Domini, signum est panis et vinum, sumptus ex communi usu cibi et potus. Res autem significata, est ipsum traditum Domini corpus, et sanguis ejus effusus pro nobis, vel communio corporis et sanguinis Domini." A little further on in the same Article:—"Et quoniam verbo Dei discimus, quod signa hæc in alium finem sint instituta a Domino, quam usurpentur vulgo, ideo docemus signa nunc in usu sacro, usurpare rerum signatarum vocabula, nec appellari amplius aquam tantum, panem et vinum, sed etiam regenerationem vel lavacrum renovationis, item corpus et sanguinem Domini, vel symbola et sacramenta corporis et sanguinis Domini."

In art. XXI. of the same Confession, the reception of the Sacrament is thus described:—

"Ergo accipiunt fideles quod datur a ministro Domini, et edunt panem Domini, ac bibunt de poculo Domini: intus interim opera Christi per Spiritum Sanctum, percipiunt etiam carnem et sanguinem Domini, et pascuntur his in vitam æternam. Etenim caro et sanguis Christi verus cibus et potus est ad vitam æternam: et Christus ipse, quatenus pro nobis traditus et salvator noster est, illud præcipuum Cœnæ est, nec patimur quicquam aliud in locum ejus substitui." And a little further on:—"Ergo corpus Domini et sanguinem ejus cum pane et vino non ita conjungimus, ut panem ipsum dicamus esse corpus Christi, nisi ratione sacramentali, aut sub pane corporaliter latitare corpus Christi: ut etiam sub speciebus panis adorari debeat, aut quicunque signum percipiat, idem et rem percipiat ipsam. Corpus Christi in cœlis est, ad dexteram Patris. Sursum ergo elevanda sunt corda, et non defigenda in panem, nec adorandus Dominus in pane. Et tamen non est absens ecclesiæ suæ celebranti Cœnam Dominus. Sol absens a nobis in cœlo, nihilominus efficaciter præsens est nobis: quanto magis sol justitiæ Christus, corpore in cœlis absens nobis, præsens est nobis, non corporaliter quidem, sed spiritualiter per vivificam operationem, et ut ipse se nobis præsentem futurum exposuit in ultima Cœna.—Joh. xiv. xv. xvi. Unde consequens est nos non habere cœnam sine Christo, interim tamen habere cœnam incruentam et mysticam, sicuti universa nuncupavit vetustas."

The earlier Helvetic Confession, which appeared in German, MDXXXII., and in Latin MDLXI., are the following passages:—"Et sicut baptismo (in quo nobis ablutio a peccatis, quæ tamen a solo Patre, Filio et Spiritu Sancto perficitur, per ministrum ecclesiæ offer-

tur) vera aqua manet; ita etiam in cœna Domini (in qua nobis cum pane et vino Domini verum corpus et verus sanguis Christi per ministrum ecclesiæ præfiguratur et offertur) panis et vinum manet. Credimus autem firmiter ipsummet Christum cibum esse credentium animarum ad vitam æternam, et nostras animas per veram fidem in crucifixum Christum, carne et sanguine Christi cibari et potari: ita ut nos, etc." To this is appended a marginal note:—"Spiritualis namque cibus est, ideoque fideli anima percipitur." "Item confitemur Christum in sua sacra cœna omnibus vere credentibus præsentem esse, sacramentaliter nimirum, et per memorationem fidei, quæ hominis mentem ad cœlos attollit, nec Christum, secundum humanitatem, a dextra Dei detrahat.—Joh. vi. et xi. Ephes. i. 4, and 5. Col. i."

In the Saxon Confession of Faith presented to the Council of Trent, MDLI., is the subjoined declaration—art. xv. De cœna Domini:—

"Docentur etiam homines, sacramenta esse actiones divinitus institutas, et extra usum institutum res ipsas non habere rationem sacramenti, sed in usu instituto in hâc communione vere et substantialiter adesse Christum, et vere exhiberi sumentibus corpus et sanguinem Christi: Christum testari quod sit in eis et faciat eos sibi membra, et quod abluerit eos sanguine suo, sicut et Hilarius inquit: 'Hæc accepta et hausta efficiunt, ut et nos in Christo, et Christus in nobis sit.'"

The Belgic Confession contains this declaration:—"Ut autem panem hunc spiritualem, et cœlestem Christus nobis figuraret, seu repræsentaret, instituit panem et vinum terrenum, et visibilem, in corporis et sanguinis sui sacramentum. Iis vero testificatur nos, quam vere accipimus, et tenemus manibus nostris hoc sacramentum, illudque ore comedimus (unde et postmodum vita hæc nostra sustentatur) tam vere etiam nos fide (quæ animæ nostræ est instar et manus et oris) recipere verum corpus et verum sanguinem Christi unici Servatoris nostri in animis nostris, ad vitam spiritualem in nobis fovendam."—Sylloge Confessionum, Oxf. 1827.

Extracts from other continental Confessions of Faith—Polish, French, &c., may be found by reference to Bishop Cosin's History of Transubstantiation, cap. ii.

(4.) Thus Dr. Milner says of the Anglican Church—"It is certain and confessed that she does NOT, after all, BELIEVE THE REAL body and blood to be in the supper, but mere bread and wine." And again, "Nothing proves more clearly the fallacy of the Calvinists and other Dissenters, as likewise of the Established Churchmen in general, who profess to make the Scripture, in its plain and literal sense, the sole rule of their faith, than their denial of the real presence of Christ in the Sacrament, which is so manifestly and emphatically expressed therein."—End of Religious Controversy. Lett. xxxvii.

Although this writer always denies that the Church of England believes in the "real presence," and invariably writes as if by that expression he meant neither more nor less than a corporeal presence according to the doctrine of Transubstantiation put forth by the Council of Trent, I nevertheless find him asserting that many of our eminent bishops and divines in the Protestant Church of England "believed firmly in the real presence." He enumerates eleven by name. One of these is Bishop Cosin, whom he represents as saying, "It is a monstrous error to deny that Christ is to be adored in the Eucharist," words which I cannot find in the Bishop's book, and which (if he ever penned, which I doubt,) he must have used in a very different sense from that which Dr. Milner would fix on them.

What Bishop Cosin's sentiments were respecting Transubstantiation (Dr. Milner's real presence) may be gathered from the following passage extracted from his work on that subject:—"Now we leave inquiring what God is able to do, for we should first know his will in this matter, before we examine his power: yet thus much we say, that this Roman Transubstantiation is so strange and monstrous that it exceeds the nature of all miracles. And although God by his Almightiness be able to turn the substance of bread into some other substance, yet none will believe that he doth it, as long as it appears to our senses, that the substance of the bread doth still remain whole and entire. Certain it is, that hitherto we read of no such thing done in the Old or New Testament, and therefore this tenet, being as unknown to the ancients as it is ungrounded in Scripture, appears to be very incredible, and there is no reason we should believe such an unauthorized figment, newly invented by men, and now imposed as an article of Christian religion. For it is in vain that they bring Scripture to defend this their stupendous doctrine; and it is not true, what they so often and so confidently affirm, that the universal Church hath always constantly owned it, being it was not so much as heard of in the Church for many ages, and hath been but lately approved by the Pope's authority in the Councils of Lateran and Trent, as I shall prove in the following chapters."—Hist. of Trans. p. 50.

(5.) "Principio docet sancta synodus, et apertè ac simpliciter profitetur, in almo sancto Eucharistiæ Sacramento, post panis et vini consecrationem, Dominum nostrum, Jesum Christum, verum Deum atque hominem, verè, realiter ac substantialiter sub specie illarum rerum visibilium contineri."—Sessio xiii. cap. 1.

(6.) "Semper hæc fides in Ecclesiâ Dei fuit, statim post consecrationem verum Domini nostri corpus, verumque ejus sanguinem sub panis et vini specie unà cum ipsius anima et divinitate existere; sed corpus quidem sub specie panis, et sanguinem sub vini specie, ex vi verborum, ipsum autem corpus sub specie vini, et sanguinem sub specie panis, animamque sub utraque, vi naturalis illius connexi-

onis et concomitantiæ, quâ partes Christi Domini, qui jam ex mortuis resurrexit non amplius moriturus, inter se copulantur, Divinitatem porrò propter admirabilem illam ejus cum corpore et anima hypostaticam unionem. Quapropter verissimum est, tantundem sub alterutra specie, atque sub utraque contineri. Totus enim et integer Christus sub panis specie, et sub quavis ipsius speciei parte, totus item sub vini specie, et sub ejus partibus existit." Ibid. cap. 3.

(7.) Quoniam autem Christus Redemptor noster, corpus suum id, quod sub specie panis offerebat, verè esse dixit: ideo persuasum semper in Ecclesia Dei fuit, idque nunc denuo sancta hæc Synodus declarat, per consecrationem panis et vini conversionem fieri totius substantiæ panis in substantiam corporis Christi Domini nostri, et totius substantiæ vini in substantiam sanguinis ejus. Quæ conversio convenienter et propriè a sanctâ Catholica Ecclesia Transubstantiatio est appellata." Ibid. cap. iv. De Transubstantiatione.

(8.) "Nullus itaque dubitandi locus relinquitur, quin omnes Christi fideles pro more in Catholica Ecclesia semper recepto latriæ cultum, qui vero Deo debetur, huic sanctissimo Sacramento in veneratione exhibeant. Neque enim ideò minùs est adorandum, quòd fuerit a Christo Domino, ut sumatur, institutum. Nam illum eundem Deum præsentem in eo adesse credimus, quem Pater æternus introducens in orbem terrarum, dicit: Et adorent eum omnes Angeli Dei."—cap. v. De cultu et veneratione huic sanctissimo Sacramento exhibendis.

(9.) "Et quoniam in divino hoc sacrificio, quod in Missa peragitur, idem ille Christus continetur, et incruentè immolatur, qui in ara crucis semel seipsum cruentè obtulit; docet sancta Synodus, sacrificium istud verè propitiatorium esse.". "Quare non solum pro fidelium vivorum peccatis, pœnis, satisfactionibus, et aliis necessitatibus, sed et pro defunctis in Christo nondum ad plenum purgatis, ritè, juxta Apostolorum traditionem, offertur."—Sessio xxii. cap. ii.

(10.) "Profiteor pariter in Missa offerri Deo verum, proprium et propitiatorium sacrificium pro vivis et defunctis; atque in sanctissimo Eucharistiæ Sacramento esse verè, realiter et substantialiter corpus et sanguinem, unà cum anima et divinitate Domini nostri Jesu Christi, fierique conversionem totius substantiæ panis in corpus et totius substantiæ vini in sanguinem; quam conversionem Catholica Ecclesia transubstantiationem appellat. Fateor etiam sub altera tantum specie; totum atque integrum Christum, verumque sacramentum sumi." The English translation given above, is scrupulously taken from Mr. Charles Butler's Book of the Roman Catholic Church, Introd. p. 7.

(11.) I use this phrase "material substance" advisedly, though it seems a pleonasm, in order to designate the Romish doctrine of

Transubstantiation, and that it may not be confounded with the Greek doctrine of Metusiosis (*μετσιώσις*) or Transentitation, which is a very different thing.

(12.) *Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου.*—Matt. xxvi. 26.

(13.) *Πίετε ἐξ αὐτοῦ πάντες· τοῦτο γὰρ ἐστι τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν.*—Ibid. 27.

(14.) *Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.*—Luke xxii. 19.

(15.) *Λέγω δὲ ὑμῖν, ὅτι οὐ μὴ πίω ἀπ' ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρός μου.*—Matt. xxvi. 29.

(16.) *Τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπερ ὑμῶν ἐκχυνόμενον.*—Luke xxii. 20.

(17.) *Ὁσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ ἂν ἔλθῃ. Ὥστε ὃς ἂν ἐσθίῃ τὸν ἄρτον τοῦτον, ἢ πίνῃ τὸ ποτήριον τοῦ Κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ αἵματος τοῦ Κυρίου.*—1 Cor. xi. 26, 27.

(18.) This fact, which is of the utmost importance, is placed beyond dispute by the testimony of Irenæus. Marcus was an impostor who pretended to work miracles, and Transubstantiation, although the name was not then invented, was one of his tricks of legerdemain. He was an heretic of the Valentinian school. We may presume that the Church excommunicated him. Irenæus tells us, in happy language, which nothing but Greek can convey, that certain noble women of the Church whom he attempted to corrupt, "catathematized" him (*καταθεματίσαι αὐτον*) as if "anathematized" was all too weak to express their abhorrence.

This juggler practised his deceit as follows. He mixed the Eucharistic chalice in the usual manner, used a remarkably long prayer of invocation, after which the liquor, by some contrivance, probably a chemical preparation, appeared of a deeper red or purple colour, resembling blood. The trick was doubtless similar in character to the liquefaction of the blood of St. Januarius, annually exhibited at Naples, and equally miraculous. And here we unquestionably have the very first rudiments of the Tridentine doctrine of Transubstantiation. But Marcus did not inculcate Transubstantiation *as a doctrine*. He only pretended to do, by his own sanctity and power from on high, that which the Catholic Church could not do, from which we may gather that the Church in those days did *not* teach a substantial change in the Eucharistic elements. But, although Marcus did not insist upon Transubstantiation doctrinally, he has a very fair claim to be regarded as its inventor. And so we find that Transubstantiation took its first origin from a bare-faced impostor, from a juggle played by one of the subordinate Gnostic heretics, a foul and licentious knave, the horror of the Catholic Church, and of the sainted Irenæus, who exposed his fraud. He

pretended—this Marcus, conjurer, quack, and heretic, for Christianity had no part in him—to convert the elemental wine and water, by the force of his invocation, *(i. e.* vi verborum*)* into actual blood. This is what the modern Church of Rome pretends to do every day in the celebration of the Mass. But the Gnostic had here the advantage of the Popish Priest, inasmuch as by a dexterous sleight of hand he contrived to insinuate into the liquor some colouring substance, which gave it the blood-red tinge which he (more modestly than his followers) thought essential to his credit. Thus he imposed, not merely on the understandings, but upon the senses of his followers:—whereas, the modern pupil of Rome must receive the dogma of his Church, in defiance of his senses, to the utter contradiction of all the information afforded by sight, smell, taste, and touch.

Marcus may certainly be considered as having laid the nest-egg of Popery, which, after long brooding and some ostrich-like neglect, was at length hatched into maturity, by an equally venerable personage, Innocent III. Let the Romish Church have the benefit of the inventor's character, for his memory merits canonization. He was a heretic, an outcast from the Church. He was denounced as such by the most eminent, learned, and pious man of the second century, by Irenæus, the pupil and friend of Polycarp, and an honoured martyr of Christ. He was an impostor and quack-salver; a pretender to magical arts, and to divination, and a man of most flagitious life.

The reader will find these particulars in the 13th chapter of Irenæus' first book of his work against heresies, together with the peculiar tenets of Marcus. The account of his "special" miracle "of Transubstantiation" I add in the words of Irenæus:—

Ποτήρια ὄινῳ κεκραμένα προσποιούμενος ἐνχαριστεῖν, καὶ ἐπὶ πλέον ἐκτείνων τὸν λόγον· τῆς ἐπικλήσεως, πορφύρεα καὶ ἐρυθρὰ ἀναφάινεσθαι ποιεῖ· ὡς δοκεῖν τὴν ἀπὸ τῶν ὑπὲρ τὰ ὅλα χάριν τὸ αἱμὰ τὸ ἑαυτῆς σταζειν ἐν ἐκείνῳ τῷ ποτηρίῳ, διὰ τῆς επικλήσεως αὐτᾦ, καὶ ὑπεριμείρεσθαι τοὺς πάροντας ἐξ ἐκείνῳ γεύσασθαι τᾦ πόματος, ἵνα καὶ εἰς αὐτὸ̀ς ἐπομβρήσῃ ἡ διὰ τᾦ μάγῳ τᾦτο κλῆιζομένη χάρις. κ. τ. λ.—Irenæus contr. Hereses. lib. i. cap. 13. sec. 2.

(19.) The second Nicene Council, A. D. 787, is generally considered to have made the first essay towards Transubstantiation, though somewhat anticipated, as we have seen, by the Gnostic Marcus. Yet, I am persuaded that the Council had no conception of such a doctrine, for they have asserted nothing that bears any resemblance to it.

The facts are then:—The Fathers of the ninth Council of Constantinople had formally condemned the use of images in Churches. This second Nicene Council, which was convoked by Latin influence, and exclusively guided by it, was resolved on the other hand to establish the use of images. The Council of Constantinople had

used as an argument, that the use of images was not warranted by the Scriptures of the New Testament, since Christ had only recognized the Eucharistic elements as an "image" of himself. This argument the Nicene Council attempted to invalidate by asserting that the Eucharistic elements, after consecration, were not an image of Christ, but the actual reality, the true body and blood of the Saviour.

This has been most rashly and inconsiderately supposed to amount to Transubstantiation. With equal plausibility might the same be said of the Reformed Church of England, or any other Church which holds the real presence.

The true state of the case is this:—The Nicene Fathers were intent upon confuting those of Constantinople, and were too eagerly bent upon this purpose to think or to care about the precise mode of the real presence in the Eucharist. They do dot seem to have been such expert logicians as Paschasius Radbertus, since they ventured to deny that the elements were a figure or image of Christ's body and blood. They were right in denying that they were *merely* a figure, and this I suppose was all they meant. But inasmuch as the Council of Constantinople never intended the expression which they used to be received as a definition, it was unfair of their opponents to treat it as such.

(20.) The author was once under the impression that the opinions of Paschasius Radbertus, on the Eucharist, were nearly identical with the Greek doctrine of "metusiosis." A more careful attention to his language has undeceived him. What the exact sentiments of this eminent and remarkable writer were, it would be difficult to explain with perspicuity, such is the singular obscurity of his language: and very possibly the Abbot of Old Corby had but indistinct ideas of his own meaning.

A few passages are however submitted to the reader, to enable him to form an opinion for himself:—

"Omnia enim, quæcunque voluit, Deus fecit in cœlo et in terrâ. Et quia voluit, licet *in figurâ* panis et vini hæc sic esse, omnino nihil aliud quam caro Christi et sanguis post consecrationem credenda sunt. Et ut mirabilius loquar, non alia planè, quam quæ nata est de Maria, et passa in cruce, et resurrexit de sepulchro. Hæc, inquam, ipsa est, et ideò Christi caro est, quæ pro mundi vitâ adhuc hodie offertur. Et *cum dignè percipitur*, vita utique in nobis æterna reparatur."

Here he plainly states that the elements are the body and blood of Christ "in a figure," and qualifies the universal efficacy of the Sacrament by the expression, "when it is worthily received or apprehended."

In the following passage he repeats the same qualification, and applies to the Sacrament the appellation "mystery," which has been

described as so eminently hostile to Transubstantiation:—"Et si Deus veritas est, quicquid Christus promisit *in hoc mysterio* utique verum est, et ideò vera est Christi caro et sanguis, quam *qui manducat digne* habet vitam æternam in se manentem."

Again, taking the very words of the Eucharistic service, "Sancta Sanctorum sunt," he asserts that one who is ignorant of the *mystery* of the Sacrament, has no power to eat in it the body of Christ, and, though he may receive it, does not partake in its virtue.—

"Ubi profectò *mysterium* corporis Christi et sanguinis designatur, ex quo non habet potestatem edendi, non solum omnis alienigena, inquilinus, et mercenarius; verùm nec qui per ignorantiam tanti *mysterii* obcæcatur. Per ignorantiam autem illud percipit: qui virtutem ejus et dignitatem, atque circumstantiam ipsius Sacramenti penitus ignorat, qui nescit verè, quod corpus et sanguis sit Domini secundum veritatem, *licet in Sacramento accipiatur per fidem.* Hic quidem *mysterium* accipit, sed *nescit mysterii virtutem.*"

The following extracts are so remarkably pointed and pertinent, that they require neither apology for being adduced, nor comment on their meaning. On the text, Joh. vi. 53, he says:—"Ubi profectò non aliam, quàm veram carnem dicit, et verum sanguinem, licet *misticè.* Unde, *quia mysticum est Sacramentum, nec figuram illud negare possumus.* Sed si figura est, quærendum quomodo veritas esse possit. Omnis enim figura alicujus rei figura est, et semper ad eam refertur, ut sit res vera, cujus figura est. Nam figuras veteris testamenti umbras fuisse, nemo qui sacras literas legit, ambigit. Hoc verò mysterium aut veritas est, aut figura, et per hoc umbra est, aut certè quærendum, hoc totum utrum veritas dici queat, sine falsitatis umbra, quamvis mysterium hujusmodi res appellari debeat. Sed figura esse videtur, dum frangitur, dum in specie visibili aliud intelligitur, quàm quod visu carnis et gustu sentitur, dumque sanguis in calice simul cum aquâ miscetur. Porro illud *fidei sacramentum* jure veritas appellatur. Veritas ergo est, dum corpus Christi, et sanguis ex panis vinique substantiâ efficitur. Figura verò, dum sacerdos, quasi aliud exterius gerens, ob recordationem sacræ passionis ad aram, *quod semel gestum est*, quotidie immolat agnum."

"Sed si veraciter inspicimus, jure simul veritas et figura dicitur: ut sit figura vel character veritatis, quod exterius sentitur; veritas verò quicquid *de hoc mysterio interius recte intelligitur aut creditur.* Non enim omnis figura, umbra vel falsitas." c. iv.

The following contain his expressed opinions respecting the worthy and unworthy recipients of the Eucharist:—

"Et quid est quod manducant homines? Ecce omnes indifferenter quàm sæpe sacramenta altaris percipiunt? Percipiunt planè, sed alius carnem Christi *spiritualiter* manducat et sanguinem bibit; alius verò non; quamvis buccellam de manu sacerdotis videatur percipere. Et quid accipit, cum una sit consecratio, si corpus et sanguinem Christi non accipit? Verè, quia reus accipit indignè, sicut

Apostolus Paulus ait, judicium sibi manducat et bibit, non probans se prius, nec dijudicans corpus Domini. Ecce quid manducat peccator et quid bibit. Non utiqne sibi carnem utiliter et sanguinem, sed judicium: licet videatur cum cæteris sacramentum altaris percipere. Et quare? Quia non se probat, nec dijudicat corpus Domini. Cogitat enim infidelis, quod digna et sancta indignus possit accipere, non aliud quidem attendens nisi quod videt, neque intelligens nisi quod sentitur. Nequaquàm igitur credit aut intelligit, quale vel quantum judicium sumit. Nempe quia simul omnes ex uno edere visibiliter cernit, nec si aliqua sit ultra virtus in eo, satis ex fide sapit. Propter quod illi virtus sacramenti subtrahitur, et in eodem ob præsumptionem judicium reatus duplicatur. Unde Apostolus, 'Probet se homo prius, et sic de pane illo edat, et de calice bibat.' Quibus duobus servatis, videat utrum dignè accipere possit; videlicet, ut dijudicet corpus Domini, quid est, quantumve sacramentum, qualisque virtus sacramenti: quia *divinum ac spirituale est.* Deinde seipsum probet, utrum ipse in corpore Christi, vel si Christus in eo maneat. Alioquin nisi et illud spiritualiter judicet, et semetipsum ad percipiendum idoneum probet, judicium sibi manducat, quia bono malè utitur; unde non illud ad vitam, sed in eo judicium ad pœnam sumit." cap. vi.

"Quod panis etiam, quamvis vera caro sit, hoc mysterium possit nominari, probat Apostolus, ubi dicit, 'Probet se homo, et sic de pane illo edat, et de calice bibat:' quia Christi caro, et vera caro, et tamen panis verus qui de cœlo descendit, jure catholicè prædicatur. Caro quidem secundum gratiam, panis verò secundum efficientiam, quia sicut hic panis terrenus vitam subministrat temporalem; ita ille cœlestis vitam præstat æternam et cœlestem, quia vita est sempiterna. cap. xvi.

In the 14th chapter he recounts a fabulous miracle, wrought in accordance with the prayers of a pious priest, who entreated that he might see the nature of Christ's body and blood, instead of the elements of bread and wine. An angel appears to him, and announces that his prayer has been granted. "Tum venerabilis presbyter pavidus, ab imo vultum erigens vidit super aram Patris filium puerum, quem Simeon infantem portare suis ulnis promeruerat." After enjoying this privilege, the holy man prays that the infant may be turned "in pristinam speciem," and we accordingly read that the body of Christ reverted "in formam priorem."

Some persons may be disposed to think that this reputed miracle, as told by Paschasius, tends to prove, notwithstanding the passages above adduced to the contrary, that he received and held "the real presence" on the principle of modern Transubstantiation. In reality, it proves the reverse: of which the following considerations will serve to convince the reader:—

1. Paschasius says not one word about the "substance" of the bread and wine being transformed into the substance of

the body and blood of Christ. He does not even use the expression. The phrases are "natura," "forma," and "species."

2. Paschasius is not speaking of the ordinary change of the elements by sacerdotal consecration, but of an extraordinary change, different from the usual one, "a change of the accidents as well as the substance."

3. The miracle here wrought, the truth of which we will assume, and of which Paschasius was firmly persuaded, was not the miracle wrought "vi verborum consecrationis," but totally different. It was wrought by a special interposition of divine power, as appears by the visible appearance of an angel. And, therefore, as the truth of this special miracle cannot prove what is the precise nature of the ordinary miracle, if any, which takes place on consecration; so neither can Paschasius' belief in it be adduced in proof of his holding any particular doctrine respecting the ordinary change in the Eucharistic elements.

4. If this special miracle, wrought for the purpose of conferring a special grace on a devout believer, was different from the ordinary miracle, and was accomplished by a different instrumentality, viz.: intense and vehement prayer, instead of the talismanic operation of consecration, we may infer that it consisted of something which was not a part of the ordinary change undergone by the elements. Now what was the special change of the elements, in the special miracle narrated by Paschasius? Certainly it was a change of the whole substance of the bread and wine into the whole substance of the body and blood of Christ. This, therefore, *could not* have been the ordinary change in the elements produced by consecration. There is this also to be noticed:—The special miracle was attested by the testimony of the senses, and could have no more to do with Transubstantiation than any other miracle; that for instance of the rod of Moses being changed into a serpent. The "ordinary" miracle, insisted upon by the Romanists, is destitute of any attestation.

5. This special miracle was not wrought in order to convince the pious man for whose sake it was wrought of any doctrine respecting the Eucharist, but solely as a matter of grace. Paschasius expressly tells us that he made his urgent request to heaven, "non quia de corpore Christi dubius esset; sed quia vel sic Christum cernere vellet, quem nemo mortalium jam super astra levatum in terris passim conspicere potest."

6. The truth of this "special" miracle, which our argument compels us to assume, throws another difficulty in the way of those who would use it as a proof of Transubstantiation. For, in it, the elements were not changed into the body of Christ, the same body that was crucified and pierced for us on the cross, not the sacrificial lamb slain to take away the sins of the world, but into the body of Christ, as an infant when he was presented in the temple. What becomes, we may ask, of the sacrifice of the altar, if we assume this "special" miracle, and a proof of the ordinary change wrought in the elements "vi verborum consecrationis."

The persons, who have taken such trouble to invent these "special" visible Eucharistic miracles, have been too short-sighted to perceive their real tendency, and the strong arguments which they afford against Transubstantiation. Such stories and legends are somewhat numerous, and have generally been fabricated in aid of the Romish doctrine, to which they are in reality hostile. We must however acquit Paschasius of any such purpose. He gives the anecdote with perfect and most credulous simplicity, and doubtless had no idea in his mind corresponding to Romish Transubstantiation, although it is very probable that his extravagant phraseology, and perplexing obscurity of language, may have first suggested it to others.

It is as difficult to reconcile the opinions of Paschasius with the Greek and Lutheran doctrines, as with the dogmas of the Council of Trent. They appear to coincide, as nearly as possible, with those of the Reformed Church of England.

(21.) "*Omnipotens ac sempiterne Deus, nos famuli tui*, pignus æternæ vitæ capientes, humiliter imploramus, ut quod in imagine contingimus sacramenti, manifestâ participatione sumamus."

The words in Italics are supplied to make the Collect complete. The remainder is given on the authority of Ratram. For further details respecting the disappearance of this post communion from the Romish Sacramentaries, see Dr. Whittaker's Letters to Dr. Wiseman, pp. 219—230.

(22.) Take, as an example, the following from Pope Leo's Sacramentary:—"Sumentes pignus cœlestis arcani, et in terris positi, jam superno pane satiati, supplicamus, Domine, deprecantibus sanctis tuis ut quod in nobis mystice geritur, veraciter impleatur."—Vide Muratori Liturg. Rom. vet. Ven. fol. tom. i. p. 296. No person can reconcile this Collect with Transubstantiation, or the other cited by Ratram.

THE DENIAL OF THE CUP.

LECTURE VII.

THE DENIAL OF THE CUP.

BY THE HON. AND REV. BAPTIST W. NOEL, M. A.

"Fateor etiam sub alterâ tantum specie totum atque integrum Christum, verumque Sacramentum, sumi."—*Creed of Pope Pius IV.*

"I also confess that under either kind alone, Christ is received whole and entire, and a true Sacrament."—*Grounds of Cath. Doct., Dublin,* 1827.

"BUT LET A MAN EXAMINE HIMSELF, AND SO LET HIM EAT OF THAT BREAD, AND DRINK OF THAT CUP."—1 *Cor.* xi. 28.

When, from a lofty eminence, the traveller looks at a range of distant Alps, with their summits hid in clouds, he may often see the snowy dome of some gigantic mountain, towering above the clouds in solitary splendour, and glittering in the sunbeams as though it were not of the earth: so among all the other facts of human history, the death of our Lord and Saviour Jesus Christ stands out pre-eminent, demanding the attention, the wonder, and the gratitude of the whole world. "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."[1] "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed."[2] Well might the Apostle term this a love "which passes knowledge," for it has no parallel among human friendships. On that cross of agony and shame, the eternal Son of God died for sinners, who, in their guilt and ruin, were as ungrateful, proud, and obdurate, as they were miserable: and the prayer which he then breathed for those who were tormenting him,

[1] 2 Cor. viii. 9. [2] 1 Pet. ii. 24.

"*Father, forgive them; for they know not what they do,*" shows exactly the disposition with which he looks upon the whole ungrateful race. We have disobeyed the law, and he came to obey it in our stead: we have sinned, and he, who was without sin, consented to be treated as the sinner, that we might have the rewards of innocence: we have forfeited heaven, and he gave up celestial glory to restore it to us: we were exposed for our sins to an eternal sorrow, and he bore a sorrow never yet fathomed, that he might make us happy: we have deserved to be under the curse of God for ever, and he was made a curse for us, that we might enjoy the Divine favour. Without him, we should now be helpless and undone: the children of Satan, the slaves of sin, the heirs of wrath; and doomed for our depravity to endless and intolerable woe; but He "is our life." There is no love like this in the annals of creation. When else did one so great and so good endure such humiliation, or suffer such agony for those who had shown so much baseness and so much ingratitude? Estimated by what it has led him to suffer, to forgive, and to bestow, his love is, as the Apostle says, a "love which passes knowledge."

But if that love be disbelieved by a sinner, so far is it from saving him, that it can only add to his condemnation. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."[1] He has to bear the punishment due to all his past transgressions, and to answer besides, for the rejection of this divine mercy. Hence then we are called, in our state of condemnation, to receive Christ heartily as our life and peace; our wisdom, righteousness, sanctification, and redemption. "God so loved the world, that he gave his only begotten Son, that WHOSOEVER BELIEVETH IN HIM should not perish, but have everlasting life."[2] He who believes on him lives, he who believes not, perishes. This great truth, that in the exercise of an immeasurable love to us, Christ died for our sins, is to dwell in our hearts for ever, to operate a total revolution in all our religious views, to govern our whole lives, and thus to make us new creatures. As he himself declared, he must be the food of our souls. "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."[3] To come to him and believe on him, is to receive his flesh and blood as our spiritual

[1] John iii. 36. [2] John iii. 16. [3] John vi. 35.

food, and that satisfies for ever. Believe on him, brethren, and you will live; disbelieve him, and you will die. Is not this his own testimony? "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."[1] He who, receiving Christ crucified into his heart by faith, trusts him, and loves him, is his disciple. On his behalf the Saviour intercedes, over him the Spirit watches, and for him heaven is prepared. But he who rejects him, neither believing his love nor depending on his merit, has no grace and no piety; but is still dead in trespasses and sins. To the carnal Jews indeed, who placed religion in tithes and sacrifices, who expected their Messiah to be a temporal sovereign, and who were dreaming of the universal dominion of their nation, all this was unintelligible; because, without one ray of heavenly light, they thought that he meant, they must literally eat his flesh and drink his blood; and they exclaimed—"This is an hard saying; who can hear it?"[2] But Jesus meant no literal reception of his mangled form; which, unnatural and useless, would have left them as worldly, covetous, and proud; as sensual and ungodly as before: and he therefore added, "What, and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing."[3] They must not think that his body was literally to be eaten, for that would ascend to glory; and it was the Spirit of God who alone could give them life, by making their hearts receive him. Thus then, his people are to receive life by receiving him into their hearts by faith, and by trusting to his infinite satisfaction for pardon, grace, and eternal life. And so all believers do. They have renounced all self-dependence, together with dependence on their fellow creatures; and owning their desert of eternal death, they expect salvation only through the expiatory death of Christ.

His love in dying for them being therefore the only source of their salvation, every believer in the world ought constantly to recal it. In the world and in retirement, among the friends of religion, and among its foes, in sorrow and in joy, in the vigour of manhood and in the decays of age, in every scene and through all vicissitudes, this thought should be their comfort and their strength—"*He loved me and gave himself for me.*" But because He who knows all hearts, knew well how prone

[1] John vi. 53, 54. [2] John vi. 60. [3] John vi. 62, 63.

even his disciples would be to forget him, how timidly they would confess him before men, how much the exercise of their faith would be interrupted, and how often their comfort derived from his cross would fail, he gave to them on the very night of his agony, and but a few hours before he was in the hands of his murderers, the solemn charge which since that day through eighteen hundred years of sorrow and of persecution, though scattered into corners and shrinking like sheep among wolves, they have never forgotten. "The Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it and said, take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the New Testament in my blood: this do ye as oft as ye drink it, in remembrance of me."[1] It being for their welfare that they should recal his death, that they should exercise faith in him, and that they should own him before men, this solemn rite was instituted to promote these ends. When his disciples meet in his name to eat that bread, which represents the body which hung for them on the tree, they think of the love which made him hang there; when they drink that wine which represents the blood which was shed for them, they think of the love which made him shed it. When they eat that bread and drink that wine, faith is brought into exercise, and by faith they eat his flesh and drink his blood. Besides this, they thus proclaim to the world his love and their grateful trust; for why is that broken bread placed on the table, but because his body was broken for us? Why is that wine poured out, but because his blood was shed? And why do they receive that bread and wine, but because they believe in his atonement? "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."[2] Till the last advent will his disciples still shew forth to the world his death, by eating that bread and drinking that cup.

Instructed by him, how should his disciples refuse? Among his latest commands, given on the night of his agony, addressed to them just before he suffered for their sake, are these:— "Take, eat; this is my body." "This cup is the New Testament in my blood." "Drink ye all of it."[3] Can true disciples forget these injunctions? If any are living in sin, they indeed should not venture to profane the sacred ordinance by their presence; "for he that eateth and drinketh unworthily,

[1] 1 Cor. xi. 23—25. [2] 1 Cor. xi. 26. [3] Matt. xxvi. 26, 27; Luke xxii. 20.

eateth and drinketh damnation to himself, not discerning the Lord's body."[1] But instead of continuing to absent themselves from the Lord's table, because they are living in sin, all who bear the Christian name should renounce their sins, that they may come to it. No where is it said in Scripture, let a man examine himself, and if he be in a wrong state of mind, let him stay away: but to the most careless and the most inconsistent, the Apostle says, "*Let a man examine himself, and so let him eat of that bread, and drink of that cup.*" The discovery of sin does not sanction disobedience to Christ's injunction, but should lead to repentance. Renouncing, therefore, every known sin, all penitent believers should come again to the table of the Lord, to exercise faith in his atoning sacrifice, to recal that love to sinners which made him die for them, and to confess before the Church and the world, that they have no other hope than that which is derived from the cross. If this were not clear from the nature of the case, the passage of which our text forms a part, would leave no doubt concerning it. The Christians at Corinth, besides other faults, having much abused the ordinance of the Lord's Supper, to correct this evil the Apostle wrote to them as follows:—"When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating, every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread: and when he had given thanks he brake it, and said, take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup."[2] From this passage it appears, that some of the Church, when they met together to receive the Lord's Supper,

[1] 1 Cor. xi. 29. [2] 1 Cor. xi. 20—28.

ate it hastily before the others, and that some even drank the wine to excess. By this uncharitableness and excess, they altered the whole character of that service. It could not properly be termed the Lord's Supper, since there was nothing of the faith and brotherly love, by which the celebration of that Sacrament should be characterised. To convince them of their sin, he reminded them of the original institution of that supper, in commemoration of the death of Christ. He told them, that the bread and wine represented the body of Christ and his blood: that if they broke it without discerning the Lord's body, that is, without remembering that the bread and wine represented his body which was broken, and his blood which was shed for them; they were guilty of contempt towards the body and blood of Jesus: and that therefore, while it was a positive duty to eat that bread and to drink that cup, they should examine their state of mind and heart, before they ventured to eat the one or to drink the other. The slightest attention to this passage may show—1. That at the first institution, Christ commanded, not the Apostles only, but all his disciples, to receive both the bread and wine. 2. That all believers are here again enjoined by the Apostle to receive both. 3. That those early Christians did receive both. And 4. That Christians in general should do so to the end of time. Ever since that time, therefore, the most faithful of the disciples of Christ have always received these appointed memorials of his love; and at this day, throughout the whole earth, from Greenland to the South Sea Islands, from New York to Calcutta and Canton, wherever the Bible is read and Christ is adored, his disciples do eat that bread and drink that cup, in remembrance of him.

Have you then, my Roman Catholic hearers, obeyed that command? If not, why have you neglected it? If it be through levity and love of the world, then in the name of the Redeemer, I charge you to renounce these things; for death and eternity are at the doors. If you do not love Christ, remember that the Apostle has said, "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha."[1] That contempt of him would be your ruin. If it is because you do not believe in Christ, remember that the same Apostle says, "As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to

[1] 1 Cor. xvi. 22.

do them."[1] If, while God has so loved the world as to give his only begotten Son to save us, we, instead of welcoming that mercy, turn away from it with coldness, what remains for us, but that denounced and merited curse, when he shall come again to judgment? But if serious and humble, you wish to flee from wrath and to secure salvation through him, why have you never drunk that cup, which is the appointed memorial of his love?

The Church, you say, has forbidden it; you would receive it, but you are not allowed.

It is too true that your priests have done so. Although our Lord commanded his disciples to receive the cup; although the Apostle Paul, under his authority, renewed that command; and although the Christians of the primitive Church obeyed it; yet did the clergy assembled at Constance, in the year 1415, venture to decree as follows:—

"The Council.....declares, decrees, and defines, that although Christ, after the supper, instituted and delivered to his disciples this venerable Sacrament under both the species of bread and wine,.....and although in the primitive Church this Sacrament was received by the faithful under both species, yet afterwards it was received by the officiating priests under both species, and by the laity under the species of bread. Whence since this custom has been reasonably introduced by the Church and by the Holy Fathers, and has been extensively observed, it is to be considered as a law,.....and those who pertinaciously maintain the opposite to the doctrines aforesaid must, as heretics, be restrained and severely punished." (1.)

The decisions of the clergy, at Constance, were confirmed by those who afterwards assembled at Trent, who in their 21st Session, held July 16, 1562, promulgated the following doctrines:—

"The sacred Synod declares and teaches that the laity and non-officiating clergy are bound by no divine precept to receive the Sacrament of the Eucharist under each species. . . . For although Christ the Lord in the last supper instituted and delivered to the Apostles this venerable Sacrament under the two species of bread and wine, still that institution and delivery did not tend to this, that all the faithful should be bound by an ordinance of the Lord, to receive each species. . . . Wherefore the Holy Mother Church, although from the beginning

[1] Gal. iii. 10.

of the Christian religion the use of each species was not uncommon, still in the progress of time that custom having been widely changed, has, for weighty and just causes, approved this custom of communicating under either species, and has decreed that it should be regarded as law." (2.)

Upon this doctrine as the basis, they founded the following Canons:—

"If any one shall say that all and each of the faithful ought according to the command of God, or to secure salvation, to receive each species in the most Holy Sacrament in the Eucharist, let him be accursed.

"If any shall say that the Holy Catholic Church was not led by just causes and reasons to communicate to the laity and non-officiating clergy under one species only, or that it has in that particular erred, let him be accursed." (3.)

Both Councils admit that the first Christians received the cup according to Christ's institution. But both also contend that the Church of Rome might nevertheless, enjoin the reception of the bread without the cup; and while the Clergy at Constance decreed that those who maintained opposite opinions should be restrained and punished, the Clergy at Trent declared that they should be accursed. From that day to this, the cup has been denied to the laity: let us now see why.

Dr. Milner, in his 'End of Controversy,' argues thus:—"The command of Christ, on which our opponents lay so much stress, '*drink ye all of this*,' regards the Apostles as priests and not the laity as communicants. True it is, that when Christ promised this Sacrament to the faithful in general, he promised, in express terms, both his body and his blood,[1] but this does not imply that they must, therefore, receive them under the different appearances of bread and wine. For as the Council of Trent teaches, He who said; '*Unless you shall eat the flesh of the Son of man and drink his blood, you shall not have life in you*,' has likewise said; '*If any one shall eat of this bread, he shall live for ever.*' And he who has said; '*Whoso eateth my flesh, and drinketh my blood, hath life everlasting*,' has also said; '*The bread which I will give is my flesh, for the life of the world.*' It seems clear, from the text, that, when Christ on the day of his Resurrection, '*took bread, and blessed, and brake, and gave it*' to Cleophas and the other disciple, whose guest he was at Emmaus,[2] he administered the Holy Communion to them under the form of bread alone.

[1] John vi. [2] Luke xxiv. 30.

In like manner, it is written of the baptized converts of Jerusalem, that, 'they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread and in prayer,'[1] and of the religious meeting, at Troas: 'on the first day of the week, when we were assembled to break bread;'[2] without any mention of the other species. These passages plainly signify that the Apostles were accustomed, sometimes at least, to give the Sacrament under one kind alone, though Bishop Porteus has not the candour to confess it. Another more important passage for Communion under either kind he entirely overlooks, where the Apostle says; 'Whosoever shall eat this bread OR drink the chalice of the Lord unworthily, shall be guilty of the body and the blood of the Lord.'" (4.)

In the 'Abridgment of Christian Doctrine,' printed permissu Superiorum, in 1835, and extensively used in Ireland, there are the following questions and answers:—

"How do you prove it lawful for the laity to communicate under one kind only?

First, because there is no command in Scripture for the laity to do it under both, though there be for priests in those words, 'Drink ye all of this,'[3] which was spoken to the Apostles only. Secondly, out of St. John vi. 59, 'He that eateth this bread shall live for ever.' Therefore one kind sufficeth. Thirdly, Out of Acts xx. 7, where we read, that the faithful were assembled on the first Sabbath to break bread, without any mention of the cup. And St. Paul saith,[4] 'Therefore whoever shall eat this bread OR drink the chalice of the Lord unworthily, he shall be guilty of the body and blood of the Lord.'" (5.)

Lastly, in the 'Grounds of the Catholic Doctrine,' printed in Dublin, 1827, for the Catholic Book Society, there are the following questions and answers:—

"What is the doctrine of the Church as to this point?

"We profess that under either kind alone Christ is received whole and entire, and a true Sacrament.

"But does not Christ say,[5] 'Except ye eat the flesh of the Son of man, *and drink his blood*, ye have no life in you.

"True, but, according to the Catholic doctrine, we do this, though we receive under one kind alone, because under either kind we receive both the body and blood of Christ.

"Are not all Christians commanded to drink of the cup?[6] 'Drink ye all of it?'

[1] Acts ii. 42. [2] Acts xx. 7. [3] Matt. xxvi. [4] 1 Cor. xi. 27. [5] John vi. 53. [6] Matt. xxvi. 27.

"No; that command was only addressed to the twelve Apostles, who were all that were then present.

"Have you any texts of Scripture that favour Communion in one kind?

"Yes—1st. All such texts as promise everlasting life to them that receive, though but in one kind, as John vi. 51, 'the bread that I will give is my flesh, which I will give for the life of the world, v. 57. He that eateth me, even he shall live by me, v. 58. He that eateth of this bread shall live for ever.' 2ndly, All such texts as make mention of the faithful receiving the Holy Communion under the name of breaking of bread, without any mention of the cup as Acts ii. 42, 'They continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers, v. 46, continuing daily with one accord in the temple, and breaking bread from house to house.'[1] Upon the first day of the week, when the disciples came together to break bread.[2] He took bread, and blessed it, and brake, and gave to them.[3] We, being many, are one bread, and one body, for we are partakers of that one bread.' 3rdly.,[4] where the Apostle declares that, whosoever receives under either kind unworthily, is guilty both of the body and blood of Christ. 'Whosoever shall eat this bread OR drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.'" (6.)

In all these defences you see that there are the following assertions:—

I. That our Lord gave to the priests alone a command to drink the wine;

II. That he promised eternal life to those who received the bread;

III. That the primitive Christians on some occasions received the bread without the wine.

And that, therefore, the reception of the cup is unnecessary to the laity.

These are, I believe, the best arguments which all the learning, talents, and experience in controversy, of the whole Roman Catholic Church, from the time of the Council of Constance to this day can supply. Ancient and modern Authors, those who address the most educated portion of society, and those who instruct the poor, agree in this defence of the papal law. If these arguments to prove that the denial of the cup is scriptural, are unsound, the advocates of the practice have no better

[1] Acts xx. 7. [2] Luke xxiv. 30, 31. [3] 1 Cor. x. 17. [4] 1 Cor. xi. 27.

ones to produce: if this defence of their law fail, their law is indefensible.

I. All the writers above quoted pretend that our Lord, when he said at the institution of the Supper, "*Drink ye all of this*," gave this command to the Apostles as priests and not as disciples only. The only reason for this assertion is, that they alone were there. But if this be a reason for limiting this one injunction to priests, it is equally a reason for limiting to them every other injunction given to the disciples at the same time. If the commandment to drink the wine was given to them as priests, the commandment to eat bread was likewise given to them as priests; and if the laity may be deprived of the cup, because the Lord said to the priests only. "*Drink ye all of this*," they may be deprived of the bread also, because he said to priests only, "*Take, eat; this is my body.*" At least this is true, unless some other command can be adduced, which is addressed to the laity. But that was the only occasion in which our Lord gave any command respecting the Sacrament. Your clergy allege, indeed, that he referred to it when he said to the Jews, "*Except ye eat of the flesh of the Son of man, and drink his blood, you shall not have life in you.*" But these words cannot be so applied. By them our Lord told the Jews that, unless they received him by faith, they could have no life. They would soon see him crucified for them, his body would be wounded, and his blood shed to save them; and unless they received the doctrine of his atonement, and entirely depended on his death to save them, they had no spiritual life, and could have no eternal life. That this is the true meaning we may judge by the following considerations: first, he thus explains his own meaning: for in the 51st verse of that chapter, he says, "I am the living bread, which came down from heaven: if any man eat of this bread he shall live for ever." But in verses 35 and 47 he says the same thing of faith:—"I am the bread of life; he that cometh to me shall not hunger; and he that believeth in me shall never thirst." "He that believeth in me hath everlasting life." To believe on him, is so to eat that bread which is his flesh as never again to hunger, and so to drink that blood as never to thirst; and thus faith brings everlasting life. To eat his flesh and to believe, are therefore the same thing. Which, also, he again declared afterwards: for when the Jews, who were blind and carnal, thought they were literally to eat his flesh, he corrected their mistake by saying, "If, then, you shall see the Son of man ascend up where he was before? It is the spirit

that quickeneth: the flesh profiteth nothing, the words that I have spoken to you are spirit and life." (63, 64.) His body would soon ascend to glory; that was not to be eaten: it was the Holy Spirit who must quicken them to spiritual life, and literally to eat his flesh would be useless. His words had a spiritual meaning, and if they were received by faith, would give eternal life. Since, then, these words have a spiritual meaning, referring to the reception of Christ crucified by faith, and not a carnal meaning, referring to the literal reception of his flesh, therefore, they have no reference to the eating of Christ's flesh in the Sacrament.

They were spoken, too, at Capernaum at least a year before the institution of the Sacrament, when no one of his hearers, however intelligent, attentive, and pious, though he might easily perceive the spiritual sense, could possibly understand the sacramental sense. The spiritual sense is, therefore, much more natural than the sacramental.

Again, had our Lord meant them to be the only command which he ever gave the Church to receive bread and wine, as representing his body and blood, he would have mentioned the bread and wine; but there is not the slightest allusion to these; nor if this had been the only passage referring to the Sacrament, could we possibly have known that he meant to institute the Sacrament at all. Since, therefore, he mentioned no symbols, and ordained no other circumstances respecting the Sacrament, but merely used expressions which may much more simply be understood of faith than of anything else, it is unreasonable to conclude that he made any reference to the Sacrament.

Further, the sacramental action is never elsewhere described in words like these. When our Lord was explaining *the meaning* of the sacramental action, he said of the wine, "This is my blood;" and when St. Paul speaks of its meaning he says, "The chalice of benediction, which we bless, is it not the communion of the blood of Christ?"[1] But when the same Apostle speaks of *the action itself*, he always calls it drinking the chalice.[2] Since, therefore, the expressions to eat the flesh of Christ and to drink his blood, are never used of the reception of the Sacrament, after the time of its institution, it is very unreasonable to expound them as referring to it so long before its institution, and when nothing was leading the minds of his disciples so to expound them.

[1] 1 Cor. x. 16. [2] 1 Cor. xi.

These words, therefore, do not refer to any literal feeding on Christ's body in the Sacrament; and, if they did, they contain no command to eat bread rather than flesh or any other substance, in that ordinance. Either, therefore, Christ commanded his disciples generally to eat bread, when he instituted the Sacrament, on the evening before his death, or he has never given them such a command; and you have no more warrant for eating the bread than for drinking the cup. But if he then commanded his disciples in general to receive the bread, he also commanded them to receive the cup. If he said to believers in general, of the bread, "*Take, eat,*" he said also to believers in general, of the cup, "*Drink ye all of it:*" and these words cannot possibly be limited to the priests.

2. Since our Lord, when he instituted the Sacrament, said to the Apostles, "This chalice is the New Testament in my blood: this do ye, as often as you shall drink, FOR THE COMMEMORATION OF ME,"[1] there was no reason for his limiting the command to them, because all his disciples should commemorate his death no less than they, and therefore St. Paul added in the next verse to the Corinthians, "*As often as you shall eat this bread,* AND DRINK THE CHALICE, YOU SHALL SHEW THE DEATH OF THE LORD, UNTIL HE COME." To the end of time Christians should drink that cup for a commemoration, as the Apostles did, which further shows that the command in question was not limited to the priests.

3. The doctrine that these words were limited to the Apostles, as priests, rests upon the supposition that Christian teachers are priests. But this is all a fiction: throughout the New Testament there is not one word to intimate it. All believers, indeed, are termed priests in the following passages:—"You also, as living stones, are built up a spiritual house, a holy priesthood."[2] "Ye are a chosen generation, a kingly priesthood."[3] "Jesus Christ, who hath loved us, and washed us from our sins in his own blood, and hath made us a kingdom, and priests to God and his Father."[4] "Thou art worthy, O Lord, to take the book, and to open the seals thereof; because thou wast slain, and hast redeemed us to God, in thy blood, out of every tribe, and tongue, and people, and nation, and hast made us to our God a kingdom and priests."[5] "Blessed and holy is he that hath part in the first resurrection. In these the second death hath no power: but they shall be priests of God and of Christ."[6] These are the

[1] 1 Cor. xi. 25 [2] 1 Pet. ii. 5. [3] 1 Pet. ii. 9.
[4] Apoc. i. 5, 6. [5] Apoc. v. 9, 10. [6] Apoc. xx. 6.

only passages in which Christians are termed priests, and in them, ALL Christians are so termed. On the other hand, the ordained teachers of the Church are called pastors, ministers, and bishops, or overseers, and not priests; and so far from its being true that the eternal Son of God is being killed and offered up thousands of times by thousands of these teachers every day, St. Paul says, "Christ was offered ONCE (*τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας*) to bear the sins of many."[1] (7.) "This man (*μίαν προσενέγκας θυσίαν*) having offered one sacrifice for sins (*εἰς τὸ διηνεκὲς ἐκάθισεν*) hath sat down for ever on the right hand of God; for by one oblation he hath perfected for ever them that are sanctified."[2] (8.) There is, therefore, no more sacrifice now, and Christian teachers are not priests: nor were the Apostles priests; nor could the words be limited to them as such; and since this is the only reason for limiting the words to them, they ought not to be so limited; and therefore all believers are as much commanded to drink the cup as they were.

4. But even if it were to be conceded that the Apostles were priests, these words could not be limited to them. For when St. Paul blamed the Corinthians for their excess and uncharitableness in receiving the Sacrament, because one ate before another, and while one was hungry another drank to excess, he showed to them the sinfulness of their conduct by recalling to them the original institution of the Sacrament in these words:—"When you come therefore together into one place, it is not now to eat the Lord's Supper. For every one taketh before his own supper to eat. And indeed one is hungry, and another is drunk. What, have you not houses to eat and to drink in? Or despise ye the Church of God; and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye and eat: this is my body, *τὸ ὑπὲρ ὑμῶν κλώμενον*, which is broken for you: (9.) this do for the commemoration of me." In like manner also the chalice, after he had supped, saying:—"This chalice is the New Testament in my blood: this do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink this chalice, you shall shew the death of the Lord, until he come."[3]

[1] Heb. ix. 28. [2] Heb. x. 12, 14. [3] 1 Cor. xi. 20—26.

Their excess and their want of charity were the more sinful, because they were met to show forth the Lord's death. But how did he know that? Because the Lord had said to them, "*Do this for the commemoration of me.*"[1] But if these words of the institution showed for what purpose THEY should receive the Lord's Supper, then they were applicable to them, and consequently they could not be meant to be limited to the priests.

Lastly. This same thing is shown by the fact that the early Christians did receive both bread and wine. All Roman Catholic authors admit this fact. But whence did they derive their right? If our Lord commanded the priests to receive the cup, and never commanded the laity to do so, then he meant that there should be a difference between them; and that the laity should not receive it. But we find that the laity did receive it with the consent of the Apostle. Whence it is plain that our Lord did not intend that there should be a difference between them, and consequently that the command to drink the cup was given to the people as well as to their pastors, and must not be limited to the priests.

On the whole, therefore, I conclude that when our Lord said to his Apostles, respecting the cup, drink ye all of it, he meant to extend that command to all his disciples, and did not mean to limit it to the priests:—1. Because otherwise there is no command that the laity should eat the sacramental bread. 2. Because the use of the cup was instituted in commemoration of His death, and all his disciples are as much bound to commemorate it as the priests are. 3. Because Christian pastors, not being priests at all, those words cannot be addressed to them as priests. 4. Because St. Paul applies those words to the laity. And, 5. Because the laity did, in fact, receive the cup in consequence of them.

From all these considerations it appears that the first of the three arguments used by your clergy to justify their refusal of the cup to the members of their Church, is totally destitute of all scriptural foundation—a coinage of the fancy—an *ignis fatuus*, which, bred in the marshes of a corrupt theology, can only lead you from the plain road of obedience to our Lord's command, to flounder amidst a hundred other errors and false expositions of the Word of God.

II. But your clergy declare that our Lord himself has shown that you need not receive the cup, by saying, "*He that eateth this bread shall live for ever.*"[2] But, first remember,

[1] 1 Cor. xi. 24, 25. [2] John vi. 58.

I have proved that he has said TO YOU, respecting the cup, "*Drink ye all of this:*" and as he could not contradict himself, you may be sure that those words in the sixth chapter of St. John contain no statement contrary to this plain injunction. 2ndly. I have already shown you that the sixth chapter of St. John, in which these words occur, makes no reference whatever to the Lord's Supper; and that when our Lord speaks of our eating him, and of our eating the bread which came down from heaven, he means our receiving him into our hearts by faith. 3rdly. But to leave you no ground, however fallacious, on which to build an error which is dangerous to you, I will assume that this passage does refer to the Lord's Supper; and I will shew you that, even then, it does not allow you to neglect receiving the cup.

The argument of your clergy is, that, because the use of the wine is not here mentioned, it is not necessary. Let us apply this rule of interpretation to some other passages. When our Lord said, "He that eateth me, the same also shall live by me,"[1] he made no mention of the wine; therefore, according to the priests, it is not necessary to use wine in the Sacrament. So, when he said, "He that believeth in me hath everlasting life,"[2] he made no mention of the Sacrament; therefore it is not necessary to receive the Sacrament. So, when he said, "Every one therefore that shall confess me before men, I will also confess him before my Father, who is in heaven,"[3] he made no mention of faith; therefore it is not necessary to believe. So, when he said, "If you will forgive men their offences, your heavenly Father will forgive you also your offences,"[4] he made no mention of confessing him; therefore it is not necessary to confess him. So, when he said, "Blessed are the poor in spirit: for their's is the kingdom of heaven,"[5] he made no mention of forgiving others; therefore it is not necessary to forgive them. Where might not this absurd rule of interpretation conduct you? The truth is, that each part of Scripture must be interpreted and limited by other parts. And since our Lord has said, "Except you eat the flesh of the Son of man, AND DRINK HIS BLOOD, you shall not have life in you,"[6] we must understand the former words consistently with these latter words; so that if we understand the former words of the Sacrament, then we must understand them of the reception of the Sacrament *according to Divine command, including the use of the cup,* which is, indeed, the

[1] John vi. 58. [2] John vi. 47. [3] Matt. x. 32.
[4] Matt. vi. 14. [5] Matt. v. 3. [6] John vi. 54.

meaning of the terms "breaking bread," as used in some other places which we shall have to examine.

But to this it is replied, that though it is indeed necessary to drink the blood of Christ, yet each Catholic in receiving the wafer, which is Christ himself, does therefore receive the body and blood, soul and divinity, of Jesus Christ, and so does drink his blood.

But this answer is insufficient. It were easy to show that Transubstantiation itself is destitute of all scriptural proof; but, were it true that the wafer is transubstantiated, it would not follow that to eat the wafer is to drink the blood. When our Lord instituted this Supper, and (ἔκλασε) broke the bread for his disciples, he said, "Take ye and eat: this is my body (*τὸ ὑπὲρ ὑμῶν κλώμενον*) *which is broken for you.*"[1] (10.) And when he gave them the cup, he said, "Drink ye all of this: for this is my blood of the New Testament (*τὸ περὶ πολλῶν ἐκχυνόμενον*) *which is shed for many unto remission of sins.*"[2] (11.) That bread, therefore, represented his body when wounded, and with its blood shed; that wine represented his blood when shed, and not before. Each represented each. The bread represented the flesh alone, the wine represented the blood alone; and if both the bread and wine were transubstantiated, the bread would be his flesh in a state of separation from the blood, and the wine would be his blood in a state of separation from the flesh. Had it been otherwise:—first, he would have said, This is my body, of the bread *before it was broken,* whereas he did say so of it *after it was broken:* and, secondly, he would have said, This bread is my body and blood, my soul and divinity; this cup also is my body and blood, my soul and divinity: whereas he did say, This bread "*is my body which is broken,*" this cup "*is my blood which is shed.*" How, then, in receiving the wafer, can you drink his blood? The bread represents his flesh as it hung on the cross, when all its blood had been shed by the wound of the spear. To eat flesh is not to drink blood. The Jews were absolutely forbidden to eat the blood of any animal upon pain of death. (12.) But, according to this doctrine, the flesh of a creature after death must include its blood. When, therefore, the Apostles ate the Paschal Lamb, they also committed mortal sin by drinking its blood, which is absurd. As, therefore, in eating the flesh of their Paschal Lamb, they did not eat the blood, so, could Christians literally eat the flesh of the true Paschal Lamb, which is impossible, they would

[1] 1 Cor. xi. 24. [2] Matt. xxvi. 27, 28.

not, therefore, drink his blood. In opposition to these plain truths, what confusion your clergy have introduced into their language on this subject! According to their doctrine, to drink wine is to eat bread and flesh, and to eat bread is to drink blood. Further, as the whole body and blood, soul and divinity, subsist, according to them, under each of the species; therefore, when the officiating priest has eaten the body and blood, the soul and divinity, once, by eating the wafer, he then proceeds to eat the same body and blood, soul and divinity, again, by drinking the wine. Could it be intended that he should eat the whole body and blood, soul and divinity, twice in the same Sacrament? No. Christ said of the bread, "This is my body which is broken," and of the wine, "This is my blood which is shed." And were the bread and wine transubstantiated, which they are not, then they who eat the bread would eat of the flesh only, and they who drink of the wine would drink the blood only; and, on the supposition of the truth of Transubstantiation, they who never drink the wine never drink the blood. What now becomes of the second argument for the denial of the cup, that our Lord hath said, "*If any man eat of this bread, he shall live for ever?*" I have shown you, first, that he cannot contradict himself; secondly, that these words do not refer to the Sacrament at all; thirdly, that by similar expressions it appears that he did not mean, in using these words, to exclude the cup; and fourthly, that even on the supposition of the bread being transubstantiated, those who eat it still do not drink the blood; whence it appears that this second argument is as nugatory as the first, destitute of all scriptural foundation, and not even tolerably plausible; so that if you, my hearers, never receive the cup, it is too plain that you are never indeed receiving the blood of Christ, according to his appointment; and, as he has said *to you*, of the cup, "*Drink ye all of it;*" and St. Paul, by his authority, has added, in the words of our text, "*Let a man prove himself*, and *so let him eat of that bread* AND DRINK OF THE CHALICE"—you must be living in the constant violation of his express commands.

III. The priests have, however, derived another argument for the denial of the cup from certain passages which prove, as they think, that the first Christians sometimes received the bread alone without the wine. In St. Luke's narration of the events which took place after the resurrection, we read that, our Lord being with two of his disciples at Emmaus, "*He took bread, and blessed, and brake, and gave to them:*" on

which occasion, they say, he administered the Sacrament without wine. But is this clear? When Jesus, after the death of John, had retired into the desert, and multitudes followed him, he was grieved to see them without food; and, having received five loaves and two fishes from his disciples, "Looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitudes."[1] Will the priests say that he administered the Sacrament on this occasion to this hungry multitude? If not, then, since nearly the same words were used in both cases, he may not have administered it at Emmaus.

Two other occasions are, however, mentioned, in which, as they allege, the bread was received in the Sacrament without wine. Of the three thousand who were converted on the day of Pentecost it is said, "that they were persevering in the doctrine of the Apostles (*καὶ τῇ κοινωνίᾳ, καὶ τῇ κλάσει τοῦ ἄρτου*), and in fellowship and in breaking of bread."[2] (*Ib.*) And St. Luke, mentioning a visit which St. Paul paid to the disciples at Troas, says, "On the first day of the week, when we were assembled to break bread, Paul discoursed with them."[2] Because in these places St. Luke does not mention that they received the cup when they broke the bread, your priests contend that they did not receive it, that is, in other words, because an incident is omitted in a narrative, therefore it never took place. Is this always true? St. Mark, in the 5th chapter of his Gospel, relates that, when Jesus on one occasion crossed the lake of Genesareth, he healed a single demoniac; no other being mentioned, therefore, according to this rule, there was no other; but St. Matthew tells us that there were two.[3] When Mary the sister of Lazarus anointed the feet of Jesus with a costly perfume, St. John relates that Judas Iscariot complained of it, but he makes no mention of the other disciples; therefore, according to this rule, they did not complain of it; but St. Matthew says, "His disciples seeing it, they had indignation, saying, To what purpose is this waste?" therefore they did complain of it.[4] When St. Luke relates the conversion of St. Paul, he mentions that his companions, when they saw the sudden glory, stood speechless, without saying that they fell upon the ground; therefore, according to this rule, they did not fall upon the ground; but, when St. Paul pleaded his cause before King Agrippa,

[1] Matt. xiv. 19. [2] Acts xx. 7. [3] Matt. viii. 28.
[4] John xii. 1—6; Matt. xxvi. 8.

he declared that they did fall upon it.[1] These instances are enough to show the rashness of the statement placed in your catechisms, and repeated by your most learned priests, that, because in several places it is only said that the disciples broke bread, therefore they did not drink wine; that, because a thing is not mentioned in a narration, therefore it did not happen.

But perhaps (for what will not prejudice do?) it may be imagined that there is some latent difference between these cases; that, though the rule is absurd when applied to other cases, the priests must be right in applying it to the Lord's Supper; and that, since it is said that they came together to eat bread without any mention of wine, therefore they could not have drank wine. But it so happens that the Scriptures contain still more direct proof of the contrary: for when the Apostle speaks of the indecent haste of the Corinthians, because they did not wait for each other in the Lord's Supper, he says, "Wherefore, my brethren, when you come together TO EAT, wait for one another."[2] Here he says that they assembled to eat the bread, making no mention of their drinking the wine; and therefore, according to this rule, they did not drink the wine: but the very evil against which he cautioned them, was their excess in drinking the wine; for in verse 21 he says, "For every one taketh before his supper to eat, and one indeed is hungry and another is drunk;" therefore they did drink the wine. If, then, in this case, the declaration that they came to eat bread, without mention of the wine, does not prove that they did not drink it, the declaration that they met to break bread in other places, without mention of the wine, is no proof that they did not then receive it. As St. Paul, when he spoke of the Corinthians meeting to receive both bread and wine, could say they came together *to eat,* so St. Luke, when speaking of the disciples at Jerusalem and at Troas meeting to receive the bread and wine, might say they came together *to break bread.* As St. Paul, when he said that the Christians came together *to eat,* did not mean to deny that they received the cup, so neither did St. Luke, when he said that they came together *to break bread,* mean to deny that they received it. These texts, therefore, so far from *proving* that the first Christians ever acted contrary to the Lord's command, by neglecting to drink the wine in the Supper, do not even not afford the thinnest shadow of a presumption that they ever so acted.

[1] Acts ix. 7; xxvi. 14. [2] 1 Cor. xi. 33.

There is however, one other text which the priests represent to be very conclusive upon their side in this argument. In writing to the Corinthians, St. Paul says, "Whosoever shall eat this bread, OR drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord."[1] Had he used the word "and," then it would have appeared that the Corinthians both ate and drank; but, since he used the word "OR," it is plain, as they think, that they might eat without drinking. Now, first, let me observe that some manuscripts have the word "and" instead of "or;" (14.) secondly, if the word "or" shows that they ate without drinking, it shows also they drank without eating; and the priests might as reasonably refuse you the bread on this ground as the cup. If it does not show that they drank the wine without eating the bread, it does not show that they ate the bread without drinking the wine. Thirdly, the use of this word in some other places may show how little it can prove that they did not both eat and drink. The argument is this—Since the Apostle says, "Whosoever shall eat this bread, OR drink the chalice"—they therefore might eat the bread and not drink the cup. Now we read in St. Luke, "What is a man advantaged if he gain the whole world and lose himself (ἢ ζημιωθεὶς), OR be cast away?"[2] (15.) According to this rule, therefore, a man may lose his soul and not be cast away; which is absurd. When St. Peter had excited the curiosity of the people at Jerusalem by curing a lame man at the gate of the Temple, he said to them, "Ye men of Israel, why wonder you at this, OR why look you upon us?"[3] therefore they did not both wonder AND look, but the fact is that they did both. As, therefore, when our Lord said, "What is a man advantaged if he gain the whole world and lose himself, or be cast away?" he did not mean to say that a person might lose himself without being cast away; and as, when St. Peter said, "Ye men of Israel, why wonder you at this, OR why look you upon us?" he did not mean that they wondered without looking; so, when St. Paul said, "Whosoever shall eat this bread OR drink the chalice," he did not mean that they ate the bread without drinking the cup. But why then did he use the word OR and not AND? If he did use it, which is uncertain, then I apprehend he used it as it was used in the other cases, not because these actions were separated in their practice, but because they were distinguishable to his own mind; and this is rendered certain by the context: for had the

[1] 1 Cor. xi. 27. [2] Luke ix. 25. [3] Acts iii. 12.

Apostle meant to express that they sometimes received the bread without the cup, he would not have said in the preceding verse, "*As often as you shall eat this bread* AND *drink the chalice;*" and still less would he have said in that which follows, "*Let a man prove himself, and so let him eat of that bread* AND DRINK OF THE CHALICE." Further, as it is not denied by any one that those Corinthians did receive, sometimes at least, both bread and wine, how could they adopt both methods? What other congregation has ever done so in any quarter of the world? If it was Christ's command to them, as the laity, that they should receive the cup, why should they ever neglect it? If it was not, what right had they ever to receive it? If any circumstances made it wrong for them to receive the cup, they would never receive it: if the institution of Christ made it wrong for them to neglect the cup, they would never neglect it. One course or the other they would certainly pursue; but, with the institution of Christ before them, with the Apostle's exhortation to eat and drink, and with circumstances which allowed them sometimes to obey those injunctions, we may be sure they never disobeyed them; and that all the inferences drawn from the use of this word OR in favour of the rejection of the cup are as unsound and unsubstantial as all the other arguments which we have discussed; and thus the whole argument, to show that the primitive Christians did sometimes receive the Lord's Supper without the cup, has been proved to be deceptive and vain.

Let me now beg you seriously to weigh the evidence which has been adduced against the pretended right of the priests to deny to you the cup. The plain command of Christ, the reason which he assigned for the injunction, the renewal of that command by the Apostle, and all primitive practice, are against it; while the three arguments in its favour, employed by the most skilful disputants, and promulgated in the most popular compendiums of Roman Catholic doctrine, have been shown to be, if not wilful perversions of Scripture, mere fancies which cannot bear examination; dreams which vanish with the first glimmer of sound exposition; air-bubbles which the slightest breath of discussion bursts. Our Lord did not limit to the priests his injunction to drink the cup; he never said that the use of the bread without the cup was sufficient; and the primitive Christians never by their practice showed that they believed it to be so. He, therefore, who teaches his flock to neglect the cup, teaches them habitually to violate

Christ's command; and he who listens to that instruction, listens to a teacher of error. Both the priest and the people are expressly enjoined by the great Head of the Church, to receive the cup in memory of him; and be assured it is a fearful thing systematically to please men rather than God.

With such a cause to plead, we need not wonder that Antoine Mondolfe, in his speech against the use of the cup before the Council of Trent, should declare, (16.) "that it was equally contrary to Catholic doctrine to refuse or to grant the cup to the laity, *on account of a divine command, and that these reasons* (from Scripture) *should therefore be laid aside.*" (17.) The Word of God clearly enjoining the reception of the cup, if the Roman Catholic clergy were resolved to withhold it, their only prudent course was, as Mondolfe advised, to exalt their own authority, and to keep the Scriptures out of sight.

But a custom so completely at variance with our Lord's command could not satisfy those who paid any respect to his will. There were many who could neither forget his rebuke of the Pharisees, "*You have made void the Word of God for your tradition,*" nor defy that declaration of the Almighty, "*In vain do they worship me, teaching doctrines and commandments of men.*" From the first establishment, therefore, of this unscriptural practice, it met with opposition. In Bohemia, where, up to the beginning of the fourteenth century, the people had ever received the cup, (18.) the nobles and the clergy united with the common people in asserting their right and their duty. The decrees of the Council of Constance, and the martyrdom of Huss, only confirmed their resolution; so that the Council of Bâsle was glad to grant them a concordat, which was agreed upon at Prague in 1436, between the legates of the Council and the General Assembly of Bohemia, and in which was the following article: "That the Bohemians and the Moravians of either sex who shall embrace, really and indeed, unity and ecclesiastical peace, and who in all other things shall conform themselves to the faith and to the ceremonies of the universal Church; that those who have this custom shall communicate under both species, by the authority of our Saviour Jesus Christ, and of the Church." (19.) The conditions of this permission having been violated, it was afterwards withdrawn by the Pope. But, men's minds having been informed on the subject of this right, larger numbers began to claim it, so that the ambassadors of the Emperor at the Council of Trent

declared that, besides the Bohemians, there were Catholics in Hungary, Austria, Moravia, Silesia, Carinthia, Carniola, Styria, Bavaria, and Suabia, who claimed it; that in some places in Hungary the priests had been compelled to administer the cup, and in other places the people had determined to do without priests, rather than have those who would refuse to administer it; (20.) that there were innumerable persons in the most noble provinces of the empire who desired this privilege; and, therefore, they demanded it for all the subjects of the empire. (21.) The Austrians demanded it of Ferdinand; (22.) and the Bavarians of their Duke. (23.) At Rome also the Polish and French ambassadors demanded it in the name of their respective nations, the latter assuring the Pope that this concession would preserve to the Roman Church, in France alone, two hundred thousand souls. (24.) Lastly, the ambassadors of France presented the same demand to the Council of Trent. (25.) And, this feeling being so general, fifty of the most sensible prelates in the Council were disposed to make the required concession. (26.)

Why, then, against the plain command of Christ, against all primitive practice, and against the general demand of Europe; although the refusal excited sanguinary wars, offended various sovereigns, and tore off limb after limb of their palpitating and distracted Church; have the Roman Catholic clergy, to this day, so pertinaciously adhered to their law? The reasons are thus given in one of your modern Catechisms: (27.)—"1st. Because of the danger of spilling the blood of Christ, which could hardly be avoided, if all were to receive the cup." But the reason is frivolous, since there is just as much danger of dropping the bread, as there is of spilling the wine. "2ndly. Because, considering how soon wine decays, the Sacrament could not well be kept for the sick in both kinds." On the contrary, the bread would decay much sooner than wine: and if the sacramental wine be transubstantiated, so as to become the body, blood, soul, and divinity; how can it decay at all? "3rdly. Because some constitutions can neither endure the taste nor smell of wine." So, because one person in a million may have a strange infirmity, the million must be debarred of their rights. "4thly. Because true wine in some countries is very hard to be met with." Wine travels over the whole world, and may be kept long; so that there is scarcely a village of Christians upon earth who might not obtain it: and if such a village should be found, God does not require impossibilities, nor would he

let them suffer for an omission which they could not avoid. "5thly. In opposition to those heretics that deny that Christ is received whole and entire under either kind." That is, Christ's command is to be violated, in order to oppose heretics. A strange weapon for such a warfare! These reasons are so exceedingly frivolous as to make one suspect that there must be some others, which may account for the undeviating constancy with which the priests have refused to restore the primitive practice. Is it that they have agreed with the Abbè de Ragusa, who told the Council of Trent, (28.) "that the demand of the cup smelt of heresy and of mortal sin?" (29.) Is it that they have agreed with the Bishop of Leon, who advised the same Council (30.) "that they should never condescend to the demands of heretics?" (31.) Or has the prevailing reason been, not that on which a solitary Bishop or an extravagant Abbot alone expatiated, but that which united the opinions of all the theologians of the Council, (32.) "that the laity would thus be made equal to the priests?" Whether this consideration has, indeed, decided the Roman clergy ever since that day to refuse the cup to the laity, I cannot say. But this is plain, that the theologians of the Council were right in thinking that, like many peculiarities of the Roman Church, this anti-scriptural denial of the cup tends to exalt the priests above the people. The priests only, according to their own doctrine, can offer up Christ for the salvation of sinners; or change the bread into the body and blood, soul and divinity. Every person must confess to them; they only can absolve from sin; without them, the dying man must want the necessary viaticum; and their prayers must rescue from the pains of purgatory. Thus, the priests only can save a sinner. There is no salvation without eating the flesh, without absolution, without unction; and none but the priests can bestow these privileges. It is, therefore, right that a being so exalted should be placed at an immense distance from the people when officiating, and should receive the body and blood, soul and divinity, twice, while they must receive them only once.

But is it not an insult to the authority of Christ, a palpable violation of his command, and a deliberate slighting of the word of God, for reasons like these, to disregard these plain injunctions: "*Drink ye all of this.*" "*Let a man prove himself: and so let him eat of that bread, and drink of the chalice?*" Yet, with all the scriptural evidence before them, that the laity ought to receive the cup, while vast numbers

of Roman Catholics were demanding it, and after long deliberation, did these unhappy men, who met in Council at Constance, in 1415, decree, respecting the denial of the cup. (33.) "It is to be taken for a law which it is not lawful to impugn, or without the authority of the Church to alter; and those who pertinaciously maintain the contrary are as heretics to be restrained and severely punished." While those who met at Trent, July 16, 1562, still more criminally added, (34.) "Whosoever shall say that the holy Catholic Church was not led by just causes and reasons, to communicate to the laity and non-officiating clergy, under the species of bread alone, or that it has herein erred, let him be accursed." Met in the name of God, and pretending to act by his authority, they could curse those who saw through their false reasonings, and preferred his command to theirs.

And do you, my Roman Catholic hearers, dread lest the vindication of your rights should bring that curse upon your heads? What! Dread a curse wickedly fulminated against you for doing your duty? Who is to execute it? There was a time when the curse of the priests delivered men up to the secular power; and that power, debauched or terrified, would, at their command, load the supposed heretic with chains, bind him to the torturing wheel, or pile up the fagots round him at the stake: but that hour, when the foot of the priest was on the world's neck, is passed; and who shall execute their curse now? Men will not. Will Christ? What! curse you for honouring his word? for doing violence to all your early prejudices that you may fulfil your duty? for being faithful to conscience? for listening to right reason? for desiring to receive the memorial of that blood which he shed for sinners? for wishing to commemorate and proclaim to the world his love? Do they say He will curse you for it? Hear his own words: "Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake; Be glad and rejoice, for your reward is very great in heaven."[1] Their curse would bring his blessing. Remember, too, that he has said, "If any man will come after me, let him deny himself, and take up his cross, and follow me."[2] According to this command, take up your cross; and, if to resolve upon receiving the cup shall bring you into trouble, determine that you will bear it. Do you shrink? Ours is a day of softness, when few are willing to

[1] Matt. v. 11, 12. [2] Matt. xvi 24.

suffer for their duty. It was not so in earlier days. Then, multitudes of Roman Catholics, learning how they had been deceived into a neglect of Christ's express command, resolved that at all costs and hazards they would neglect it no more. Pursuant to the cruel decree of the Council of Constance, Wenceslaus, the clergyman of Arnostowitz, with his curate and seven others, was dragged before the Bishop, who ordered him to abjure, for the time to come, the administration of the Sacrament under both kinds, otherwise he should expiate his rashness by fire. "But the Gospel," said Wenceslaus, "doth teach me otherwise, so also your own missals have it; you must approve what I teach, or blot it out of the Bible." Upon this, one of the troopers struck him on the face with his gauntlet, so that the blood issued from his mouth and nostrils. After this, the Bishop made him the subject of his mirth and scorn all that night; and the next day, being Sunday, July 8th, 1420, they were all fastened to the stake, and when the Bishop admonished them to abjure the use of the cup, the pastor answered, "God forbid; we had rather suffer a hundred deaths than deny a truth so clearly revealed in the Gospel." That answer kindled their flame; and the flame, like Elijah's chariot, conveyed them to the bosom of the Saviour. (35.) A little before this, Martin Loquis and Procopius Jednook, for preaching against the denial of the cup, were thrown into a dungeon at Raudnice, where they were tortured for two months. But nothing could overcome their resolution; and, when they were urged to return from their errors, they answered, "Not we, but you, must think of returning, for you are drawn aside from the Word of God to the impostures of Antichrist." For this constancy they, too, were burnt, August 21, 1421. (36.) These persecutions multiplying, the followers of Huss were excommunicated and thrown into prisons; some lost their churches, others were drowned, others burnt, and hundreds sentenced to the mines of Kuttenberg. But the more they were persecuted the more they multiplied. (37.) The very day that Wenceslaus was burnt, Conrad, Archbishop of Prague, declared himself for the Sacrament in both kinds, and was followed by many of his clergy. (38.) At length these papal cruelties led to that war of thirteen years which has been called a war of religion. But, as a modern historian says, "when innocent men are burned and drowned, when they are cast into prisons, and plundered of their property, their resistance is not a war of religion, but a personal defence against brigands." (39.)

Unlike these determined men, will you, from the dread of a little inconvenience, decline to do your duty? And, because some of your fellow-creatures may blame you, will you maintain decisions which are contrary to Christ's express command? When he has said himself to you, of the cup, "*Drink ye all of this;*" and by his Apostle, "*Let a man prove himself; and so let him eat of that bread, and drink of the chalice;*" will you, my Roman Catholic hearers, out of fear of the censures of your fellow-men, disobey him? This may seem to you a little sin; but where have you learned that any deliberate sin is little? It is the doctrine of your Catechisms, indeed, that "venial sin does not deprive the soul of sanctifying grace, and deserve everlasting punishment:" (40.) that it is "a small and very pardonable offence against God, which does not rob the soul of life." (41.) But the Word of God says, "*the soul that sinneth, it shall die.*" All sin is venial, through Christ, to the penitent believer; no sin is venial to the unpenitent and unbelieving. A Christian, therefore, must renounce all sin. "Whosoever is born of God committeth not sin: for his seed abideth in him, and he cannot sin because he is born of God."[1]

How can a child of God deliberately do what he knows to be forbidden by God? That would be systematic contempt and wilful rebellion against him. Your Catechisms may call it venial, but the Word of God declares it to be destructive. "Whosoever shall keep the whole law, but offend in one point, is become guilty of all." "He that committeth sin is of the devil."[2] You may be absolved for it on earth, but how secure absolution for it in heaven? Priests may undertake to bear your responsibility, but will God make every one of you bear it yourselves? Each of us must answer to God for his own actions. And if, with the opportunity of knowing His word, you remain ignorant of it; and, with the opportunity of doing it, you do it not; no priest, no council, no church, can exonerate you from the blame. Your Bishops have erred in the Councils of Constance and of Trent; and, if the hierarchy will maintain the error still, do not share in their sin. Priests or people, I earnestly exhort you to adhere to the declared will of Christ. Do you allege that the Pope and his Bishops, with the whole body of the Roman Catholic clergy throughout the world, declare "If any shall say that the Holy Catholic Church was not led by just causes and

[1] 1 John iii. 9. [2] James ii. 10; 1 John iii. 8.

reasons to communicate to the laity and non-officiating clergy under one species only, or that it has in that particular erred, let him be anathema?" I answer, that Christ has said, "He that hath my commandments, and keepeth them, he it is that loveth me. If any one love me, he will keep my word." And he has added, by his Apostle, "If any man love not our Lord Jesus Christ, let him be anathema, maranatha."[1]

Which anathema is it best to avoid? The just, or the unjust? The effectual, or the impotent? That righteously uttered in heaven, or that wickedly forged on earth? Get the blessing of Christ; and then, though the anathemas of men were to rise from the altars of your neighbouring chapels, till reverberating through England, Ireland, and France, they should waken against you the thunders of Rome, you may smile at them all, as one on an Alpine summit looks down from his sunny elevation, on the tempests which are growling and raging beneath his feet. Similar to this was the position of those three youths, who, when they were ordered by the proudest sovereign on earth to fall prostrate before his golden idol, but were forbidden to do it by God, stood alone among the countless throng erect, though the fury of a despot and the flame of the furnace were to be their reward. Such, too, was the position of those Apostles, who, when they were commanded by Christ to proclaim him through the world, but were forbidden by their priests to teach in his name, though they had been imprisoned for it, and might expect worse treatment, answered, "We ought to obey God, rather than men."[2]

Go, then, my Roman Catholic countrymen, and do likewise. If the Italian Pontiff and the Roman Hierarchy command you not to receive the cup, and Christ commands you to receive it, tell the Pontiff and the Hierarchy that you will receive it; and let your decision be echoed through the world, "*that you will obey God rather than men.*" If I speak to any priests in this congregation, lead your flocks back to primitive religion. Or should your priests, my Roman Catholic hearers, refuse to lead you, make Christ himself your leader; follow his word fully; and whatever sacrifices you have to make, and whatever difficulties to contend with, lay hold of eternal life.

But, before I close, let me beg you once more to look at our text. I shall have done you some good if I can lead you to brave, as becomes Christ's disciples, the anathemas which

[1] John xiv. 21, 23. 1 Cor. xvi. 22. [2] Acts v. 29.

presumptuous men may pronounce against you, for keeping the command of Christ. But the Apostle has not only said of each believer, let him drink of that cup; he has also said, "*let a man prove himself, and so let him drink of the chalice.*" Because that wine is poured out to signify that the blood of Christ has been shed for sinners; because that cup recalls the new Covenant made with believers through his blood; because to drink it represents our reception of him as a crucified Saviour; because, therefore, to drink it aright is to recall his love in dying, to receive him into the heart by faith, to confess him before men, and to profess to be his follower; therefore let no one drink it rashly. Before you can rightly receive it, you must receive him by faith, and give yourselves to him in gratitude. Before you profess to be his disciples, you must be so in fact. You must confess him in the Sacrament, in token that you will confess him in your lives. You must remember him there, that you may remember him everywhere. Receive him then into your hearts by faith; acknowledge that without him you must perish; trust in his merit and mediation; believe in that divine love which made him come down to the cross to save you; and determine, by the help of his grace, to live all the rest of your days in his service. If you find this hard, ask God, by frequent prayer, to give you that converting grace, through which you may be led to believe; and, finally, having given yourself to the service of Christ, come to his table to confess him before men, and then be assured that he will one day confess you before his Father, and before his holy angels.

APPENDIX.

(1.) Concilium declarat, decernit et diffinit quod, licet Christus post cœnam instituerit, et suis discipulis administraverit, sub utrâque specie, panis et vini hoc venerabile sacramentum, et licet in primitivâ ecclesiâ hujusmodi sacramentum reciperetur a fidelibus sub utrâque specie, tamen postea a conficientibus sub utrâque, et a laicis tantummodo sub specie panis suscipiatur unde cum hujusmodi consuetudo, ab ecclesiâ et sanctis patribus rationabiliter introducta, et diutissime observata sit, habenda est pro lege; quam non licet reprobare, aut sine ecclesiæ auctoritate pro libito mutare et pertinaciter asserentes oppositum præmissorum tanquam hæretici arcendi sunt, et graviter puniendi, etc., etc. Sacrosancta Concilia, Studio P. Labbæi, curante Nicolao Coleti. Venetiis 1731, tom. xvi. p. 218.

(2.) Sancta ipsa Synodus declarat ac docet, nullo divino præcepto, laicos et clericos non conficientes obligari ad Eucharistiæ Sacramentum sub utrâque specie sumendum nam etsi Christus Dominus, in ultimâ cœnâ venerabile hoc sacramentum, in panis et vini speciebus instituit et apostolis tradidit; non tamen illa institutio et traditio eo tendunt ut omnes Christi fideles, statuto Domini, ad utramque speciem accipiendam adstringantur. Quare agnoscens sancta mater ecclesia hanc suam in administratione sacramentorum auctoritatem, licet ab initio Christianæ religionis, non infrequens utriusque speciei usus fuisset, tamen progressu temporis, latissime jam mutatâ illâ consuetudine, gravibus et justis causis adducta, hanc consuetudinem sub alterâ specie communicandi approbavit, et pro lege habendam decrevit. Sess. xxi. cap. 1 et 2.

(3.) Si quis dixerit, ex Dei præcepto vel necessitate salutis, omnes et singulos Christi fideles utramque speciem sanctissimæ Eucharistiæ Sacramenti sumere debere, anathema sit.

Si quis dixerit sanctam Ecclesiam Catholicam non justis causis et rationibus adductam fuisse, ut laicos, atque etiam clericos non conficientes, sub panis tantummodo specie communicaret, aut in eo errasse, anathema sit. Sess. xxi. Can. 1. et 2.

(4.) Milner's "End of Controversy," Let. xxxix. pp. 63—65.

(5.) "Abridgment of Christian Doctrine." Richard Grace, Dublin, 1835, p. 79.

(6.) "Grounds of Catholic Doctrine." Dublin, 1827, pp. 28—31.

(7.) Heb. ix. 28. The Rhemish version, "to exhaust the sins of many," is erroneous.

(8.) Heb. x. 12, 14. The Rhemish version, "this man offering one sacrifice, sitteth," substituting the words προσφερων and καθιζει for προσενεγκας and εκαθισεν, is evidently a mistake.

(9.) The Rhemish version, "which shall be delivered by you," is erroneous.

(10.) The Rhemish version, "which shall be delivered," is obviously erroneous.

(11.) The Rhemish version, "which shall be shed," is erroneous.

(12.) "Moreover, ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people." Lev. vii. 26, 27.

(13.) The Rhemish version, "and in the communication of breaking of bread," is erroneous.

(14.) See Griesbach ad loc.

(15.) The words in the original are η ζημιωθεις, without any various readings, in place of the word η in any of the manuscripts, according to Griesbach; and therefore the Rhemish version, "AND, cast away himself," is erroneous.

(16.) "Qu'il était également contraire à la doctrine Catholique de refuser ou d'accorder le calice aux laïques, *en vertu d'un commandement divin, et qu'ainsi il fallait mettre a part ces raisons.*"

(17.) Histoire du Concile de Trente de Fra Paolo Sarpio, traduite par le Sieur de la Mothe-Josseval. Amsterdam, 1683, p. 501.

(18.) Histoire du Concile de Bâsle, par L'Enfant. Amsterdam, 1731, i. 13.

(19.) L'Enfant, ii. 42.

(20.) Sarpio, 510.

(21.) Sarpio, 537, 538.

(22.) Sarpio, 377.

(23.) Sarpio, 377.

(24.) Sarpio, 379, 439.

(25.) Sarpio, 511.

(26.) Sarpio, 540.

(27.) The "Grounds of the Catholic Doctrine," pp. 31, 32.

(28.) "Que la demande du calice sentait l'hérésie et le péché mortel."

(29.) Sarpio, 548.

(30.) "De ne condéscendre jamais aux demandes des hérétiques."

(31.) Sarpio, 546.

(32.) "Que les laïques seraient égalés par là aux prêtres."

(33.) "Habenda est pro lege quam non licet reprobare, aut sine ecclesiæ auctoritate pro libito mutare, ... et pertinaciter asserentes oppositum præmissorum tanquam heretici arcendi sunt, et graviter puniendi, &c."

(34.) "Si quis dixerit, sanctam Ecclesiam Catholicam non justis causis et rationibus adductam fuisse, ut Laicos, atque etiam Clericos non conficientes, sub panis tantummodò specie communicaret, aut in eo errâsse; anathema sit."

(35.) History of the Bohemian Persecution, 33, 34. London, 1650. Histoire des Frères de Bohême, par Bost., i. 63.

(36.) Bohemian Persecution, 37, 38.

(37.) Bost., i. 62.

(38.) Bohemian Persecution, 35.

(39.) "Ce ne fut point pour propager ni même pour defendre leur religion contre des incredules qu'ils se battirent mais pour defendre leurs personnes contre des assassins. Mais quand on brûle, et qu'on noie des hommes innocents, quand on les jette dans des cachots, qu'on depouille de toutes choses alors, ... la resistance de ceux que l'on traite ainsi n'est une guerre de religion que dans un sens tres impropre, ... c'est la defense personelle contre des brigands." Bost. i. 64.

(40.) Butler's Catechism, p. 33. Coyne, Dublin.

(41.) Abridgment of Christian Doctrine, p. 109. Dublin, 1835.

PURGATORY, A POPISH FIGMENT,

NOT A

SCRIPTURAL TRUTH.

LECTURE VIII.

PURGATORY, A POPISH FIGMENT, NOT A SCRIPTURAL TRUTH.

BY THE REV. J. CASEBOW BARRETT, M. A.

"WHATSOEVER THY HAND FINDETH TO DO, DO IT WITH THY MIGHT; FOR THERE IS NO WORK, NOR DEVICE, NOR KNOWLEDGE, NOR WISDOM IN THE GRAVE, WHITHER THOU GOEST."—*Eccl.* ix. 10.

THE subject assigned to me in this vital and most important discussion is the doctrine of Purgatory, as maintained and set forth by the Church of Rome in her public and accredited formularies of faith. And it is to my own mind a subject so laden with matter, and spreading over so wide a field of studious investigation, that I must fain acknowledge, it affords me no leisure to indulge in mere generalities of thought, or to absorb our time with any lengthened and formal exordium. The sooner, I conceive, we look the matter full in the face and commence a close and resolute grappling with it, the better.

I must, however, just premise—as a faithful response to the sentiments already expressed by my reverend coadjutors—that we repudiate at once the charge of being in any wise *personal controversialists*. Our warfare is not with men, but with their systems; not with persons, individual or collective, but with their principles. I look upon it as a thing too lofty, as a thing too momentous, to allow of any other view being taken than the one declared. And this view—but none other—furnishes a cogent vindication of the course we are pursuing: for it places us before you as men, desirous of carrying out the spirit, by obeying the letter of our Ordination-vow—the direct charge of which is, that we "be ready, with all faithful diligence, to

banish and drive away all erroneous and strange doctrines contrary to God's word." (1.) Now that the "doctrines" of Popery are "erroneous and strange"—that the system of the Church of Rome, that foul excrescence from the body of Christ, is "contrary to God's word"—has, I think, been already verified in the scriptural exposure of six of its fundamentals; and, God being our helper, we will not fear, but that the same fact may be as fully substantiated in the six items yet to be discussed. This, then, is my authority, and this the authority of my brethren, for thus unitedly coming before you, as the upholders of God's truth on the one hand, and as the antagonists of Romish error on the other.

And for my own part, in the handling of our present subject I would avoid giving utterance to any hard names, or to any expressions of unseemly warmth. I would pray so to be directed by the Holy Spirit, that whilst I speak "the truth" I may speak it "in love"[1]—"in meekness instructing those that oppose themselves; if God, peradventure, will give them repentance to the acknowledging of the truth."[2] I shall also endeavour to follow the plan throughout adopted—and which is the only plan of fairness—of investigating *the documents themselves* of this apostate Church in proof of her apostacy; and of gathering the sentence of her condemnation, not from the testimony of any partial bystander, nor from the summing up of any bribed or prejudiced judge; but from the evidence of "*her own mouth*," as she may be heard speaking in her Creed, her Catechisms, her Canons, and her Councils. We shall not use, then, the private writings of the members of this Communion, in *proof* of our various positions: if we use them at all, it shall be in the way of *illustration*, as throwing a reflex light upon her received and 'imprimated' articles of faith; and as evincing their sense of her prime and original meaning.

The scheme which I have drawn up for a fuller and clearer exposition of the subject in hand is the following.

I. WE WILL SHEW YOU WHAT THE CHURCH OF ROME MEANS BY PURGATORY.

II. WE WILL EXAMINE THE GROUNDS UPON WHICH SHE PROFESSES TO BUILD THE DOCTRINE.

And when these two points are dismissed, we will proceed in our argument, and endeavour to prove, *that the doctrine was not held by the early Fathers of the Catholic Church*—that *it is not only not noticed by, but is directly contrary to,*

[1] Eph. iv. 15. [2] 2 Tim. ii. 25.

express statements of the word of God—and that *it awfully interferes with one or more of the fundamental truths of the Gospel, upon which alone a sinner's salvation can depend.*

"O God, who hast prepared for them that love thee, such good things as pass man's understanding; pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen." (2.)

The FIRST question, then, to which we address ourselves, is,

I. WHAT DOES THE CHURCH OF ROME MEAN BY PURGATORY?

Hear, first, the *Creed of Pope Pius IV.*—to which, as the basis of the subjects of these present Lectures, we give this foremost position:—"I constantly hold that there is a Purgatory, and that the souls therein detained are assisted by the suffrages of the faithful." In like manner, though at a greater length, does the *Council of Trent* speak. We will give you the entire Decree:—"Since the Catholic Church instructed by the Holy Spirit, from the sacred writings and the ancient tradition of the Fathers, has taught in holy councils, and lastly in this general synod, that there is a Purgatory; and that the souls there detained are helped by the suffrages of the faithful, but most of all by the acceptable sacrifice of the Mass; this holy council enjoins the Bishops diligently to endeavour, that the wholesome doctrine of Purgatory, handed down by holy fathers and sacred councils, be believed, held, taught, and every where preached by Christ's faithful servants. But amongst the ignorant multitude, let more difficult and subtle questions, whatsoever do not tend to edifying, and from which generally no benefit arises to religion, be excluded from popular addresses. Let them also not suffer uncertain points, or those which seem to border upon error, to be published or handled. And for those, which lead to mere curiosity, or superstition, or savor of filthy lucre, let them prevent such, as offences and stumbling blocks to the faithful. But let the Bishops take heed, that the suffrages of the living faithful, *i. e.* the sacrifices of the Mass, prayers, alms, and other deeds of piety, which have been wont to be performed by the faithful for departed believers, be done piously and devoutly according to the regulations of the Church; and whatever is due to them (the dead) from the legacies of testators, or any other way, let it be paid not with carelessness, but with diligence and accuracy, by the priests and ministers of the Church, and others who are answerable for the same." (3.) Again, the *Catechism of*

the Council of Trent declares, "There is a purgatorial fire in which the souls of the pious, tormented for a definite period, are cleansed, that an entrance may be open to them into their eternal home, into which nothing that is defiled enters. And of the truth of this doctrine, which holy councils declare is confirmed both by the testimonies of the Scriptures and by apostolical tradition, there should be diligent and frequent expositions given; and this the rather as we have fallen upon times, in which men endure not sound doctrine." (4.) Now these instructions, as given by the Council and the Catechism, are well attended to; for we find from an examination of the books prepared for the education of the children, that this doctrine is diligently and frequently instilled even into their minds. Thus—"The souls of some, who have not been very good during part of their lives, and yet have received pardon of their sins, will go for a time into a prison called Purgatory." (5.) "Whither go such as die in venial sin, or not having fully satisfied for the punishment due to their mortal sins? To Purgatory, till they have made full satisfaction for them, and then to Heaven." (6.) "What is Purgatory? A place or state of punishment in the other life, where some souls suffer for a time, before they can go to heaven, where nothing defiled can enter." (7.)

Here, then, the question is assuming somewhat of a more definite form. It must be allowed, that after all, there is a vagueness characterising the mode in which the Tridentine Council propounds the dogma—it is full indeed in words, but it is not sufficiently definite as to particulars. We are now, however, getting upon more tangible ground: for not only is the bare fact adduced, and peremptorily stated, that there *is* a Purgatory, but we are expressly told for what purpose it is that the souls are dismissed to this place of suffering,—viz. that they might make satisfaction for sins unrepented of, by a temporary punishment, and from which they may be freed, or otherwise assisted, by the prayers of the living. This is what the Church of Rome means when she speaks of Purgatory. In this way is the doctrine clearly defined in *the Faith of Catholics*:—"Catholics hold there is a Purgatory; that is to say, a place or state where souls departing this life with remission of their sins as to the guilt, or eternal pain, but yet liable to some temporal punishment yet remaining due; or not perfectly freed from the blemish of some defects which we call venial sins—are purged before their admittance into heaven. We also believe that such souls, so detained in Purgatory,

being the living members of Christ Jesus, are relieved by the prayers and suffrages of their fellow members here on earth." (8.) So also *Cardinal Bellarmine*—one of the chiefest authorities, and certainly the most honest controversialist in the Church of Rome—declares Purgatory to be "that place in which, as if in a prison, the souls are purified after this life which were not here sufficiently cleansed, that thus truly purged they may be prepared for Heaven, wherein nothing that is defiled shall enter." (9.)

Thus, then, have we endeavoured to give you a clear and faithful exposition of this doctrine, as held and set forth by the Church of Rome. We have not—you are witnesses—gone out of our way to seek for curious fables and antiquated legends; we have embodied no extravagant notions of our own, nor given play to the wildness of fancy; we have not discussed the local habitation of Purgatory, for the Church of Rome herself has left this point undecided; (10.) nor have we entered upon the question, whether the fire of Purgatory be in nature identical with, or in degree differing from, the fire of hell. The sum and substance of what we have put before you, as gathered from Rome's own documents, is this —whilst she allows that every true penitent shall eventually have his portion in the life to come, still if he do not make satisfaction for all his sins in this life, he must undergo a temporary punishment in a state beyond the grave. She distinguishes between the guilt of sin and its punishment; alleging, that to every one who repents, his sin is forgiven as to its guilt, so that he shall not die eternally; but that there is yet a temporal punishment due, which he must undergo either here or hereafter—here, by performing such severe penances as the sins require—hereafter, by enduring a fearful punishment in the flames of Purgatory. And in that spirit of tyranny wherewith she is ever accustomed to trample upon the freedom of enquiry, and lording it over God's heritage would compel to a slavish acquiescence by the thunders of her anathema, rather than bring conviction to the understanding by the simple force of truth, she has the audacity to declare, "If any man shall say, that after the grace of justification, his fault and the guilt of eternal punishment, is so remitted and cancelled to the penitent sinner, that there remains no guilt of temporal punishment to be paid by him, either in this life, or hereafter in Purgatory, before he can attain to the kingdom of heaven; let him be accursed." (11.)

Let us now proceed, in the SECOND place, according to our plan,

II. TO EXAMINE THE GROUNDS UPON WHICH THE CHURCH OF ROME PROFESSES TO BUILD THIS DOCTRINE.

In the Decree of the Council of Trent, which we have already given at length, she says, "the Catholic Church, instructed by the Holy Spirit from the *sacred writings and the ancient Fathers*, has taught that there is a Purgatory." Here, then, you perceive that she boldly refers to the Bible, as well as to ancient Christianity for evidence to the verity of this dogma: but we shall hope to shew you that this boldness is of a bubble substance, melting away into quotations from books of spurious authority, or into false glosses and vain expositions of texts, whose canonicity we nevertheless recognize. We shall now, however, restrict ourselves principally, if not altogether, to an examination of the *Scripture proofs;* because, what we may have to offer upon the other evidence, will tell perhaps better at a more advanced stage of the argument; but pre-eminently because, if we can set aside and nullify the alleged proofs from the word of God, we need not fear, nor be concerned for, any testimony from the word of man.

Now, the texts of Scripture which the Romanists adduce in support of this figment of Purgatory, amount in the whole to twenty. It is not necessary that *all* should be examined by us; for Bellarmine himself has pronounced many to be but *probable arguments;* (12.) and has distinctly said of one, that it *does not much suit the purpose;* (13.) whilst another of their writers entirely repudiates sixteen of the texts, and does not condescend to give even a passing notice to the one, which Bellarmine thus pronounces irrelevant. (14.) This, therefore, will reduce this formidable array from twenty to three, and which consequently are the only passages that with any shew of reason *we* can be expected to canvass: we will merely give the references to the others in the margin.[1]

The *first*, then, (for it is placed in the foremost rank by Bellarmine,) upon which the Romanists lay a particular stress, is taken from 2 Maccabees, xii. 43—45. "When he (Judas) had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he

[1] 1 Sam. xxxi. 11—13.—Psalm xxxviii. 1; lxvi. 12.—Is. iv. 4; ix. 18.—Mic. vii. 8. 9.—Zech. ix. 11.—Mal. iii. 3.—1 Cor. xv. 29.—Matt. v. 22 and 25, 26.—Luke xvi. 9; xxiii. 42.—Acts ii. 24.—Phil. ii. 10.—1 Peter iii. 19.

was mindful of the resurrection; for if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead. And also, in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought; whereupon he made a reconciliation for the dead, that they might be delivered from sin."

Now, upon the very threshold, we object to this passage as being of *no authority whatever* in matters of doctrine and faith; because the book whence it is quoted, is not contained in the Sacred Canon, but is rejected, as being either spurious, or at the least uninspired. And we are justified in this objection so long as the Church of Rome is unable to return satisfactory answers to the following questions. Did the Jews ever recognise this book as canonical? Did Christ ever give it his sanction? Is it spoken of as canonical by any single ecclesiastical writer of credit in the first four centuries? Is it to be found in any ancient catalogue of the canonical Books of the Old Testament, which may be met with in Christian writers whether they be Greeks or Latins? Does it contain any one Prophecy, or any other authentic internal mark of Inspiration? Does it not rather contain many things, not only fabulous and absurd, but altogether inconsistent with the general tenor of Holy Writ? (15.) And does not its writer, at the end of his history, evidently disclaim all pretensions whatever to Inspiration.[1] Let the Church of Rome answer these enquiries satisfactorily, in an honest and consistent manner, free from all Jesuitical sophistry, and then we will readily allow that authority to the text, which now she has no right to claim for it, presumptuous and dogmatical though she be.

But let us admit for argument's sake, that this is an Inspired Book—it by no means follows, as a necessary sequence, that the interpretation put upon the passage by the Church of Rome is the correct one. Let us examine it a little. (16.) It appears, that when Judas was about to bury those that were slain, he discovered, concealed beneath their coats, things consecrated to the idols of the Jamnites, which is forbidden the Jews by law: this he conceived to have been the cause of their death; and therefore both himself and such as were with him betook themselves to earnest prayer, and besought God that the sin might wholly be put out of remembrance. He moreover exhorted the people to keep themselves by their example from

[1] 2 Mac. xv. 38.

the like sin; and then he made a collection, and sent it to Jerusalem, as a sin offering unto the Lord. This is the abstract of the history: what follows is merely the gloss put upon it by the writer himself, and not an historical narration of the design that Judas had in view. What, then, was this design? Judas, reflecting upon the danger to which the sin of these idolaters had exposed him, prayed to God that the sin might not be imputed to the survivors; and offered a sin offering for the congregation, according to the Mosaic Law. For "to offer a sin offering for the dead was a new thing, without ground, or any intimation of any thing like it in their law. So there is no reason to doubt, but that if the story is true, Judas offered this sin offering for the living, and not for the dead. If they had been alive, then by their law no sin offerings could have been made for them, for idolatry was to be punished by *cutting off*, and not to be expiated by sacrifice: what then could not be done for them alive, could much less be done for them after their death." (17.) Does then this passage—granting for a moment its validity—in any degree favor the doctrine of Purgatory? Certainly not; especially if the Church of Rome would wish to maintain self-consistency. The fact is, if it prove any thing at all, it proves too much for her purpose: and sets her at direct variance with herself. In one of her books of instruction, she has this question, "Are not they who have passed this mortal life arrived to an unchangeable state of happiness or misery, so that they either want not our prayers, or cannot be bettered by them?" (18.) The answer is, "Some there are, though I fear but few, that have before their death so fully cleared up their account with the divine majesty, and washed away all their stains in the blood of the Lamb, as to go straight to heaven after death; and such as those stand not in need of our prayers. Others there are, and their number is very great, who die in the guilt of deadly sin; and such as these go straight to hell: and therefore cannot be bettered by our prayers. But, besides these two kinds, there are many Christians, who, when they die, are neither so perfectly pure and clean, as to be exempt from the least spot or stain, nor yet so unhappy as to die under the guilt of unrepented deadly sin; now such as these the Church believes to be, for a time, in a middle state, which we call Purgatory; and these are they who are capable of receiving benefit by our prayers. For though we pray for all that die in the communion of the Church, because we do not certainly know the particular state in which each one dies, yet

we are sensible that our prayers are available for these only that are in this middle state." Now then, we ask you to compare this extract with the text under review, and decide if you can, for the consistency of that Church which would enlist this text on the side of her doctrine of Purgatory. Why, the truth is, that these men, for whom the sin offering was presented, and on whose behalf the prayers were made—which is the interpretation claimed—were men who had died in the act of *mortal sin*, and this of the highest degree, even idolatry against God; and therefore, according to the Romish testimony itself, they had no business in Purgatory at all; but ought at once to have gone straight to Hell, where they "could not have been bettered by the prayers of the Church." Hence, then, we feel ourselves bound to call upon the Popish doctors, if they continue to hold to this text, to be consistent with themselves and honest towards others, and confess either that idolatry is not a deadly sin, or that Purgatory and Hell are one and the same place. Otherwise their argument stands thus—to put it before you in a syllogistic form—all men who die in the guilt of deadly sin go straight to hell: these men, *as idolaters*, died in the guilt of deadly sin: therefore these men went to Purgatory:—or, all men who do not die in the guilt of deadly sin go to Purgatory: these men, *though idolaters*, did not die in the guilt of deadly sin: therefore these men went to Purgatory. We need not say, that the first deduction would be shamefully illogical; and the after admission would be fearfully unscriptural.

The *second* text which we have to notice, as brought forward in favour of the doctrine, is found in Matt. xii. 32. "Whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Now, I could almost be satisfied to bring this text to the touchstone of the common sense of any ordinary thinking man, and abide by the first interpretation that I feel assured would be put upon it. I ask you—the most unlettered amongst you; for it does not require any critical acumen, or any large amount of theological scholarship, to answer the question—I ask, what is the natural and unstrained meaning of the declaration, "It shall not be forgiven him, *neither in this world, neither in the world to come?*" We need not look beyond the common proverbial language of the Jews, to understand that our Saviour merely intended to say, "He that blasphemes the

Holy Ghost shall *never* be forgiven." At least it is evident that St. Mark understood the phrase in this sense; for in the parallel passage in his Gospel he puts it thus; "He that shall blaspheme against the Holy Ghost hath never forgiveness;"[1] where the word "*never*" is given as a lucid explanation of St. Matthew's expression, "*neither in this world, neither in the world to come.*" And surely we may well be content to make the Bible the interpreter of itself.

You may then be disposed at once to enquire, By what sleight of hand does the Church of Rome endeavour to twist this passage into a proof of Purgatory? Bellarmine himself tells you, that the inference is drawn "not according to the rules of logic, but according to the rule of prudence"—that is, in order that *Christ might be saved from the charge of having uttered a very great absurdity.*" (19.) The summary of the argument, by which this passage is drawn in as favouring Purgatory, is this: Christ here declares that the sin against the Holy Ghost shall not be forgiven in the world to come: some sins therefore may be forgiven there: this however cannot be either in Heaven, for all are there perfect, nor in Hell, for there is no remission: consequently there must be some intermediate state, and such is called Purgatory. It is said, "Our Lord (who could not speak any thing absurd or out of the way) would never have mentioned forgiveness in the world to come, if sins not forgiven in this world could never be forgiven in the world to come. Now if there may be forgiveness of any sin whatsoever in the world to come, there must be a middle place or Purgatory; for no sin can enter Heaven to be forgiven there, and in Hell there is no forgiveness." (20.) We would, however, place against this most illogical deduction, the Church of Rome herself; and would endeavour again to convict her of inconsistency with her own avowed principles. Bear in mind what it is that the Church of Rome means by Purgatory—a place, not in which men are to be forgiven, but, on the contrary, in which they are to be punished; not with an eternal punishment, for sins as to their eternal punishment are upon repentance forgiven in this world; but with a temporal punishment of those sins for which satisfaction was not made in this life—remember this definition, and then ask the upholders of the dogma to give a straightforward answer to the following question: Is Christ in this passage speaking of the forgiveness of sins in the other world with respect to the temporal punishment that

[1] Mark iii. 29.

was due to them, or the eternal? If the eternal, then this text, so far from being favourable to the doctrine, is directly and sternly opposed to it—if the temporal, then they are offending against their own "rule of prudence," for they are making the Saviour flatly to contradict Himself. They represent Him as saying, that this temporal punishment shall never be remitted; or in other words, that this temporal punishment which shall have an end, shall nevertheless be an eternal punishment, which shall never have an end. Surely Cardinal Bellarmine overshot his mark, when he allowed that they did not in this place argue according to the rules of logic.

The *third* text which we have to notice is from 1 Cor. iii. 15. "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." I have read only this single verse—for our time, as it is, will be exhausted sooner than our subject—but I would beg you to study at your leisure the entire passage from 10—15 vv. inclusive. The interpretation of this passage, as given by the Church of Rome, we will extract from the notes of the *Rhemish Testament;* "Whether our life and works be pure and need no cleansing, now in this world is hard to judge: but the day of our Lord, which is at our death, will make it plain in what terms every man's life is towards God. For then Purgatory fire shall reveal and prove it. For whosoever hath any impure matter of venial sins, or such other debts, to God's justice payable and purgeable, must into that fire, and after due payment and cleansing be saved through the same. Where the works of the perfect men, and such as died with all debts paid, cleansed, or forgiven, are quitted from the fire, and never incur damage, loss, or pain thereby." (21.) Now to this paraphrase we offer a distinct and unequivocal negation: and contend, that from the first to the last there is no reference whatever to purgatorial fire; and that if there be, it clashes in many particulars (like the two preceding texts) with the doctrine, as propounded by Rome herself. In the first place we say, that the *language throughout is metaphorical.* It will readily be allowed by all—and it is granted by Bellarmine himself—that the expressions "foundation, builders, gold, silver, wood, hay, and stubble," are figuratively employed—as denoting the sound doctrine and "precious matter" raised by the Apostles and other faithful teachers, for the strengthening of the Church, upon Christ as the foundation laid in Zion; and on the other hand, the gross and pernicious intermixture of falsehood and error with the truth and precepts of

Christianity, by faithless and heterodox teachers. If, then, the employment of a figure be ceded to one clause, why should not the employment of a figure be ceded to the whole? Why should the gold, the silver, the wood, the hay, the stubble, be metaphors; and the fire a reality? Nay, why should the fire in one case be a metaphorical fire—"the fire shall try every man's work"—and yet in the other case be a material and afflicting fire—"he himself shall be saved; yet so as by fire?"—for this is the incoherent and inconsistent explanation argued for by Bellarmine. We maintain moreover that the introduction of the Greek particle ὡς, is favourable to our view of the question—ὡς διὰ πυρός, *so as* by fire—the Apostle by its insertion evidently intending to convey the idea of comparison—that as it would be a matter of extreme difficulty for one to make his escape, when his dwelling place was wrapped in the fire-sheet and shrouded in the flame; *so*, hazardous would the condition be, and *so*, difficult would be the escape of those teachers, who presumed to build hay and stubble, vain rules and pernicious precepts, upon the foundation of Christ. And this view is perfectly consonant with the analogy of Scripture. The Prophet Amos represents the Jewish nation, who were rescued from imminent peril, "as a firebrand plucked out of the burning."[1] Zechariah also adopts a kindred expression to denote the same thing; "Is not this a brand plucked out of the fire?"[2] And St. Jude having a like idea in his mind writes in the same style; "others save with fear, pulling them out of the fire."[3] Language of a similar character, as indicating the same thing—an escape at imminent risk from a dire calamity—is scattered throughout the writings of many profane and classical authors. Surely then this is enough to shew you, that the phrase, "saved so as by fire," was a proverbial and well understood mode of speech, intending that which we have more than once repeated. Where then, let us demand, is the impropriety of attaching its generally received meaning to the verse before us; and thus preserving the metaphor entire throughout the Apostle's description?

But let us grant—and our cause will not be weakened by the temporary concession—that the interpretation claimed by our opponents for this passage is correct, and that the fire here mentioned is a real and not a figurative fire. What then? Does it in any way substantiate their doctrine of Purgatory? Again we say, as on the two previous texts, certainly not—

[1] Amos iv. 11. [2] Zech. iii. 2. [3] Jude 23.

according to the sense wherein they themselves have propounded their doctrine. The Purgatory of Rome is for those only, who are too good to go to Hell, and not good enough to go to Heaven: but the fire of the Apostle is to try "*every* man's work;" the good as well as the bad, the Apostles with the false teachers; but will even the Romanists say that St. Paul, and more especially their grand favourite St. Peter, are in Purgatory? The Purgatory of Rome is to be a place of expiation, and of purifying; but the fire of the Apostle is to "*try* every man's work," to test it, "of what sort it is." The Purgatory of Rome is to be the residence of spirits, moral agents; but the fire of the Apostle is to "try every man's *work*," not the man, or agent himself. The Purgatory of Rome is a secret, hidden realm—whether it be in this world, or under the earth, or in the dark air with the devils, or in the hell of the damned, or in its neighbourhood, has not yet been settled (22.)—but the fire of the Apostle "*is revealed*,"[1] so that it cannot be a hidden mystery. But enough of such discrepancies. What can we say for the consistency of a Church, which first propounds a doctrine as an article of faith, and curses those who presume to disbelieve it; and then tries to bolster it up with a text from the Word of God, between which and the doctrine (as propounded by herself) there stand as an iron barrier of separation, discrepancies and contradictions which she cannot level, without bringing to bear her ready implements of misconception and arrant perversion? What can we say of her, when some of her writers will speak of it as "one of the most obscure," and yet at the same time, as one "of the *most useful* passages in the Bible;" nay, will tell us, that it is one of those difficult sentences which St. Peter refers to as being wrested by many to their own destruction, and yet will bring it forward as a basis upon which to build an article of faith? (23.) Is not this to bind upon men's shoulders burdens grievous to be borne? Is not this to shew how Rome loves darkness rather than light; and that the deeper the obscurity, the better for her purpose? The plain path, upon which the wayfaring man, though a fool, shall not err, she leaves; and upon her own confession, runs for shelter into the thickets and entanglements of doubt and perplexity. What but Jesuitism—that wondrous alchymy—could thus transmute the obscure into the useful; nay "the *most* obscure" into "the *most* useful?" In what other alem-

[1] Marginal reading.

bic, save and except Popery itself, could such a process of theological purifying be carried on? Is not such a distillery well connected with the fire of Purgatory?

Here, then, we dismiss this part of our subject. We have throughout desired to lay before you a candid, and so far as we were empowered, an accurate examination of the three principal cardinal texts, upon which the Romish champions lay the greatest stress. We have endeavoured to turn these texts as pointed weapons against themselves; shewing not only that they do not favour, but, taking Rome's own definition of her doctrine, they are diametrically opposed to it. In part of this view moreover—and this, by the way, cries out most loudly against the boasted unity of Romanism—so far at least as the last two are concerned, we are supported by many of their own writers. Upon this point, however, we are not now about to enter. But of this we are most thoroughly certain —and we defy contradiction—that if these three texts, which have thus passed in review before us, do not substantiate the purgatorial figment, there are no other texts that can, if you search from Genesis to the Revelation: nay, as we shall hope presently to prove, there is a deep formed and mighty phalanx of texts drawn up in battle array against it.

Having thus shewn you, first, what the Church of Rome means by Purgatory; and secondly, the grounds upon which she professes to build the doctrine; we proceed to open up a direct attack against it. We have examined the citadel, and now, in dependence upon the aid of our great Captain, let us boldly march on to the capture.

We lay it down as our *first* proposition, that

1. *The doctrine of Purgatory was not held by the early Fathers of the Catholic Church.*

Observe, we do not mean to say that if it had been, *therefore* it is to be believed. We do not turn to them as to arbitrators, whose opinion is to be law, and whose dictum is to be a tribunal from which there lies no appeal. We would not ourselves dare to put forth the unhallowed hand, and remove the Bible—the word of the living God—from that high and lofty position in which by God Himself it is enshrined, as the sole determinator of religious controversy. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."[1] At the same time, though we would not appeal to these writers, any more than we would

[1] Is. viii. 20.

appeal to other uninspired men, as *judges* in the court of truth, we would yet desire to bring them forward as *witnesses* to the truth; and are always glad, on account of their high intellectual as well as moral character, when we hear them responding to the statements and testifying to the verities of "the Rule of Faith."

How, then, do they speak upon the question in debate? "In the way of *negative* evidence, Polycarp the disciple of St. John, Athenagoras (A. D. 170), and Irenæus (A. D. 185), who collectively flourished during a period which extends from the latter end of the first to the latter end of the second century, are *totally silent* respecting the existence of a Purgatory; even when the nature of their subject is such, that had they been acquainted with the doctrine, they *must* have mentioned it. In the way of *positive* evidence, Clement of Rome, the disciple and fellow labourer of St. Paul, Ignatius the disciple of St. John, Justin Martyr (A. D. 150) Hippolytus (A. D. 220) and Cyprian (A. D. 250), who collectively flourished during a period which extends from the year 63 to the year 258, either by anticipation *expressly contradict*, or else use language, *palpably incompatible with*, the doctrine of a Purgatory." (24.)

In fact, tradition is as much opposed to the doctrine as Revelation. A state, midway between death and the judgment, in which souls were to undergo the fiery process of purification, "is unknown land in the monuments of Christian antiquity." This is not to be regarded as an ex-parte evidence; as the sentiment merely of a protesting Christian against Romish heresies. Strange as it may appear, it is not more strange than true, that one of the Papal Hierarchy himself has left it upon record as his honest conviction, that the doctrine of Purgatory was of comparatively modern growth. Fisher, for some time Popish Bishop of Rochester in the reign of Henry VIII. has declared—"The doctrine of Purgatory was a long time unknown, was rarely if at all heard of among the ancients, and to this day the Greeks do not believe it." (25.) An extraordinary confession, indeed, for a Bishop of that Church to make; but, as issuing directly from the ranks of Rome, is of no mean value. It is at any rate certain, that there was no Council whatever which adopted this figment, and took it under its paternal care, until the Council of Florence (A. D. 1442), which decreed, "that departed souls were purified by a certain kind of fire, before their admission to the presence and vision of the Deity." (26.)

Now let us give you two or three brief extracts from one or more of the early Fathers; and then judge for yourselves whether this doctrine formed a part of their creed or not. Hear *Justin Martyr*—"Every man after his death goes, according to his works, either into everlasting punishment or life." (27.) Hear *Cyprian*—"It is for him to fear death, that is not willing to go to Christ: it is for him not to be willing to go to Christ, who does not believe that he enters upon his reign with Christ. For it is written, 'the just shall live by faith.' If thou be just and livest by faith, if thou dost indeed believe upon God, why in the prospect of being with Christ, and sure of the Lord's promise, shouldst thou not embrace that whereby thou art called to Christ, and rejoice that thou shalt be free from the devil?" (28.) Hear *Epiphanius*—"In the future life after the death of man, there is no benefit from fasting, there is no call to repentance, there is no scope for benevolence: none are admitted after death, nor can that which is evil be then remedied. All is finished when we have left this world." (29.) Hear *Chrysostom*—"There is no comfort in the future world for that man whose sins are not washed away in this. For now is the time for care, and warfare, and strife: then, for victory, and retribution, and reward." (30.) "So soon as we have left this world, it is not in our power afterwards to repent, or to purge away sins committed." (31.) Hear once for all *St. Augustine*—"The first place in which the Catholic Church believes is the kingdom of Heaven, where the unbaptized are shut out; the second is Hell, where all who apostatize from the faith of Christ, shall be punished everlastingly; of any third place we are totally ignorant, neither shall we find any mention of such in the Holy Scriptures." Again, "In whatever state his last day shall find each person, in the same state shall the last day of the world hold him; for such as every man shall die, as such shall he be judged." (32.) But we must not extend our list of quotations, though it would be just as easy to select more, as it has been to select these. There is a rich harvest of testimony against the doctrine, that might be gathered, not only from those writers whose names we have given, but from many more to which no reference has been made. Let these, then, for the present at least suffice our purpose. (33.)

In considering, however, this subject, we are by no means desirous of blinking the question, which the Church of Rome might be disposed to ask; "Whether the ancient Churches

in their offices, and the Fathers in their writings, did not teach, and practice respectively, prayers for the dead." Admitted. What then? *This fact is no proof whatever of the doctrine of Purgatory.* We know that Romish controversialists will for the most part take it for granted, that "Purgatory and Prayer for the dead are so closely united together, that the one necessarily follows the other." But Usher well replies to this assumption, that "in so doing they reckon without their host, and greatly mistake the matter. For however they may deal with their own devices as they please, and link their prayers with their Purgatory as closely as they like; yet shall they never be able to shew, that the commemoration and prayers for the dead, as used by the ancient Church, had any relation unto their Purgatory, and therefore whatsoever they were, Popish prayers we are sure they were not." (34.) The primitive writers—I believe nearly all, or at any rate a large proportion of them—were Millenarians; and consequently could not regard the soul as in a state of perfect fruition until the day of judgment. Hence, they undoubtedly did pray for the dead. We will not enter into a discussion or examination of this point, for we are ready at once to admit it. But what we contend for is, that they prayed *upon grounds altogether distinct from purgatorial sufferings*—"that God would hasten the resurrection, and pronounce a joyful sentence upon the departed, in the great day" —and this, so far from telling for the Romish doctrine of Purgatory, tells directly against it. For who are the subjects of the Romish prayers? Those who are in suffering. And who were the subjects of these early prayers? Those, who according to the Papal theory itself must have been interceding Saints in Heaven—even the Patriarchs, and Prophets, and Apostles, and Evangelists, nay, the Virgin Mary herself —for we find all and each of these included in this petition. (35.) How, then, can this fact be reconciled with the purgatorial tenet? Where is the consistency between the two points? We leave the Church of Rome to settle this matter; and we beg her, as she addresses herself to the task, studiously to extract, and carefully weigh, the multifarious passages which she knows—if she knows any thing—lie thickly scattered throughout the pages of the early Fathers, as *most obstinately militating against her dogma, of suffering or purification in an intermediate state.*

With respect to the doctrine of praying for the dead, considered in the abstract, we have now nothing to do. Our

province is, only to view it connectedly with the subject in debate—to this we have striven throughout to adhere, and we will not now be drawn off from it by any extraneous matter. We would merely reiterate the sentiment with which we commenced this head of our discourse—that after all, the truth or falsity of a doctrine does not depend upon the 'ipse dixit' of the Fathers—any more than it depends upon the 'ipse dixit' of the Pope—but it rests solely and entirely upon "Thus saith the Lord." Our reverence for the ancient Christians may be very great; but we are not to believe them infallible in every thing that they taught. We admit that they prayed for the dead: but we do not therefore conclude that we are to pray for the dead. The question is, does the Bible require it? We answer without hesitation, certainly not: then we maintain, that the ancient custom, upon whatever grounds it might have been built, cannot by any possibility be binding upon us. And what does all this prove, except that the Bible is the only testimony on which we can with safety repose—the only polar star to which we can look to preserve us from incoherent fancies, and to lead us to the attainment of sober truth?

We turn therefore now to the Bible; and invite the serious attention of all of you—Protestants and Romanists—whilst we proceed to lay down, as briefly as possible, the *second* proposition, that

2. The doctrine of Purgatory is not only not noticed by, but is directly contrary to, express statements of God's word.

Revelation affords no countenance whatever to this dogma of Romanism. "The name itself is not in all the sacred volume, and the attempts which have been made to find the tenet there have only shewn the fatuity of the projectors. The Book of God on these occasions has been uniformly tortured, for the purpose of extorting acknowledgments, of which it is guiltless, and which, without compulsion, it would obstinately deny. The body of an unhappy heretic was never more unmercifully strained, mangled and disjointed in a Spanish Inquisition, with the design of forcing confession, than the Book of Divine Revelation, with the intention of compelling it to patronize Purgatory." (36.) But has the attempt succeeded? No. The Bible throughout does not say one single syllable in any one chapter, or in any one verse, concerning the doctrine of any purification whatever of the dead, either by the prayers of the living, or any other process. And this silence is remarkable; and is of itself a powerful

argument against the doctrine. It has clearly made known to us the system of a future retribution, which will be vigorously carried out by the Judge of all the earth towards the subjects of His moral government. It has clearly told us that this retribution involves both punishment and reward—punishment earned by the wicked as the wages of their transgression, to be endured for ever in the prison-house of Hell—and reward, not of debt but of grace, bestowed upon those "who have washed their robes, and made them white in the blood of the Lamb," to be enjoyed for ever within the bright circle of the starry world. Hell's eternal curse, and Heaven's eternal joy, most fearfully the one, and most glowingly the other, are sketched upon its living pages: but not a sound is heard—it breathes nought, it whispers nought—of any purgatorial region to be tenanted by the dead. The main passages adduced by the Romanist in favour of such a tenet, we have already canvassed: and we are bold to affirm that they tell nothing whatever on its behalf; and therefore we are warranted in saying that the doctrine is *altogether unnoticed by the Bible.*

But more than this: it is *directly opposed to the express statements of God's word.* We will give you the texts, with little or no comment of our own; leaving each, as every portion of Divine truth is well able to do, to speak chiefly for itself.

What say you to the verse with which we introduced this sermon: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Is the notion of Purgatory in any degree consonant with this? "The dead know not any thing, *neither have they any more a portion for ever in any thing that is done under the sun.*"[1] Does this coincide with the doctrine that "souls detained in Purgatory *are assisted by the prayers of the faithful?*" "Today," said the Saviour to the dying thief, "shalt thou be with me in *Paradise*"[2]—this assuredly could not have been *Purgatory.* "And it came to pass, that the beggar died, and was carried by the Angels into Abraham's bosom; the rich man also died and was buried; and in hell he lift up his eyes being in torments."[3] Here we have the future state particularly described to us: but is there any mention made of Purgatory? "There is no condemnation"—no Purgatory—"for them that are in Christ Jesus."[4] "It is appointed unto men once to die, but

[1] Ecc. ix. 5, 6. [2] Luke xxiii. 43. [3] Luke xvi. 22, 23. [4] Rom. viii. 1.

after this the judgment"[1]—not Purgatory. "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven."[2] How could the Apostle have thus written if believers, after death, instead of being clothed upon with their heavenly house, had to dwell in Purgatory? "To me to live is Christ, and to die is gain"—what gain would there be in Purgatory? "For I am in a strait betwixt two, having a desire to depart, and to be"—*in Purgatory?*—no, "*with Christ;* which is far better."[3] If the Romanist should say to this, "I never averred that St. Paul wished to go to Purgatory, and here he is speaking of himself,"—listen then to his language on behalf of believers in general—"We are always confident, knowing that whilst we are at home in the body, we are absent from the Lord; we are confident, I say, and willing rather to be absent from the body, and to be"—*in Purgatory?*—no, "*present with the Lord.*"[4] "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."[5] This text I have always considered as a winding up of the matter. The solemnity with which it is introduced is most striking. It is made the subject of a distinct and audible revelation, spoken by the Holy Spirit, and given to the Apostle that it might be committed to writing, and thus handed down, throughout all ages of the Church, for the comfort of every dying believer. Those "who die in the Lord," are here said to be "blessed," and "blessed from henceforth;" not after an interval of years, whether long or short, but immediately, so soon as they are departed; and blessed, because "they rest from their labours;" they do not die to commence a course of suffering, and be tormented with untold pain. "Blessed are the dead which die in the Lord"—no, says the Church of Rome—"Wretched are the dead which die in the Lord; yea, saith the Spirit, that they may enter into Purgatory, and suffer for their sins!"

Need we travel further, to cull passages against this doctrine? Does not the Bible speak loud enough—lifting up its voice like a trumpet—against this vain tradition? Is there

[1] Heb. ix. 27. [2] 2 Cor. v. 1, 2. [3] Phil. i. 21—23.
[4] 2 Cor. v. 6—8. [5] Rev. xiv. 13.

any fuel whatever to be found in the Scriptures wherewith the fire of Purgatory can be either kindled or maintained? No. The breath of the Spirit of God will not fan its embers into the scorching flame. So much then for the *simple text* of Revelation as opposed to Purgatory.

We lay it down now as our *third* proposition, that

3. *The doctrine awfully interferes with one or more of the fundamental truths of the Gospel, upon which alone a sinner's salvation can depend.*

The *first* thing that strikes us is, *the vain and anti-scriptural distinction that it institutes between venial and mortal sins.*

What is this distinction? We must turn to Rome's own documents; and will take our extracts from *Dens' Theology*—a book which over and over again has been clearly shewn to contain in it nothing but the genuine, though abominable doctrines of this apostate Church. We will examine that portion of the work which treats of "mortal and venial sin;" and the mere reading of the extracts will, I think, be quite sufficient to convince any unprejudiced mind, that if ever there was a system that stood opposed to "the law of the Lord"—if ever there was any tutelage under which men could be trained in the way they should not go—that system and that tutelage is to be found in the Romish distinction of mortal and venial sins. Attend to Father Dens. "What is mortal sin? It is that which of itself brings spiritual death to the soul, inasmuch as, of itself, it deprives the soul of sanctifying grace and charity, in which the spiritual life of the soul consists." So far, so good: but is not this rather the view to be taken of all sin? No, says this same authority. "What is venial sin? That which does not bring spiritual death to the soul: or that which does not turn away from its ultimate end, or which is only slightly repugnant to the order of right reason." "It is moreover certain, not only from divine compassion, but from the nature of the thing, that there are venial sins, or so slight sins, as in just men may consist with a state of grace and friendship with God." That is, in fact that some sins are pardonable, and others unpardonable; and that there is a certain kind or species of sin of which a man may be guilty without incurring the anger of a holy God! This is the morality of a Church which usurps to herself the title of "Mistress of the World." Alas for the world, if it were compelled to follow so blind a guide! But again: "What is said to be venial in its own nature? That, which in its own account cannot be mortal, unless the malice of some other

account be added. Thus an idle word is of its own nature a venial sin; also a jocose or officious lie, &c." "What sin is called venial on account of imperfect deliberation, or imperfection of the will, or, as St. Thomas says, (37.) on account of imperfection of action? That which of its own nature is mortal, but in this act, here and now, is only venial through defect of sufficient free will. Those that are venial in this way are the first motions of luxury, hatred, &c." Now mark what follows. "In every matter, or in every kind of sin, can sin be venial from the imperfect deliberation of the act? In this state of fallen nature it seems to be affirmed so; however, some except hatred to God; but although that cannot be excused from mortal sin by ignorance, which must be very great, yet it may be so from other causes, &c." Great God! that thy name should bethus insulted, and Thine honour thus despised! that man should dare to say, and dare to teach, that hatred of Thyself is a trifling sin, and may be excused from some slight cause or other! Hatred of God—the fountain-head of all purity, and the grand object of seraphic love! Oh! it can only be because He is merciful and gracious, long suffering and of great goodness, that He has not long since scathed to the very vitals this "mother of abominations," and swept her very name, with the catalogue of her horrid blasphemies, away from the memory and the touch of man! We are loth to defile our pages, and your ears, with farther extracts; and therefore we will merely give you a brief but faithful summary of what follows. We are told that "inadvertence, ignorance, passions, fear, &c., may convert mortal sin into venial"—that "some sins are venial from the smallness of the matter, as the theft of a penny, detraction in relating a defect not much to be blamed, a trifling excess in drinking," and so on—and then, that if "a boy of ten years of age confess that he is a thief, and that he once stole one piece without the intention of stealing another," and acknowledges that he has thereby been guilty of "a mortal sin, because all thieves go to Hell," he is to be told by his confessor—what? that he is to repent and ask forgiveness of God?—no; but that he "*labors under an erroneous conscience.*" (38.)

These are the opinions held by the Church of Rome upon "mortal and venial sins." Now I ask—and let the answer be plain and unvarnished—can any doctrine, built upon such distinctions as these, do otherwise than clash with the fundamental truths of God's word? We say advisedly, built upon them; for, from the extracts already put before you from

Catechisms and other documents, it is evident that Rome makes this, so called "wholesome doctrine"—"sanam de purgatorio doctrinam"—dependent for its existence upon this difference between mortal and venial sins. But what says the Bible? Is there any allusion whatever in it to sins small or venial? Does it not teach that even an angry thought is murder, and a lustful look, adultery?[1] Does it not teach that even "the *thought* of foolishness is sin?"[2] Does it not teach, "for every idle word that men shall speak, they shall give account thereof in the day of judgment?"[3] Does it not teach, that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all?"[4]—guilty, because he violates the authority of the whole law. Does it not teach, that "*all* unrighteousness is sin?"[5] that "whosoever committeth sin transgresseth the law; for sin is the transgression of the law"[6]—that "cursed is every one that continueth not in *all* things written in the book of the law to do them."[7] Has not "the law of the Lord" been framed for the full obedience of faith, and given by an authority from which there is no appeal? Does it not contain the rule of right obedience, imposed by God Himself upon every member of His moral government? Is it not by this that our moral character is to be formed—by this, our principles to be regulated—by this, the whole of our conduct to be judged? And shall we be told, that it abates one jot or one tittle of its requirements, to pander to the appetite, or to gratify the vanity of sinful men? Shall we be told—or if told, shall we believe it—that we violate its rule and despise its sanctions, by some sins; but that as for others, it takes no cognizance of them whatever, nor holds us finally responsible for them: nay, that we may thieve with impunity, though it has said "Thou shalt *not* steal"—slander innocently, though it has said, "Thou shalt *not* bear false witness against thy neighbour"—nay, hate God Himself with excuse, though it has said, "Thou shalt love the Lord thy God with *all* thy heart"—or that if these things be visited with any punishment, it will be only for a time, though it has said, "These shall go away into *everlasting* punishment?" Conceive of such principles as these gaining the ascendancy—conceive of every member of civil society being influenced by them, and reducing them to practice—and does it require any great stretch of vision to see

[1] Matt. v. 22. 28. [2] Prov. iv. 9. [3] Mat. xiii. 36. [4] James ii. 10. [5] 1 John v. 17. [6] 1 John iii. 4. [7] Gal. iii. 10.

that the foundations of morality would be uprooted—dishonesty and falsehood would reign triumphant—the sanctity of home would be invaded—the altar of God itself would be demolished—and man would become an atheist in profession, and a fiend in action? We are not afraid of making these assertions, as though we should incur the charge of bigotry and uncharitableness. We dread not the pelting missiles of a false liberalism—nor the threatened wrath of anti-christ himself. We speak the words of truth and soberness; and ask you, as thinking and intelligent men, dispassionately to scrutinize the subject yourselves, and then say whether, with such principles before us, we could possibly have arrived at an opposite conclusion?

But *secondly*, we maintain, that this doctrine, as set forth by the Church of Rome, most vitally opposes *the freeness and fulness of Christ's salvation.*

This point is so self-evident that we need hardly do any thing more, than give it bare mention. The doctrine supposes that some persons die who have not fully satisfied for the punishment due to their mortal sins; and then go to Purgatory, till they have made full satisfaction for them. I do not think it possible for any language, brief as it may be, more completely to set aside the Saviour's atonement. What is the grand master-subject of the Gospel? Salvation through Christ and Him alone. Let it, however, be imagined that there is something more than the work of Christ necessary for the reconciliation of the sinner to God—that something yet remains to be done to make good the ground of his restoration to Divine favour—and the silver trumpet would give a most uncertain sound—the rising beam of hope would be quenched in darkness—and the whole world of transgressors be flung back again into the region of a felt despair. The great work of man's salvation, and therefore the great work of appeasing Divine justice, has been accomplished by Christ. He has obeyed in the sinner's stead; He has died in the culprit's stead; and the fruit of His death is the pardon of our sins which were imputed to Him; and the issue of His obedience is the gift of His righteousness which is imputed to us. Hence it is, that pardon is said to be a free gift, conveyed to man through the channel of Christ's mediation; and conveyed, because He has suffered the punishment which man had merited, and magnified the law which man had broken. And this is the grand truth around which the glory of God loves to display itself, and with which the peace of man is for ever

connected. Tarnish this, and God's glory is tarnished! Break in upon this, and man's peace is broken! It is a work in itself so perfect, and in its worth so entire, that nothing can be taken from it, and nothing need be added to it; and if we would share in its benefits, we must receive them as a free gift from the Father of mercies. *Christ will stand alone.* He required no helper; and He will brook no rival. He will save with an everlasting salvation all that come unto God by Him—all, young and old, rich and poor, high and low—but if man will hearken to the suggestions of pride; if he will adhere to the dogmas of a spurious theology, which would make the sinner a half-worker with the Saviour; he has no right to expect otherwise, than that having sinned by his own presumption, he must perish by the blast of God's displeasure.

Now, I ask, is this view of the matter agreeable to revealed truth, or is the palm to be adjudged to the Church of Rome? Let us hear both. "Surely he hath borne our griefs and carried our sorrows. He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."[1] He it was who was appointed "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness."[2] "Christ hath redeemed us from the curse of the law, being made a curse for us."[3] "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which we could not be justified by the law of Moses."[4] "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself." "We are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily"—apply this to "the sacrifice of the Mass"—"daily ministering and offering oftentimes the same sacrifice, which can never take away sins: but this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God. For by one offering he hath perfected for ever them that are sanctified."[5] "*The blood of Jesus Christ cleanseth us from all sin.*" "And if any man sin, we have an advocate with the Father

[1] Is. liii. 4, 5, 6. [2] Dan. ix. 24. [3] Gal. iii. 13. [4] Acts xiii. 38. 39. [5] Heb. ix. 26; x. 11. 12 14.

Jesus Christ the righteous: he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."[1]

But enough: here is weight sufficient to crush Purgatory, and every doctrine that favours the anomaly of human merit, into the dust. What, then, says the Church of Rome? We will not repeat our quotations; but will refer you to them as given in the earlier part of this Sermon. According to her tenet, Christ's satisfaction is imperfect; for that only is perfect to which nothing can be added; but she would add the cleansing efficacy of purgatorial fire. The justification of the sinner is not, with her, a free act of grace; for man must in part at least justify himself. Christ is not exalted by her alone to "give repentance unto Israel and remission of sins; for penances and mortifications, indulgences, and masses, prayers and purgatory, are all necessary to atone for sin. She will not allow the truth, "that the blood of Jesus Christ cleanseth us from *all* sin"—for she dogmatically asserts, that there are some sins which can only be cleansed in Purgatory. (39.) We did say, that we would not indulge in hard names; but we are here compelled to do violence to our pledge, and assert, that this preaching up of human merit—this enkindling of purgatorial fire—this claiming of self-atonement for self-transgression—is nothing more nor less than direct blasphemy against the truth of God! Oh! this infringement of Jesu's office—this diluting of Jesu's blood—this lessening of Jesu's merits—*this* is the crowning sin, the top stone impiety, of Rome's anti-christian system. Her baptism of bells, her bones, her relics, her legends, her lying wonders, these things are harmless by the side of this crying evil. Pantomimic as it may be, foolish and absurd, we would not quarrel with her whole tissue of mummery; if she did not thus eat into and corrode the very vitals of the Gospel. We look upon those things as beneath our notice—mean and contemptible gewgaws—when we have to grapple with this deadly enemy to every thing that can exalt the Saviour and bring glory to God. We leave other questions of dispute: we debate not the point, how far this and other peculiar tenets may be held as prime articles of her faith, for "*filthy lucre's sake*"—this will be doubtless handled in the sermon yet to be preached on "Indulgences." But we dismiss it with this simple proposition—that if "Christ by one offering

[1] 1 John i. 7; ii. 1. 2.

of himself once offered has made a full perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world:" then no other sacrifice, no other oblation, no other satisfaction, can be required; and therefore Purgatory is a mere fiction. But on the other hand, if the purgatorial doctrine be the true one, then the sacrifice of Christ is *not* full, his oblation is *not* perfect, his satisfaction is *not* sufficient. One or the other of these points must be given up—they are as mutually irreconcileable as light with darkness. Purgatory is true, if the blood of Christ cannot cleanse from all sin; but if the blood of Christ *can* cleanse from all sin, then Purgatory is false. And I ask—I ask—will you believe the Bible, or will you believe the Church of Rome?

With this question our subject ends. But to give you a review of the whole—we enter our protest unflinchingly and without compromise against this doctrine of Purgatory, because century after century of the Christian era had rolled away, before it had received any countenance, or even had any existence: and whilst we would allow progressive improvement in Church discipline, we offer a sturdy opposition to any innovation upon Church doctrine. We enter our protest against it, because it "is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God;" (40.) and we have vowed, that "whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." (41.) We enter our protest against it, because its tendency is to foster immorality, by weakening the buttresses of God's law; and this law we recognise as "perfect, converting the soul." We enter our protest, finally, against it, because it hampers the freedom of grace with the entangled network of human merit—darkens the sun-light of the Saviour's love—dislocates the perfection of the Saviour's work—and makes Heaven to be the well earned purchase of fallen man, and not the free unmerited boon of a gracious God. And that must be a false tenet—that must be a crude and dangerous system of theology—which raises man to the eminence of being, either in whole or in part, his own Saviour—in direct and heretical defiance of the simple announcement, "There is salvation in none other than in Christ: for there is none other name given under heaven amongst men, whereby we can be saved." For these reasons—and are they not cogent enough?—we throw from us, as untenable, this doc-

trine of Purgatory, declaring, once for all, that it *is a Popish figment, and not a Bible truth.*

My dear Roman Catholic brethren—for to you would I first address myself—may I enquire, what do you think of these things? Remember, I do not wish you to take any thing as truth upon my statement. Compare what I have said with the word of God: if you find me in error, when examined by the broad clear light of Revelation, throw my pretended proofs aside, nay, trample them beneath your feet: but if you find my proofs verified by that standard, then, beware of unbelief or denial, lest haply you be found to fight against God. I know full well that your Church would try to keep the Bible from you; as if she were conscious that ignorance of its contents was the alone ground upon which her system could rest. But *she has no right whatever to do this;* and if you submit to it, you are in a state of the most abject servitude. She might with equal justice say, that you should not gaze upon the enjewelled sky—or feel the warmth of the noon-day sun—or drink in the fragrance of the balmy zephyr—as that you should not read the Bible. The same hand which launched the golden orb upon its ocean of light, and caused it to "shine upon the evil and upon the good," has indited the Bible, with the gracious design, that it should be a lamp to *all* our feet, and a light to *all* our paths. And that man, and that Church, who presumes to withhold from you this "Book of books," is exalting himself or itself above all that is called God, whose express command to *every* child of Adam is, "Search the Scriptures; for they are they which testify of me: and in them ye think ye have eternal life."[1] Come then, we entreat you, to this fountain of truth—for its waters are open to *all*—read it, mark it, learn it, and inwardly digest it, in the spirit of teachableness and of prayer, and we have not an atom of fear as to the result. If you have not a Bible, I am sure the appointed Ministers of your parish would most gladly supply your need: and, if, when obtained, you will make it your study, then, instead of having your mind perturbed and the heart racked with the dread of Purgatory, you will be cheered with the prospect of yon bright world, "whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisidec."[2] Yes! it is Heaven, and not Purgatory, that sparkles before the eye of the believer—it is glory and not fire, that illumines

[1] John v. 39. [2] Heb. vi. 20.

that happy realm. *There,* not one of the long train of diseases and calamities, to which fallen humanity is exposed can find an entrance. *There,* the bodies and the spirits of the departed saints will not be subject to sickness, or pain, or anguish, or distress. The trembling limb, the shattered frame, the excited fancy, the agitated intellect, the furrowed cheek, the aching head, the heavy heart—every thing that fills the man with grief, and the family with gloom, and the town with mourning—every sin, and therefore every sorrow, will be banished as a foe from that new heaven and new earth, of which the redeemed are to be the joyous tenants! *There,* glows a sun that shall never go down. *There,* flows a river that shall never dry. *There,* reigns a day that knows no night—a spring that knows no winter. The flowers of that Eden for ever bloom; the joys of that Paradise are as incorruptible as their God!

And this may be *yours;* and this may be *mine:* for Christ has died for *you;* and Christ has died for *me:* and if He be embraced with a living faith; if He be loved with a supreme affection; if He be followed with a cheerful obedience; then Heaven and all its joys—its harps, its robes, its crowns, its palms—will be yours—*ours*—for ever and for ever!

To my Protestant brethren I would say, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." We call upon you, first, to pray—not for the dead; they cannot be affected by your prayers—but for the living. We call upon you to pray for others, and especially for the erring Roman Catholics. Shall it be said, that they have set aside certain days on which to pray for the conversion of England to their faith; and shall we remain careless and indifferent as to their real welfare? If our Creed be true, theirs must be false; and shall we leave them in their falsehood? Shall we not pray, that it may please God to "take from them all ignorance, hardness of heart, and contempt of His word: and so bring them home to His flock, that they may be saved amongst the remnant of the true Israelites; and be made one fold, under one Shepherd, Christ Jesus the Lord?" Shame be to us as Protestants, if they should outstrip us in their intercessions: and shame—deep shame—to the Church of Christ, if it allow them to besiege Heaven's gates with strong cry and supplication; that—strange thought—it should be perverted to their faith; if in return, nay, in anticipation, it should refuse to wrestle with

Jacob's Angel, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.

But in your prayers for others forget not to pray for yourselves. We have been dealing much with a state beyond the grave. Remember, there is a Hell, if not a Purgatory—the curse of which will be tremendous—the punishment of which will be everlasting! Even death itself will not come to the relief of the tormented, though they will ever be feeling the pangs of death—always dying, and yet never able to die! They shrunk from this monster on earth—they will court his embrace in Hell—but like a shadowy phantom, though he will ever be dancing before their eye, he will always elude their grasp! "These shall go away into everlasting punishment."

> ———"There peace
> And rest can never dwell: hope never comes
> That comes to all, but torture without end!"

With this prospect, then, in view, we declare, *it is a fearful thing to die!* There is something in the very act of dying from which nature recoils; to say nought of the apprehension of what lies beyond the grave. It *is* a fearful thing to die! To feel the soul torn from the body; the one to return to the hand of its Creator, whilst the other is reduced to one mass of putrefaction—and at length with its narrow coffin crumbles into dust! It *is* a fearful thing to die! To enter a world whence there is no return, and where no middle state exists for the unprepared, between the firmament above with its homes for the righteous, and the abyss beneath with its prisons for the lost. Oh! what shall enable the man to bear the cold gaze of death; and as the look becomes more fixed, and the sensation more icy, to feel that the lion is turned into the lamb, the foe into the friend? There is only one answer to this most vital question—at least the Bible has revealed but one—and it is this, "Believe on the Lord Jesus Christ, and thou shalt be saved."[1] For He through death has destroyed him that had the power of death, that is, the devil; and delivered them who through fear of death were all their life-time subject to bondage. And I am persuaded—yea, were they my

[1] Acts xvi. 31.

last words, I would desire still to say, I am persuaded—that nothing but an interest in Christ's salvation—nothing but a recognition and self-application to the soul of Him as the Saviour—will enable either one of us to triumph over the last enemy, and to stand as conquerors in the world beyond the grave!

Now, my brethren, I ask you—all and each of you, be your faith what it may—*are you prepared for death?* If you are living in sin, in the free indulgence of the flesh, in the gratification of your sensual appetites, "in rioting and drunkenness, in chambering and wantonness"—need I say, that you are *not* prepared? If you love the creature more than the Creator, and find a greater charm in things seen and temporal than in things unseen and eternal; if you are laying up for yourselves treasures on the earth, making money your god, and gain your idol—need I say, that you are *not* prepared? If you are living in the neglect of prayer—private, family, or public; if the Bible remains upon your shelf unopened; if the duties of the Sabbath be omitted; if "the most comfortable Sacrament of the Body and Blood of Christ" be habitually slighted—need I say, that you are not prepared? If you are looking to yourselves for salvation, depending upon your own righteousness, and seeking a share in the merit of your redemption with Him who has redeemed you: if, in a word, you are looking to any other way of escape than the way which God has opened, or to any other helper than that mighty One upon whom all our iniquities have been laid—need I say, that you are *not* prepared? In any one of these cases should death steal a march upon you, the issue to your souls will be most tremendous; for "there *remaineth no more sacrifice for sins,* but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries."[1]

But if, on the other hand, as sinners, you have fled to Christ for salvation; if, as ignorant, you have gone to Christ for wisdom; if, as weak, you have gone to Christ for strength; if your unholy natures are renewed by the Spirit of God; if old things are passed away, and all things are become new; if you now love what you once hated, and hate what you once loved; if, in fine, Christ is precious to you, and His people your delight, and His word more desired than gold, and His day regarded as the holy of the Lord, and the grace of His Spirit sought in steady and believing prayer, then you *are*

[1] Heb. x. 26, 27.

prepared—and let calamity come, and let affliction come, and let death come, and let judgment come, you may still rejoice, and say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."[1] Oh, happy Christian! The heir of Heaven! The companion of angels! The Saviour's reward! The delight of your God, for ever and ever!

[1] 2 Tim. i. 12.

APPENDIX.

(1.) Service for "the Ordering of Priests."

(2.) Collect for Sixth Sunday after Trinity.

(3.) Sessio xxv. Decretum de Purgatorio.

(4.) Art. 5. Sect. 5.

(5.) Catholic School Book, p. 68.

(6.) Abstract of the Douay Cat. p. 71.

(7.) General Cat. by Dr. Doyle, pp. 24, 25.

(8.) Section ii. prop. 11, 12.

(9.) De Purgatorio, Lib. i. Cap. 1. p. 1326. Vol. 1. Ed. Lug. 1596.

(10.) "Ubi sit Purgatorium? De qua quæstione nihil Ecclesia definuit." Bellarmine, Lib. ii. c. 6. p. 1388. The Cardinal, however, has mentioned in this chapter eight several opinions.

(11.) Concil. Trid. Sess. vi. Can. 30.

(12.) De Purgat. lib. i. cap. 3.

(13.) Phil. ii. 10. "Utuntur nostri hoc loco, sed tamen non videtur multum urgere." Lib. i. c. 4. p. 1352.

(14.) Alexander Natalis, quoted in Gibson's Tracts. Vol. ii. Tit. viii. c. 6. Sect. 2.

(15.) See 2 Mac. xiv. 37—46. where the act of suicide is evidently commended.

(16.) See Burnet on xxii. Art. and Gibson's Tracts as before.

(17.) Bishop Burnet.

(18.) "Catholic Christian Instructed," &c. by Richard Challoner, D. D., Ed. 1835, p. 257.

(19.) "Quia alioqui faceremus Dominum ineptissime locutum." De Pur. lib. i. c. 4. p. 1333.

(20.) The Catholic Christian Instructed, &c. p. 260.

(21.) Rhem. Test. in loc. Fulke's Ed. p. 493.

(22.) Alexander's Hist. Ec. ix. 352.

(23.) Bellarmine. De Purg. lib. i. c. iv. p. 1334.

(24.) Faber's "Facts and Assertions," p. 27, 28. This little Tract, published by the Christian Knowledge Society, ought to be in the hands of every well-wisher to Protestant Truth.

(25.) Fisher, Contra. Luth. art. 18.

(26.) Mosheim's Ec. Hist. vol. ii. p. 543.

(27.) Apol. 2. p. 45.

(28.) De Mort. Sect. 2. p. 231.

(29.) Cont. Hæres. 59.

(30.) In Gen. Hom. 5.

(31.) De Lazaro, vol. i. p. 60.

(32.) Serm. 14. De Verb. Dom. etc. lib. v. Ep. 80.

(33.) For fuller testimony, consult Usher's Answer to a Jesuit, cap. vi. Keary's Common Place Book, p. 114—128. Faber's Difficulties of Romanism, p. 174—191. second edit.

(34.) Usher's Answer, cap. vii. p. 168. Ed. Cantab.

(35.) Consult Jeremy Taylor, x. p. 147—149. Heber's Ed.

(36.) Edgar's "Variations of Popery," p. 441.

(37.) That is, Thomas Aquinas.

(38.) Dens' Body of Theology, in loc.

(39.) Copious extracts, from all her writings, could be given in proof of these assertions, but it is not necessary, as these appear more or less in the other Discourses.

(40.) Art. xxii.

(41.) Art. vi.

THE INVOCATION OF SAINTS.

LECTURE IX.

THE INVOCATION OF SAINTS.

BY THE REV. G. W. WOODHOUSE, M. A.

"VERILY, VERILY, I SAY UNTO YOU, WHATSOEVER YE SHALL ASK THE FATHER IN MY NAME, HE WILL GIVE IT YOU." *St. John*, xvi. 23.

It would be difficult, my brethren, in any way to frame a sentence which would contain a more gracious declaration, or a stronger warrant for our confidence in prayer, than this, which came from the lips of our blessed Lord. With an emphasis and an earnestness, which bespeaks the importance of the truth He is about to deliver, Jesus says—"Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, He will give it you."

Here, what we may seek for in our prayers to God, is qualified by no restriction. "*Whatsoever* ye shall ask" are our Saviour's words; nor is any other condition mentioned, as necessary to the success of our supplication, save only our presenting it before God, in our blessed Saviour's name—"Whatsoever ye shall ask the Father, *in my* name, He will give it you."

We cannot doubt then, that this is the method of acceptable prayer, to pray in the name of Jesus—nor can it be denied, that whatsoever in the least degree interferes with this, is at once to be rejected, as a dishonour to our Lord and Master, because it betrays an ungrateful distrust, either of the power of His name, or of the certainty of His intercession.

But we have to charge the Church of Rome with the sin of thus dishonouring the Lord; and it is to the substantiating this charge, that I am, on the present occasion, to address myself.

It is not, indeed, in a light or careless, or irreverent manner, that a discussion of this kind should be conducted. The interests at stake are too tremendous to be trifled with. Sarcasm and derision and levity are alike out of place, in a matter, wherein the everlasting well-being of thousands and hundreds of thousands is concerned. The tone, therefore, which I trust to maintain throughout this lecture, is that of grave and earnest remonstrance. In the house of God, and while speaking on a subject with which His honour is so intimately connected, I feel that we are on holy ground; and I would fain approach the question in a spirit of deepest reverence. Surely, he only can jest in so serious a matter, who looks upon the salvation of the soul as a thing of light concern, or who cares not for what is dishonourable to God, so that he indulges his disposition to banter. Well has it been said, that a man cannot *jest* at Transubstantiation, without thereby unfitting his mind for the reception of the mystery of the Holy Communion; nor mock at the false doctrine of the mediation of the Saints, without lowering men's notions of their high and holy state. Nothing, therefore, in the least degree bordering upon derision, should be admitted either in our public discussions, or private conversations on this subject.

Nor should it be looked upon as a *pleasant* thing to have to testify of the errors of a Church, so widely spread as the Church of Rome. If it be a painful thing to have to speak of a neighbour's failings, there ought to be but little satisfaction in exposing the corruptions of a sister Church. Oh! how much rather would we speak her praise, than be obliged to bear witness to her perversion of the truth. A Church so ancient and once so pure, to have departed so awfully from her first estate,—a Church so extensive and so influential throughout Christendom, to be the upholder of such dangerous errors, and the disseminator of such fearful doctrines,—oh! who that feels for the souls under her care, or thinks what a blessing she might have been to the world, had she only remained what originally she was, but must mourn, not with affected, supercilious pity, but with real, unfeigned regret, to think what the Church of Rome now is?

And what greatly adds to the concern, which we feel in this matter, is the heart-sickening thought, that she is so unlikely ever to amend. She has forged such chains for herself, by the decrees of the Council of Trent, and so fastened and rivetted them on, that her return to her primitive purity (joyfully as

such an event would be hailed throughout Christendom) is, alas! hardly to be looked for. To use the language of one, whose words are not written at random, "Satan has led her to the edge of a precipice, and there, by her very claim of infallibility, holds her fast, rendering it humanly impossible for her to retreat, ready to be cast down, unless God, by an especial act of mercy, break the bond, take the prey from the mighty, and bid the lawful captive go free."....."The Churches under the Roman sway may purify themselves, as did we: Rome herself has no escape (sorrowful as her doom is, which she has drawn upon herself) except through such a confession as those who have committed themselves so deeply and so presumptuously, very rarely, it is to be feared, humble themselves to make." (1.)

While we disclaim, however, all uncharitable feeling towards the Church of Rome; while we should rejoice at the prospect of being able to unite with her in works of good, instead of being continually assailed by her schismatical aggressions, and obliged to protest against her dangerous innovations, still we hesitate not to avow, the rising of a feeling of strong indignation, which will not be repressed, when we think of the mischief and misery she occasions. She boasts of the magnitude of her power, and of the extent of her jurisdiction; and it is the very thought, that so many millions of poor souls are taught, through her ministrations, the traditions of men, to the disparagement of the commandments of God, which engenders the indignation we feel in contemplating her corruptions.

We have no sympathy with that easy toleration of error, which hides its disloyalty to God, under the semblance of a more enlightened charity towards man. We value not that peace which is bought by a compromise of truth. Yea, we confess, we are sickened by that heartless, and as it were high and dignified indifference, to what is true and false in religion, which passes with many for freedom from prejudice and superior liberality. The case stands simply thus: If God has indeed sent out His light and His truth to guide us poor blind wanderers to His holy hill, then *not* to feel indignation burning within us against those who obscure that light, and disfigure that truth, argues a want of love to the soul of man, and a want of zeal for the honour of God. And therefore, we can quite enter into that burst of honest indignation which we meet with in one of our Homilies, "O heaven, O earth and seas, what madness and wickedness against God are men

fallen into! What dishonour do the creatures to their Creator and Maker."

Nor is it, we confess, without profound astonishment, that we think there are still sensible, apparently sincere and devoutly disposed members of the Romish Communion, whose eyes are sealed, nevertheless, against seeing her deformity. We know not how to explain, or even to understand, this apparent anomaly. It is a question, (2.) we have asked again and again in private, *Is it possible* that the well-educated Romanists, more especially the priests, can really believe, and that too in this country, what their Church requires them to hold? Their errors seem so transparent to all eyes but their own, that we are puzzled to account in any way for their not seeing them themselves. We look upon the Roman Church as exhibiting in its intelligent members, the most extraordinary moral phenomenon that the world presents; for that any one who reads the Scriptures, or consults the records of antiquity, should think, that therein is contained, what the Romanist professes to believe, is far more strange and astonishing than the case of the Jew, who, with Moses and the Prophets, in his hands, still refuses to acknowledge Christ for his King.

It is with these feelings then, of seriousness and concern, of indignation and astonishment, at the general system of the Church of Rome, that we proceed to the consideration of that article of her creed which speaks of the Invocation of Saints.

Now it is thus the Tridentine Council speaks on this point: "The holy Synod commands all Bishops and others holding the office and care of teaching, that according to the use of the Catholic and Apostolic Church, received from the primitive times of the Christian Religion, and according to the consent of the holy Fathers and the decrees of the sacred Councils, they diligently instruct the faithful; in the first place, concerning the intercession of the Saints, the invocation of them, the honour of reliques, and the legitimate use of images; teaching them, that the Saints reigning together with Christ, offer up their prayers to God for men; that it is a good and useful thing suppliantly to invoke them, and to have recourse to their prayers, aid and assistance, for the sake of the benefits to be obtained from God, through His Son, Jesus Christ, our Lord, who is our only Redeemer and Saviour."

Again, in the Creed of Pope Pius, which the ecclesiastics of the Roman Church, solemnly promise to maintain and teach, they have to declare, that "they constantly hold, that

the Saints, reigning together with Christ, are to be venerated and invoked, and that they offer up prayers to God for us; and that their reliques are to be venerated."

Now, in opposition to this, the Church of England states in her 22d Article, that together with the Romish doctrine concerning Purgatory, Pardons, worshipping and adoration, as well of Images as of Reliques, *the Invocation of Saints also,* is "a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather, *i. e.* yea, rather, it is repugnant to the Word of God."

Here then, my brethren, we join issue. For here, the one Church distinctly affirms, what the other Church, as distinctly denies. The Romish Church pronounces it to be good and useful, suppliantly to invoke the Saints; the Church of England repudiates the practice, as a fond and foolish thing. The Church of Rome rests its defence of it on the usage of the primitive Church, the consent of holy Fathers, and the decrees of the sacred Councils. The Church of England declares it to be a vainly invented thing; an unwise and unwarranted addition to the Creed of the Church, and hence by implication, opposed by the very authority, to which the Church of Rome appeals.

The Church of England too denies, that it is any where sanctioned in Scripture; nay, it goes further, and asserts, that it is rather repugnant to God's word. And what says the Church of Rome to this? Not one syllable, my brethren; that is as far as the Council of Trent is concerned. She does not even pretend, that the practice is warranted by the Scriptures. She does not appeal to the Word of God, in vindication of her decree. She impeaches as guilty of impiety, those who do not think as she teaches; she makes the doctrine of the Invocation of Saints form a part of that Creed, "out of which," she says, "no one can be safe." And yet she does not make mention of the Word of God, as giving the least sanction to her practice. Is not this unreasonable, uncharitable, anti-catholic, and anti-christian?

She does indeed, condemn those, who declare the practice to be inconsistent with the Word of God, or adverse to the honour of Christ, as the Great Mediator; but, by no passage of Scripture, does she attempt to substantiate her position; nay, as already stated, she does not even refer to God's word, as in any way authenticating it.

But, while we look in vain, in the records of the Council of Trent, for any reference to Holy Writ, in support of the

Romish doctrine of the Invocation of Saints, we naturally expect to find in her authorised exposition of Scripture, such passages as seem to justify the practice. And this in fact we do find, in the Douay Version of the Bible. That, which the Bishops and other ecclesiastics assembled at Trent, did not attempt, is in this Version of the Scriptures, boldly undertaken; viz.: to substantiate by Scripture testimony, the practice of venerating and invoking the Saints.

And now, let us see, how this bold undertaking has prospered? What is there revealed in God's word, to cover the position, which the Romanists have so heedlessly committed themselves to defend?

We find then set down, in the Table of References, at the end of the Romish Bible, (3) and under the head of the Blessed Virgin Mary, first, her dignity; next, that all generations shall call her blessed; and then, it is added, "*See for her veneration and invocation, what is said above of Angels and Saints.*" And let it be observed, in passing, that this is all the authority which they can find in the Word of God, for addressing the Virgin Mary in such awful language as this; "Hail, O Queen, the mother of mercy, *our life*, sweetness and hope, hail! To thee, we exiles cry out, the sons of Eve. To thee, we sigh, groaning and weeping in this valley of tears. Turn, therefore, O our advocate, those merciful eyes of thine towards us, and shew to us, after this exile, Jesus, the blessed fruit of thy womb. O gracious, O pious, O sweet Virgin Mary."

My brethren, if the mother of our Blessed Lord, does indeed hear such language as this, would it not be likely, that Simeon's words, "a sword shall pierce through thine own soul also," would be again fulfilled in her?

But let us see, what is said under the title of Saints, to which we are referred, for the invocation of the Virgin. *Here* then, we are informed, that they assist us by their prayers; and in proof of this, we find three texts adduced; the first of which is the 16th chapter of St. Luke and the 9th verse; and the words it contains are these; "And I say unto you, make unto yourselves friends of the mammon of iniquity, that when ye shall fail, they may receive you into everlasting dwellings." Now certainly, it is far from being obvious, how this text proves, that the Saints in heaven pray for us. The translator's note, however, is to this effect; "By this we see, that the poor servants of God, whom we have relieved by our alms, may hereafter, by their intercession, bring our souls to

heaven." This method of expounding Scripture, is indeed a convenient one; for with such licence and latitude of interpretation, as is here adopted, and with the addition of such matter, as the annotators, not having found in the text, have gratuitously supplied, the Scriptures may be made to say any thing. For observe, in the passage referred to, *not one word* is mentioned about prayer; it is therefore entirely gratuitous to argue from it, in favour of the Intercession of the Saints. Besides, might it not be asked, whether *the poor* are those chiefly privileged by Rome, to the glory of canonization? And then, again, the benefit to be derived, from making ourselves friends of the mammon of iniquity, is that, *when we fail*, that is when we are called upon to give an account of our stewardship, *then* they may receive us into everlasting habitations. The sense of these words, is surely this; not that the Saints departed help us by their prayers, but that for whatever we do for the poor, we shall hereafter have our reward. It is to the same effect, as what our Blessed Lord said, about our inviting the poor, and the lame, and the blind to our feasts, adding as a reason for our doing this, "And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."[1]

The second passage we are referred to, in the Table of References, is the 12th chap. of the 1st Epistle to the Corinthians, and the 8th verse. But, in what way, this has the most distant bearing upon the question, I confess myself entirely at a loss to discover. In the editions, however, of 1835 and 1837, I find the same reference made; and therefore I have thought it just possible, that the authorizers of the translation, may see something to the point in the Apostle's words, and by some far-fetched interpretation, may endeavour to make it appear, that it justifies the practice of their Church. The words however are simply these; "To one is given, by the Spirit, the word of wisdom; and to another the word of knowledge, according to the same Spirit." Now here, there is nothing whatever to answer. The passage tells neither one way, nor the other. We dismiss it therefore as altogether irrelevant; if indeed it be not, as we suspect it is, referred to by mistake.

But there is a third text also set down, which certainly is more to the point, than the other two; and this is to be found

[1] St. Luke xiv. 14.

in the 8th verse of the 5th chap. of the Apocalypse, where these words occur; "And when he had opened the book, the four living creatures and the four and twenty ancients fell down before the Lamb, having, every one of them, harps and golden vials full of odours, which are the prayers of saints." These are the words of the Apostle; and this the annotation of the Romanists; "Here we see, that the saints in heaven, offer up to Christ, the prayers of the faithful upon earth."

Here then, we are led, in the first place, to ask, who and what they are, that thus present prayers unto the Lamb. And we have a description of them given us, in the preceding chapter: "The first living creature was like a lion; and the second living creature like a calf; and the third living creature having the face, as it were, of a man: and the fourth living creature was like an eagle flying. And the four living creatures had each of them six wings; and round about and within they are full of eyes. And they rested not day and night, saying, Holy, Holy, Holy, Lord God Almighty, who was and who is, and who is to come."

Of the twenty-four ancients we have not so full a description; it is only said of them, that they were "clothed in white garments, and on their heads were crowns of gold."

Keeping then in mind this description of the four living creatures, and the twenty-four ancients, we shall find it no easy matter to make it applicable to disembodied spirits. The Romish Church holds that this refers to the *souls* of the saints. In the account given us, however, we are told of the living creatures having eyes and wings, and the ancients having crowns upon their heads, and being clothed in white garments; and every one is spoken of as having harps and golden vials full of odours, all which seems scarcely to be reconcileable, with the idea that the *souls* of the saints are here intended. At all events, whoever adopts the Romish view of this passage of Scripture, must be at a loss to account for there being no mention made in it of the Virgin Mary; for surely there is not the remotest allusion to her, either in this or any other of the descriptions of this mysterious book.

In the present case, indeed, the description seems much rather to relate to the future glory of the saints, when they shall enjoy their resurrection life, than to their souls apart from their bodies reigning now; and the prayers which are offered may be the adoration of the Church triumphant; their own adoration, and not that of others. This, at least, is clear, that from so mysterious a portion of scripture, and so highly

figurative, as both parties will confess, nothing can be definitively settled, as to a point of doctrine. (4.) Slight indeed is the foundation on which such a superstructure is raised, if on such passages of scripture as this, the Church of Rome builds up her dogma, of the duty of invoking the saints, and merges so much of the homage which belongeth to God, in the fondly invented worship which she pays to the creatures.

This, then, my brethren, is all (5.) which the Church of Rome adduces from scripture, in proof that the saints departed, assist us with their prayers; and, certainly the evidence is weak indeed, on which she rests her pretensions. But even, if it were not denied that the saints at rest, do assist us with their prayers; yet from this (about which, by the way, the scriptures say nothing) it would not necessarily follow, that therefore they are to be invoked, much less to be addressed in the language sanctioned by Rome. It is one thing, to think it possible that the saints departed may pray for us; and, another, to address ourselves to them, as if it were certain they would hear us, and as if it were agreeable to God's revealed will that we should invoke them.

And this is a distinction which the Romanists themselves make; for after referring their readers to certain texts appealed to as proof, that the saints departed, pray for their brethren in the world, they next proceed to produce passages, by which to authorize their invocation. These are the words in the Table of References: "For their invocation, consult the texts quoted above with relation to angels; and such as testify to the great power, which the prayers of God's servants have with Him, and which authorize us to call for their prayers."

Happily we do not differ with the Church of Rome as to the efficacy of our prayers for each other. The New Testament abounds with exhortations and encouragements to intercessory prayer; and our own church service engages us continually in this highest exercise of faith and charity. We do not then stand opposed in this. Our opposition is directed against their unauthorized Invocation of the Saints at rest. And herein they tell us, that the texts they adduce, with relation to the invocation of angels, authorize our invoking also the prayers of departed saints. Already, observe, we have been sent back, for the justification of praying to the virgin, to what is referred to in favour of the Invocation of Saints. But instead of here finding what we want, we are sent back again, for the proof, that the saints should be invoked, to what is quoted, as warranting the invocation of angels. And as warranting the invocation of angels these three passages of scrip-

ture are referred to;—1st, the 48th chap. of Genesis, the 15th and 16th verses;—2ndly, the 12th chap. of Hosea, and the 4th verse;—and 3rdly, the 1st chap. of the Book of Revelation, and the 4th verse.

Now let these texts be fairly examined, remembering, that they are fixed upon, first to prove, that angels are to be invoked; and then as a consequence or corollary from this, that the scriptures authorize the Invocation of Saints.

In the passage of Genesis then referred to, we read these words; "And Jacob blessed the sons of Joseph, and said: God in whose sight, my fathers, Abraham and Isaac walked, God that feedeth me from my youth until this day; the angel that delivereth me from all toils, bless these boys; and let my name be called upon them, and the names of my fathers, Abraham and Isaac, and may they grow into a multitude upon the earth."

The warrant for angel worship, is here supposed to be found, in the expression; "The angel bless the lads." Let it, however be remarked, first of all, that St. Athanasius and others, understood our blessed Lord to be spoken of, in this place, as the angel; secondly, that taking the word, angel, to mean a created being, still nothing more can be concluded from the words of Jacob, as to the invocation of angels, than might have been proved from the expression in the Psalms, "Let the angel of the Lord persecute him." In the one case a blessing is invoked, and in the other a scourge; and it no more amounts to direct invocation, than that Collect of our Church, in which we beseech Almighty God to grant, that by His appointment, His holy angels may succour and defend us. Jesus, we know, "prayed, saying, Father, if Thou be willing, remove this cup from me; nevertheless, not my will, but Thine be done. And there appeared an angel unto Him from heaven strengthening Him."[1] Thus angels may succour us, in time of trouble, and yet they are not on this account, to be invoked. And the expression, "the angel bless the lads" means no more, than, let the angel bless them, or may the angel bless them: and is what might be said in a prayer to God, or in the language of benediction, without having the most distant reference to angel adoration.

We proceed now to the next passage, and that is, Hosea the 12th chap. and the 4th verse, where it is written, "he prevailed over the angel and was strengthened; he wept and

[1] St. Luke xxii. 42, 43.

made supplication to him: he found him in Bethel and there he spake with us." Now whatever may have been the exact nature of this mysterious transaction, it is plain, that the weeping and supplication, supposing it to refer to the Patriarch Jacob, took place in the presence of the angel. It was not a prayer, addressed to a far-off being; but a supplication, of whatever kind it might be, made to one who was present, and with whom the Patriarch was engaged in a conflict, the mysteriousness of which every one must acknowledge. Moreover let the passage be quoted to the end, and then we shall have these words "He found him in Bethel, and there he spake with us; even the Lord, the God of Hosts, the Lord is His memorial." (6.) The narrative, however, is in itself brief, and in conformity with the general character of God's word, does not stop to explain difficulties, for the silencing of the captious. Men, if they will, may cavil; but the word of truth goes on, without waiting to debate with them. It seems to say, it has a mightier work on hand, than to anticipate and answer every nice objection, which a self-trusting scepticism may be forward to urge. And the meek and humble, submit and are satisfied; and have joy and peace in believing, while the over-confident and self-willed, are stumbling at every word.

But, while we speak thus in reference to the proud reasonings of a poor, short-sighted, and above all, sinful creature like man, still we cannot but feel, that the brevity of the narrative in the Book of Genesis, and the obscurity of the allusion to it in the prophecy of Hosea, furnish but a slender basis to the Church of Rome, on which to build up her doctrine of angel worship. One might ask, is it possible, that men can feel any confidence in such fine drawn inferences, from passages like this, when put in contrast with the express caution of the Apostle,[1] so distinctly condemning, as the offspring of deceit and guile, all voluntary humility in worshipping angels?

But is the third text more conclusive? We shall find it, in the 1st Chap. of the Book of Revelation, and the 4th verse; and these are the words of it; "John to the seven Churches which are in Asia, grace be unto you, and peace from him that is, and that was, and that is to come; and from the seven spirits which are before his throne, and from Jesus Christ, who is the faithful witness, the first-begotten of the dead, and the Prince of the kings of the earth." Here they interpret

[1] Col. ii. 18.

the seven spirits, as seven angels; and therefore suppose the angels are called upon, together with the eternal God and our Lord Jesus Christ, who is blessed for ever, to give grace and peace unto man. Hence follows, in their view, the Scriptural warrant, for angel worship. But here again, we appeal from the ambiguity of this passage (and that it is ambiguous, we think no candid Roman Catholic can deny) to a passage in the Apocalypse, where there is no such obscurity, but where every thing is express and plain. I mean, where St. John[1] says, "I fell down before his feet to adore him; and he, (that is the angel), saith to me, see thou do it not; I am thy fellow servant, and of thy brethren, who have the testimony of Jesus. Adore God." The annotators do indeed in this place, speak of a distinction between one kind of worship and another. But the fact is simple and intelligible, whatever kind of adoration was offered, that the angel said, see thou do it not: I am thy fellow-servant. And if this was the way in which the angel spake to St. John, may we not conclude, that much more would St. Peter, if he were conscious of what those who think to honour him, are doing here, say, as he said of old, "Stand up, I myself also am a man?"[2]

This then, is the amount of proof furnished by the Douay Bible and its notes, in behalf of the Invocation of Saints, First we are referred to what is said to be due to angels; and in justification of this, two passages are adduced from the Old Testament, which the Jews were never so blind as to interpret after this fashion, and one from that very book of the New Testament, which contains an express prohibition against the practice.

To which we might add, that the passages adduced, if they prove any thing, prove too much: for understood as they explain them, they warrant not merely, the inferior worship, which they claim for angels, but that supreme adoration, which they would reserve for God.

Besides, whatever may be thought of these passages as applying to the worship of angels, they have nothing whatever to do with the Invocation of Saints. We do not deny, that God employs His holy angels as ministering spirits to do good to man; yea, as I have shewn, *we pray*, that by His appointment, they may defend and succour us; but what has this to do with prayers addressed to departed saints? And yet, the Romanist rests the scriptural authority for this, on

[1] Chap. xix. 10. [2] Acts x. 26.

three insulated and not very obvious passages, which he quotes, in proof of the good offices of angels. And this is all the evidence from Scripture, which he even attempts to bring forward, in favour of worshipping angels, and therefore doubtless it is all, which can be appealed to, in behalf of his views.

But it may be well to consider, what the Catechism of the Council of Trent, says upon this subject. These then are the arguments it urges, for the worshipping of angels and Invocation of Saints.

For the worshipping of angels, the Catechism argues thus: Kings (7.) are to be honoured, as those by whose agency God governs the world: much more, therefore, are the angels to be honoured, inasmuch as they are more excellent than kings. Oh! what miserable trifling is this! How entirely beside the mark! For who would ever gainsay so manifest a truism? But what follows, to the point, from the simple uncontroverted statement, that to the angels of heaven more honour is due, than to the kings of the earth? Our honouring kings for their office, does not make us fly to them for their prayers; what then has the excellency of angels to do with our making them the objects of our invocation?

But if this is mere trifling, what comes next is of a graver complexion. It is a bold assertion of what is obviously untrue. *The Scriptures* (8.) inform us—mark this, my brethren—the Catechism of Rome says "the Scriptures inform us, that the love which the angels bear to us, prompts them to pour out their prayers, for those countries over which they are placed by Providence, and for us whose guardians they are, and whose prayers and tears they present before the Throne of God." Now let any Romanist point out the place where the "Scriptures inform us," that the love of angels towards us, prompts them to pour out their prayers, either for kingdoms, or for individuals. The only reference, which is made in the Trent Catechism, is to the 10th chapter of Daniel, and the 13th verse. Here then, we might expect to find the promised information. But what is written in the place referred to, is simply this:—"But the prince of the kingdom of the Persians resisted me twenty-one days, and behold, Michael, one of the chief princes came to help me, and I remained then by the king of the Persians." Is there a syllable here which speaks of angels *praying* for mankind?

Again, they argue, that they invoke the intercession of angels, "because they always see the face of God, and are

constituted by Him," as they gratuitously say, "the willing advocates of our salvation." And hereto, they add, "To this their invocation the Scriptures bear testimony;" alleging in proof of this, "that Jacob invoked, nay compelled the angel with whom he wrestled to bless him." But observe, what they had to prove, was, that the angels in heaven are to be invoked, in order that they may plead our cause with God. Instead, however, of this, they refer to an instance, when a man wrestled with an angel, and the angel blessed him. There is not a word said about the Patriarch's having asked the angel to present his petitions to God; and such being the case, it is evident, that the transaction is no testimony at all, to the legitimacy of their practice.

Now all this is feeble enough, it is a miserably vain attempt to maintain their position. They proceed however, in the same unsatisfactory manner; and go on to say, that "from these attestations they are justified in concluding, that to honour the Saints 'who sleep in the Lord,' to invoke their intercession, and to venerate their sacred relics and ashes, far from diminishing, tends considerably to increase the glory of God, in proportion as the Christian's hope is thus animated and purified, and he himself excited to the imitation of their virtues."

Thus, they first quote passages of scripture, which do not even prove, that angels are to be invoked; and then, at one leap, come to the conclusion, that therefore the Invocation of Saints is warranted by the Word of God.

Their reference to Church authority and practice, I shall speak of in its proper place. Passing over therefore, for the present, their confident appeal to antiquity, let us weigh their *reasonings*, as contained in their Catechism, in favour of their saint Invocation. And, "what argument," they ask, "is more convincing, than that which is supplied by the admirable praises, given in scripture to the saints of God? If the inspired volume celebrates the praises of particular saints, why question for a moment, the propriety of paying them the same tribute of praise and veneration?" Is this then the palmary argument of the Church of Rome, in favour of invoking the saints, namely, that the scriptures speak in praise of their faith? She asks, as if in innocence, why question for a moment the propriety of paying them the same tribute of praise and veneration, as is given them in God's word, just as if, commending their virtues, were the same thing, as imploring their intercession. Oh! who that does not *mean* to be deceived, can be deceived, by such reasoning as this?

But further, the Catechism, after applying to the saints, what is written, in the 15th chapter of St. Luke about angels, concludes, as if triumphantly in this strain; "But what incredulity so obstinate, but must yield to the evidence in support of the honour and Invocation of the Saints, which the wonders wrought at their tombs, flash upon the mind?"

This quotation points to the subject of reliques; a question which will be more fully discussed, if God will, next Tuesday. I will only say in passing, that if the same view on this subject, had prevailed in early times, which is now received at Rome, instead of devout men[1] carrying Stephen to his burial, his reliques would have been carefully treasured up, and who can say how many wonders would have been reported, to have taken place through their virtue? As it is, the Church of Rome teaches, (9.) that between three and four hundred years after his burial, it was revealed from heaven to a priest, that his remains ought to be more honourably provided for, than they were; and accordingly, what were taken to be his, were removed first to Constantinople, and afterwards to Rome. Meanwhile, there may now be seen at a Church at Saffron Boli, in Asia, a leg said to be that of St. Stephen, ornamented with jewels and gold.

As to what the Catechism urges however, of the pretended virtue of reliques, I would merely say, that, even supposing miracles to have taken place at the tombs of the saints, it does not follow from this, either that the souls of the saints are in heaven, or that they are to be suppliantly invoked. It is possible, the one might be true; but by no right reasoning, will it follow, that therefore the other is necessarily right. We know, a miracle was wrought, in the instance of the prophet's bones; but the Church of Rome never concluded from this, that the soul of that prophet was in heaven.

Here then ends the attempted proof, in this accredited authority of the Roman Church, of the article of saint Invocation. Weak and unsatisfactory, I must believe, you will think, that proof to be. And the exposure of the miserable feebleness, and forced application of scripture, by which it is endeavoured to substantiate this doctrine, will confirm to every unprejudiced mind, the statement of our article, that the doctrine is grounded upon no warranty of scripture.

As yet, however, we have argued the question, in some degree, to a disadvantage, in that we have gone over to meet

[1] Acts viii. 2.

the Romanists on their own ground. We have not examined the texts of Scripture, which tell against them, we have only shewn the insufficiency of those which they cite in their defence. And, it should be borne in mind, that there is scarcely any error in Christendom, that does not seek a shelter under texts of scripture. No heresy ever yet sprung up, but its advocates, could quote Scripture, in support of what they held. And the passages, they would quote, would of course be such, as would seem to countenance their views. Thus the Quaker can cite texts to prove his notions to be right, and Dissenters of every kind, will have something to urge from scripture, in defence of their conflicting opinions. And in like manner, Rome too, has tried to appeal to the word of God, in order to justify her new invented views; and the texts she adduces, may seem to some, as if they told a little in her favour. But, taking the Scripture, as having its one just and appropriate sense stamped upon it, by the Holy Ghost, we shall find that nothing approaching, in the least degree, to satisfactory proof can be discovered in its whole compass, in behalf of that doctrine, which has been this evening discussed.

Eccius himself, (10.) a learned Roman Catholic writer, confesses that the doctrine is not in the Bible.

Cardinal Cajetan, (11.) whom Rome has canonized as a Saint, says distinctly, we are not certain that the Saints hear our prayers, though we piously believe it. And what is this, but an acknowledgment, that the doctrine is not in Scripture? for if it were, it would be infidelity to entertain any doubt of its truth.

To which we add, that from the first to the last of the Word of God, there is, first, *no command* given that we should invoke the aid of either saints or angels: secondly, *no promise* to induce us to do so: and, thirdly, *no example* of any one ever having adopted the practice. It may be pronounced therefore, to be weighed in the balances and found wanting. The Church of England is justified in saying, that it is grounded on no warranty of Scripture. And therefore, it is a most awful thing for men to be found to profess that it forms one of the articles of the Christian faith, out of which no one can be safe.

The Article of the Anglican Church, however, goes further, and says, that so far from this doctrine being grounded upon any warranty of Scripture, it is rather repugnant to the word of God. While there are Romish writers who own, that it is not in the Bible, the English Church further testifies, that

the Scriptures are against it. The Article does not speak unguardedly; it does not say, that the Scripture, in *express terms*, condemns the practice; it only declares, that rather than being favourable to it, it is on the contrary opposed to it. And let this allegation be tested, by the recital of the following passages from the word of truth.

St. Paul, writing to Timothy, says, "There is one God and *one Mediator* between God and man, the man Christ Jesus."[1] Again, to the Colossians,[2] as already referred to, he gives this caution, "Let no man beguile you of your reward, in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind."

And, the angel's words to St. John, "See thou do it not, I am thy fellow servant—worship God." Added to which, my brethren, this consideration is to be carefully weighed; namely, that the Scriptures no where say, that the Saints are already in heaven. They rather lead us to regard them, as resting indeed from their labours, but not yet *reigning* with Christ. "When Christ, who is our life shall appear, then shall ye also appear with Him in glory." This is the statement of St. Paul;[3] and when he speaks of a "crown of righteousness,"[4] which he looked forward to, as the prize of his high calling in Christ, he says, "which the Lord, the righteous judge shall give me *at that day* and not to me only, but to all them also, *that love His appearing*." The Romanists, (12.) moreover, believe that the souls of the faithful, were in a place of rest and not in heaven, until Christ died. And the practice of the primitive Church, from which the mistaken Invocation of Saints appears to have arisen, I mean, the making mention of their names with thanksgiving to God, and prayers for their final consummation and bliss, proves, that it was then considered, that they were not as yet in heaven. Meanwhile, we read concerning David himself, even after our Lord's resurrection that he was not ascended into the heavens: and the declaration of St. Paul also, in which he says, that they that are alive at the coming of Christ, shall not prevent them that are asleep—that is, shall not be before them in receiving their reward—seems (I would speak with reverence) needless and gratuitous, if they that are asleep are the first in entering heaven. What then is to be thought of the alleged assumption into heaven of the Virgin Mary?

[1] Tim. ii. 5. [2] Col. ii. 18. [3] Colossians iii. 4. [4] Tim. iv. 8.

The Church of Rome, has its festival in commemoration of this supposed event; but that festival was not instituted, till the ninth century. And, where, in any known and authentic record, shall we find any testimony to the truth of this transaction? Who witnessed it? Who narrated it? On what authority does its reality rest? At the Council of Mentz, about the year 800, it is spoken of as being celebrated; but the very prince by whose authority that Council was convened, states distinctly, that the assumption of Mary, he left an open question. (13.) Enoch and Elias, are known to be in heaven, but to them no special invocation is addressed. But for their own canonized saints, concerning the least imperfect of whom, we can have nothing like absolute proof, that they are or even ever will be, reigning in heaven, the Romish Church has its festal days, its religious services, its legendary tales, and its misdirected supplications.

They urge indeed, that the first resurrection, spoken of in the 20th chap. of the Apocalypse, is "that of the soul to the life of glory." But a resurrection, without previous death and burial, is obviously an incongruous idea. My brethren, only read the Scriptures carefully, with a constant reference to this one point, and the conclusion you will come to, I feel bold to say, will be, that God's word does not warrant the notion, that the Saints are already reigning in heaven; but that on the contrary, it sanctions the early doctrine of the Church, that the Saints are at rest, sleeping in Christ, in Paradise, in Abraham's bosom, in some sense living to God, but not yet put in possession of that fulness of bliss, which will then be given them, when our Lord shall say to them, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."[1] Even the Romanist allows, (14) that the beatitude of the elect is not yet complete, at the very time, he asserts, that they are reigning with Christ in heaven. It was at the Council of Florence, in the year 1439, that it was first publicly defined, that the souls of the Saints are at once received into heaven. This is therefore merely the doctrine of Rome and not of Catholic antiquity. And, accordingly, we conclude that with the exception of those Saints, of whom, we are expressly told in Scripture, that they have been taken up to heaven, there is no evidence to satisfy any honest inquirer, that even the most distinguished of God's servants, not excepting the blessed Virgin herself,

[1] St. Matt. xxv. 34.

are as yet reigning with Christ. Scripture does not warrant this doctrine, and the voice of antiquity is against it. It is a doctrine of a later date, and unhappily for the souls of thousands, has helped to support that worshipping of Saints, which interferes, to so fearful an extent, with the spiritual worship of God, through Christ our Saviour.

But, my brethren, while the Church of Rome, in the decrees of the Council of Trent does not appeal to Scripture, as authorizing the Invocation of Saints, she does pretend to have the sanction of early practice. She challenges in her favour, the usage of the Catholic and Apostolic Church; the consent of the holy Fathers, and the decrees of sacred Councils.

Now the Church of England does not object to the *principle* of this appeal. Nay, she could not occupy the vantage ground, on which, through God's great goodness, she stands in this Controversy, if she could not fearlessly throw herself on the practice of the primitive Church, as furnishing the model, she has studied to imitate. Bishop Jewell, the celebrated Apologist, says, "We have restored all things, as much as we could do, to the ancient purity of the Apostolical times, and the similitude of the primitive Church. This was rightfully in our power to do, and *because we could do it, we did it boldly.*" (15.) We cry aloud against the exclusive claim to Catholicity, pretended by the Church of Rome. We remind her, that it is a usurpation of a recent date. We remind her, that at her own Council of Trent, and in her own language too, she was "the Roman Church" and not the Church Catholic. And she never can be more. And we say to her, that Roman Catholics have no more business in England than Greek Catholics have in Rome. (16.) We say to her, that when they intrude themselves here, they cease to be Catholics, and are stamped as Schismatics. Roman Catholics, they are, while in Rome, but they are Dissenters and Schismatics in England. We tell her, that she is guilty, cruel, and uncatholic, in setting up in this country, altar against altar, and in disturbing the peace of a Church, whose prosperity she should pray for, instead of seeking to do it harm. Nay, we hesitate not to say, that were she as right in her particular views, as she is most manifestly and miserably wrong, even this would not justify her in the course which she pursues. We do not say, that the Church of England (17.) was no Church, before she was reformed; neither can the Romanists ever prove, that she ceased to be a Church,

when God, in mercy, granted her, her reformation. She did not cease to be the Church of England, because she cast off the usurpation of Rome. Her solemn rejection of the novelties of Trent, did not sever her connexion with the Church of the Apostles. Oh! no, not even Romanists themselves, being judges. For twelve years she was recognized as Catholic; at all events, there was then but one Church in England. Nor was it until Elizabeth was excommunicated that that miserable schism began, which insignificant as it was at the first, so many are now set upon upholding. Until the year 1685, that is for more than one hundred years, the Romanists had no Bishops in England, if we except the space of six years, during which one titular Bishop was sent here, by the Pope. (18.) But now, their blind and restless ambition knows no bounds. Yet a bad and miserable ambition it surely is, to aim at the extinction of a Church, whose confidence it is, that she is formed on the model of antiquity; and to make her return to that model (for this is what Rome practically does) the ground of denying to her, her character and standing as a Church. Oh! my brethren, who would think, that Rome had ceased to be a Church, if ever, by the grace of God, she should come down from her lofty pretensions to infallibility? Who would think her less the Church of the Living God, if she laid aside the traditions of man? Who would think, that she forfeited her character as a Church, if she reduced the number of her Sacraments; withheld no longer the cup from the laity; renounced the doctrine of Purgatory and the Invocation of Saints, and the practice of Image worship and the dispensation of Indulgences? Would she be less the Church of God, if she abated somewhat of her bold assumption of supremacy, and ceased to hurl her anathemas against other branches of the Church, less corrupted than herself? Oh! what sister Church, throughout the whole world, would ever say, that the Church of Rome had ceased to be Catholic, if she should ever, through the mercy of God, consent to be reformed?

We need not, invidiously and arrogantly say, become like to us: nor do we ask the Church of Rome, to look to the sixteenth century, for a pattern of what the Church Catholic ought to be. No; we bid her go back to the earliest ages. We call upon her to take her stand upon antiquity. We urge her "to return to her first love:" "to stand in the old paths:" and oh! let her but consent to this, and at once *her* fulminations cease, and *our* protestantism ends. And then, as sister Churches, not as rival communities; knit together in love,

not rent asunder by dissention; aiming at one common end, and not thwarting each other's operations; the Church of Rome and the Church of England, might walk in harmony together, provoking each other to deeds of piety, instead of being engaged as we are now, in painful controversy; and uniting in one common, unembarassed effort, to stem the torrent of wickedness in the world, and to help forward the coming of that blessed day, when the strife of tongues shall cease, and the reign of universal peace begin. My brethren, standing here in the presence of Almighty God, I solemnly aver, that I know no other hinderance to this happy consummation, but that the Church of Rome will not act up to the principle she professes; *that she will not follow* the usage of the primitive Church; nor be bound by the consent of holy Fathers; nor bow to the decisions of sacred Councils. Let her only be either bold enough or humble enough to do this, and we have no fear whatever for the result. Let her be what the Church was, for the first three hundred years, and our warfare is at an end, and we meet as friends.

Neither of Rome, nor of any other branch of the Church of God, do we desire any other basis of agreement than what this early period will furnish. This period gives us the first ages of the Fathers, which the Church of England venerates: the Apostles' and Nicene Creeds, which she has adopted in her Prayer Book; and the first and most important of the four general Councils, to all indeed of which she willingly subscribes; and gives us also the form of Church government, which she approves; and that method of Church discipline, which she is anxious to see restored.

We yield not then to the Church of Rome in deference to antiquity: yea, we protest against her, on the very ground that she has departed from what is primitive. What *she* holds in common with antiquity, that *we* hold in common with her; what she has superadded as articles of faith, we protest against, if for no other cause, yet for this, that "in the beginning it was not so." The Bible, we maintain, contains every article of faith necessary for salvation. And since the Bible and the early Church witness to the same truth, by both of them alike, the errors of Romanism are condemned. We therefore defy her to the proof of the novelties of her Creed, either from the *usage* of the Church from the beginning, the *consent* of holy Fathers, or the *decree* of any general Council. These are the authorities to which she appeals in favour of the Invocation of Saints; and

we are quite willing to go with her to this tribunal: nay, without this, our demonstration of her false doctrine would be less perfect than it ought to be.

In that particular question then, as to which we are now to make this appeal, we ask, how can the Invocation of Saints be a primitive and catholic practice, when it was not at first believed, that their souls were as yet in heaven? Can it be said to have been sanctioned by the usage of the Catholic and Apostolic Church, from the earliest times, when for 200 years it was not even hinted at? Can it shelter itself under the authority of the early ages, when the first person who introduced the name of the Virgin into the public devotions of the Church was Peter Gnapheus, a branded heretic, 470 years after Christ? Can Romanists, more especially, call in antiquity as a witness, when in the litanies of their own Church for 500 or 600 years this invocation has no place? Can they even *pretend* to find a sanction for this, in the practice of primitive times, when there are those amongst them, who have endeavoured to give a reason for the fact of the saints not being worshipped at first?

Can they rely upon the consent of the Fathers, when Augustine, (19.) one of their canonized Saints, declares that "Martyrs are not to be invoked;" and when Epiphanius, in the year 368 testifies "We adore no saint—Let Mary be honoured—but the Father, Son, and Holy Ghost alone adored—let no one adore Mary." (20.) Origen, who is the first Father usually appealed to by the Romanists in this matter, is an authority which their own Jerome depreciates; and all that even he has said in favour of the practice, is rather a speculative opinion, than a fixed belief. Let this, he says, be reckoned among the secret things of God, if the Saints, who are with Christ, do any thing in our behalf. In short, "so far was Origen (as a learned writer (21.) of the present day states) from teaching that we ought to pray to beatified spirits for their help and intercession, that he affirmed and zealously maintained the contrary." How then against such witnesses as these, can a consent of the early Fathers be established in favour of the doctrines of Rome?

Again, we ask to what general Council, will Rome appeal, in confirmation of her views? to what Council of the early Church, will she look for the declaration of her doctrine? Such as perchance she may appeal to, were not more general, or more independent, than the Council of Trent, and who, except her own shackled dependants, recognize any authority in its decrees?

No, my brethren, Rome cannot justify her practice, either by a reference to the Word of God, or by an appeal to the primitive Church. She has tried both ways, and *her own sons* have confessed, that she has failed. Eccius says, the Scripture gives her no sanction, and Salmeron, that the early Church will not help her. (22.) And yet she presumes to anathematize those, who refuse her new-invented dogmas. Alas! for the misery of those, who know these things, and still dare to be the apologists of her misdeeds. And what consciousness of a bad cause, does it betray, when its advocates stoop to do, as they have done at Rome, expunge from the indices of the works of the Fathers, whom they cite as witnesses, such references as make against themselves. Does not this shew, that they fear lest the passages referred to should let in too much light upon a system, which if not protected by darkness, cannot be upheld?

Let one instance of this insidious stratagem suffice; Epiphanius openly testified, "We are not to adore the creature;" and because it contradicts what she holds, the adherents of Rome order the reference to the passage to be expunged from the index to his works. Is this like a Church, that loves the truth, that seeks the light and that feels confident of the justice of its cause? (23.)

It is well known, with what art, the advocates of Romanism, adapt their teaching to the state of things around them. They expand or contract, expose or reserve the doctrines of their Church, as they judge they will be tolerated. And hence in our country, where the light of scripture truth is generally diffused, the dark and strongly marked errors of Rome, are glossed over and explained away, so that what she really holds, becomes faint and less easily discernible. Nice distinctions are attempted; and one kind of worship is said to be given to Saints and another to God.

Thus in a sermon written by a living Romanist, (24.) and made much of by the Romanists in this country, the writer, endeavouring to soften down the creed of his Church, and to accommodate its doctrines, with most flexible liberality, to what he judges his hearers will bear without alarm, states; "We worship no creature whatever, and therefore not the Saints. We pray to them, but it is just as St. Paul prayed to his own converts, or I pray to you." "I say to you," he proceeds, "and with all sincerity I say it, pray for me, my brethren, obtain for me from God, those blessings which I may myself be unable or unworthy to obtain. I say the same to

the blessed Mother of Jesus Christ, to St. Peter, St. Paul, St. Augustine, St. Jerome. Surely there is nothing wrong or unreasonable in this.....In the hope that their prayers will be more efficacious than my own, or those of my friends, I say to them, as *I just now said to you,* 'holy Mary, holy Peter, holy Paul, pray for me.' What is there in reason or revelation to forbid me to do so?"

The writer, amongst other things adds, "Anathema to the man, who prays to Saints with any other view, than that of obtaining their prayers, and as one creature may lawfully pray to another." And he concludes with saying, "Anathema to myself, if the doctrine I have here explained to you, is not the true and universally received doctrine of the Catholic Church."

These, my brethren, are bold but seductive words, likely to entrap the unwary, because apparently spoken in honesty. But I hesitate not to say, that they convey an impression as entirely false, as they are at first sight, so seemingly fair. What! is there an honest Romanist, in the habit of using his Breviary, the prayer book of his Church, who will look in the face of a brother Christian, and tell him, that he says no more to the Virgin, in his invocations to her, than St. Paul said to the brethren, when he asked them to pray for him? Will a Romanist, who uses the Breviary, and who can see what is true and feel what is right, affirm deliberately, and without any inward sense of shame, that he prays to the Saints, with no other view, than that of obtaining their prayers? and that this is "the true and universally received doctrine" of the Church to which he belongs?

Then let him say, why his Church uses the startling term "Invocation" in one case and not in the other. Let him explain, what she means, when she implores the patronage of departed Saints. Let him say, what is to be understood by the expression, of men being rendered "more fit for grace by the merits of the Virgin." (25.) Let him explain, why he addresses one Saint for one thing, and another for another; applies to St. Sebastian in a plague, and to St. Petronilla in a fever. Does his Church teach him, to ask of one friend upon earth, to pray for his deliverance from hypocrisy, and another for his deliverance from lust? If it does not, how can his Invocation of Saints in heaven, be the same thing as his application to his earthly friends?

Again, let him account for the production of a Psalter, ascribed to a Cardinal and canonized Saint of his Church, in which the name of the Lord is struck out of the Psalms, and

the word "lady," inserted in its place. Let him say, what kind of worship is given to the Virgin, when Romanists are not startled by such a substitution as this, and when no Christian would think it any derogation to God, to worship Him in the very language, which is addressed to the Virgin? Let him reconcile, if he can, the prayer to the Virgin, before the celebration of Mass, with the plausible words of the sermon I have referred to, and with the solemn anathemas, by which those words are enforced. What will he say, to this prayer in the Breviary; "O mother of piety and mercy, most blessed Virgin Mary, I a miserable and unworthy sinner fly to thee, with all my heart and affection, and I pray thy most sweet piety, that as thou didst stand by thy dearest Son, when hanging upon the cross, so thou wilt kindly deign to stand by me, a miserable priest, and all priests here and throughout the whole Church, *that being helped by thy grace*, we may be able to offer a worthy and acceptable host, in the sight of the high and undivided Trinity." If this, my brethren, be not direct prayer to the Virgin, then words have lost their meaning. If this be not a different way of addressing the Saints, from the way, in which the priests of the Church of Rome address their brethren, it may be safely left to any honest man to judge. Oh! what wonder, that members of her own communion, are heard to confess, "that the less instructed of their people are moved with more religious affection towards the blessed Virgin, or some other Saint, than they are towards Christ," and "that many Christians, worship Saints of both sexes, no otherwise than God Himself?" (26.)

Again, if nothing more is meant in the Invocation of Saints, than in asking for the intercession of one's friends, why should indulgences and forgiveness of sins be ordained, for such as celebrate the mass and office of the Festival of the Conception? Or who could say to any child of man, what is said to the Virgin, in this festival of the conception, "*Thou art the only hope of sinners:* through thee, we hope for the pardon of our faults, and in thee, is the most blessed expectation of our reward."

But to crown the whole of this presumptuous impiety, the priest of Rome, after celebrating Mass on a Saint's day, addresses himself thus, to the Saint to whom it is sacred; (27.) "Behold, I a miserable sinner, trusting in thy merits, offer now, the most holy Sacrament of the body and blood of our Lord Jesus Christ,"—now mark what comes next,—"for thy honour and glory." Here, the priest, in the holy mystery of

the Lord's Supper, expresses his reliance on the merits of each Saint, on whose day Mass is said, and declares it to be *for that Saint's honour and glory* that he offers up the Sacrament. That is, in his meaning, he offers up Christ as a sacrifice to God, in honour of some one whom the Pope may have canonized, and about whose being in heaven, the most credulous can hardly feel sure, when St. Gregory himself, has said, (28.) "That the bodies of many are worshipped on earth, whose souls are tormented in hell."

Now will any Romanist have the hardihood to affirm, that the giving this honour to a Saint supposed to be in heaven, is nothing more than what he does to the Saints upon earth? But if he would shrink from asserting this—as shrink he must—then, what becomes of the anathemas in the sermon I have referred to?

My brethren, long as I have occupied your attention, another difficulty still remains to be spoken of, and that is, as respects the canonization of the Saints. For who shall forestal the judgment of Christ, and fix upon those whom the heavens have received? Who shall determine their number, and who shall adjudicate upon their claims to canonization? Is this a work to which mortal man is equal? Is this an undertaking which fallible man will attempt, and which thoughtful men will trust? Yes, my brethren, the Pope of Rome takes upon himself this responsibility, and the members of his Church bow and obey. Meanwhile, what warrant is there, that those whom he affirms to be reigning in heaven, are there in reality?

Shall Cardinals (29.) complain of the too great number of the canonized, and express their disapprobation of their manner of life—and for all this, shall the deluded people be offering up to them, their prayers? Shall the souls for whom Christ died, be filled with idle and superstitious legends, of whose truth it is impossible they can judge, instead of the life-giving Word of God? And shall the result of this teaching be, that their hopes and affections are fixed upon the Saints, instead of their drawing near devoutly to God, through Christ?

My brethren, let the following extracts from the Breviary, testify that I do Rome no wrong, in thus speaking of her legends.

In the service for the Twenty-fourth day of December, this lection is provided for the members of the Church of Rome. "Johannes a cruce—or John of the Cross, who was born of pious parents, at Fontiberis in Spain, knew for certain from

his earliest years, how acceptable he was hereafter to be to the Virgin, the Mother of God; for when he was five years old, having fallen into a well, *being lifted up by the hand of this same Mother of God, he got out safe.*" After other things mentioned of him, the writer further states, that he died at the age of forty-one, in the year 1591, and that as his soul was departing, a most splendid ball of fire received it, while the sweetest odour was exhaled from his body.

Brethren of the Church of England, are you not thankful that you have escaped from the necessity of listening to such trifling as this? Would you not blush for your own Church, if she contained one such a legend as that which I have extracted from the Breviary, as a specimen of those that are sanctioned at Rome?

But perhaps, you will think that this was the trifling of a darker age, and that the Church of Rome would not commit herself so foolishly now.

Mark then this: five new Saints were canonized by the Pope, on Trinity Sunday, last year; and the account given of their lives and virtues, will make you suspect that the Church of Rome is not a whit more wise than when she endorsed with her authority, the legend of John of the Cross; and let the account I have referred to, bear witness. (30.)

St. Alphonsus Liguori, Bishop of St. Agatta de Goti, is the first of the five Saints mentioned, and of him, we are informed, that owing to his celebrity and success as a preacher, he was invited to Naples, and that while there "His loving patroness, our blessed Lady, rewarded his zeal in the cause of charity and devotion, by appearing to him, in the sight of an immense crowd of people collected in the Church of Foggia, to listen to a *discourse on his favourite subject*,"—and what was his favourite subject?—"the intercession and patronage of Mary!! From her countenance, a ray of light like that of the sun, was reflected upon the face of her devout servant, which was seen by all the people, who cried out, *a miracle! a miracle!* and recommended themselves with great fervour, and many tears, to the Mother of God." Alphonsus himself deposed, that, "During the sermon, he, together with the assembled audience, saw the countenance of the blessed Virgin, resembling that of a girl of fourteen or fifteen years of age."

On another occasion, we are told, when "He was preaching on the patronage of the blessed Virgin, and exciting his hearers to adhere with confidence to her, in all their wants—he suddenly exclaimed, O, you are too cold in praying to our

blessed Lady! I will pray to her for you: he then knelt down in the attitude of prayer, with his eyes raised to heaven, and was seen by all present, *lifted more than a foot from the ground*, and turned towards a statue of the blessed Virgin near the pulpit: the countenance of our Lady darted forth beams of light, which shone upon the face of the ecstatic Alphonsus. This spectacle lasted about five or six minutes, during which, the people cried out, mercy, mercy! a miracle! a miracle! and every one burst into a flood of tears. But the Saint rising up, said in a loud voice—be glad, for the blessed Virgin has granted your prayer."

Of the other four Saints canonized last year, the same kind of foolish, and worse than foolish stories are told. And I would ask, is it *possible* they are believed? Is there an intelligent Romanist in the world, who, in his heart, feels persuaded of their truth? If so, then those who go to Rome, must take their leave of reason. These Saints, however, are canonized—henceforward they are to be invoked. Is Rome then changed in this respect? or in an age of light, is Rome in darkness still?

Oh! that those among you who are Romanists, would give ear to what St. Augustine once said, and instead of trusting to the Virgin Mary, or any other Saint, put your whole confidence in God. St. Augustine's words (31.) are—"I can more safely speak—and with more pleasure—to my Saviour, than to any one of the sacred spirits of God." And cannot you all do the same? Christ has not become a wilderness, or a land of darkness to His people. He has not forgotten to be gracious. He has not cancelled the gracious declaration—"Whatsoever ye shall ask the Father, *in my name*, He will give it you." He still occupies the place of intercession—is still able to save all who come unto God by him. His love for us, let Gethsemane and Calvary bear witness to. And after all this, is it not dishonouring Him, to think that any created being loves us, as He does? And is not this dishonour done to Him, when men are taught that the intercession of others is necessary to propitiate His favour? Oh! where should the conscience-smitten sinner flee for succour, if not to his Saviour's outstretched arms? Where shall we find a place of refuge for our souls if not with Him, who has so graciously declared of such as come to Him, that he will in no wise cast them out?

And, my brethren, *where*, in the day of judgment, is to be our confidence? In *that* day, will the Saints be our refuge,

or the blessed Virgin our support? God forbid that we should overlook His gracious work in sanctifying His elect! God forbid that we should think no more of those that sleep in Jesus, than if death had been the extinction of their being! We would honour the Saints, in endeavouring to imitate their virtues. We continually give thanks to God, for all His servants departed this life, in His faith and fear; we think of them when we celebrate the holy Communion; and when we commit the bodies of our fellow creatures to the earth; and we look forward to their rising from the dead, and taking possession of the kingdom; but we do not offer to them our prayers, which we are sure it would be a grief to them to hear; we do not suffer them to usurp the place of Christ. We do not teach the humblest soul under our care, to fly to the Invocation of Saints, in the time of trouble, but we bid him call upon God, in the name of Jesus, and see whether He does not hearken to his prayer; we remind him of the gracious promise—"Call upon *me* in the day of trouble, so will I hear thee, and thou shalt glorify me."

O come then, thus, all ye who desire that your prayers may prevail; come thus into the presence of God, with faith and fullest confidence in your Saviour's name. It is not before a tyrant's footstool that you bow your knees; it is to a Father, that your prayers are made.

Only pray, and pray in faith, *trusting to the mediation of Christ*, as well as making mention of His name, and then, without the invocation of either saints or angels, your prayers will be heard in heaven; for without the remotest hint as to whether or not they are employed in interceding for us, our blessed Lord has expressly and emphatically said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."[1]

[1] St. Luke, xi. 9.

APPENDIX.

(1.) Dr. Pusey.

(2.) This is mentioned to put the Romanist in possession of the exact state of our feeling with respect to his receiving, as true, what is taught by his Church.

(3.) That is, the English edition, under the sanction of Dr. Murray and others, and published by Mr. Coyne, in Dublin, 1835.

(4.) It may be observed, that the Rhemish Annotators say that the four living creatures signify, according to the judgment of the holy doctors, the four Evangelists; while, with little consistency, they suppose that those mentioned in Ezekiel, and spoken of as Cherubims, mean the same.

(5.) The first chapter of the 2nd Epistle of St. Peter, 15th verse, is indeed appealed to, but to show how little it is to the purpose, it may suffice to quote their translation of it:—"And I will do my endeavour, that after my decease also, you may often have, whereby you may keep, a memory of these things."

(6.) Genesis xxxii. 30. "Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved."

(7.) Page 354. Eng. edition, 1829.

(8.) Catechism of Trent, 355.

(9.) Breviary, 3rd of August.

(10.) Chemnitz, 165.

(11.) Davenant on the Colossians, p. 508.

(12.) See Douay Bible, St. Luke xvi. 22.

(13.) Chemnitz. Exam. 154.

(14.) See Douay Bible, Rev. vi. 9.

(15.) Bishop Jewell, in his Letter to Scipio.

(16.) That is, they have no business to INTERFERE with the Church here. Otherwise, as far as communion and brotherhood go, Catholics ought to receive and welcome Catholics, all over the world.

(17.) This is Archbishop Laud's answer to the captious enquiry, "Where was your Church before Luther?" The Church of England was then where the Church of Rome is now.

(18.) Palmer, 178.

(19.) Aug. de ver. rel. c. lv. Oper. vol. i. p. 31.

(20.) Epiph. cont. har. lib. iii. tom. ii. har. 29.

(21.) Riddle's Ant. p. 88.

(22.) Cardinal Perron says, "No traces of the practice of invocating the Saints, can be found in the authors, who lived nearest to the times of the Apostles." See Stillingfleet's Rat. ac. of the Protest. Rel. part iii. ch. 3, sec. 19, p. 590.

(23.) Bishop Taylor, x. 498.

(24.) Dr. Baines.

(25.) Cat. of Trent, 313.

(26.) See Bishop Hall, ix. 365.

(27.) Breviary.

(28.) Taylor, ix. 231.

(29.) See Bishop Taylor, ix. 231.

(30.) Published by Mr. Dolman, 61, New Bond-street.

(31.) See Bishop Taylor, ix. 231.

IMAGE WORSHIP.

LECTURE X.

IMAGE WORSHIP.

BY THE REV. EDWARD TOTTENHAM, M. A.

"THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE, OR ANY LIKENESS OF ANY THING THAT IS IN HEAVEN ABOVE, OR THAT IS IN THE EARTH BENEATH, OR THAT IS IN THE WATER UNDER THE EARTH: THOU SHALT NOT BOW DOWN THYSELF TO THEM NOR SERVE THEM: FOR I THE LORD THY GOD AM A JEALOUS GOD, VISITING THE INIQUITY OF THE FATHERS UPON THE CHILDREN UNTO THE THIRD AND FOURTH GENERATION OF THEM THAT HATE ME; AND SHOWING MERCY UNTO THOUSANDS OF THEM THAT LOVE ME, AND KEEP MY COMMANDMENTS."—*Exod.* xx. 4—6.

"BRETHREN! my heart's desire and prayer to God for you is, that you may be saved." I adopt this language of the Apostle Paul as expressive of my own feelings alike towards Roman Catholics and Protestants among you; and it is under the influence of those feelings that I have responded to the call made upon me to take my share, in this place, in examining the novelties of Pope Pius's Creed.

Doubtless those who have preceded me have sufficiently explained our motives, and vindicated our measures, and demonstrated the imperative necessity that exists for the delivery of these lectures. For my own part, therefore, I shall not delay the consideration of our subject by any such introductory topics, but content myself with declaring that on this, as well as on every other such occasion, it is my anxious desire to "speak the truth in love," and to unite the most scrupulous fidelity in unmasking error, with the utmost kindness towards those who have unhappily embraced it. Nothing is

gained, in such a cause as this, by violence or acrimony. "The wrath of man worketh not the righteousness of God." It hardens the heart, and closes up the avenues through which truth might otherwise gain access. The grand point is, to distinguish between the false and mis-named charity which would overlook the enormity and the danger of error, and the true and scriptural charity which would detect the error, and yet deal kindly towards its victim.

I address myself then to the subject allotted to me—the use and veneration of Images in the Church of Rome. It is a subject of grave importance in reference to the character, spirituality, and acceptableness of worship. It is one moreover, on which the Churches of England and Rome differ as widely as possible. The Church of England, in her 22nd Article, affirms that it is "a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God;" (1.) and in her Homily on the peril of Idolatry, she speaks in the most undisguised manner on the same subject. The Church of Rome on the contrary, reckons it among the Articles of her Creed—as one of the items of that "Catholic faith, without which no man can be saved." (2.)

Here then we are at issue, and our business is, to ascertain calmly, dispassionately, and searchingly, on which side the truth lies. In the prosecution of this subject, I shall adopt the following plain and simple order of proceeding:—*First,* I shall show you what the doctrine of the Church of Rome is regarding Image veneration: *Secondly,* I shall examine the arguments and excuses alleged in favour of the practice; and *Thirdly,* I shall bring forward our reasons and objections against the practice.

And—while I am thus engaged—I desire your most diligent attention to the various steps by which I hope to arrive at my conclusion; and I pray that Almighty God may, of his infinite mercy, direct and regulate our minds—banish from amongst us "envy, hatred, malice, and all uncharitableness"—cause the blessing of his Holy Spirit to rest upon us—sanctify and dispose our hearts to the reception of the truth—make us ardently desirous of his glory and the spiritual interests of ourselves and others—that so, in the sequel, our assembling together this night may prove "for the better to every one of us, and for the worse to none."

I. I shall begin by STATING THE DOCTRINE of the Church of Rome respecting IMAGES. And although it may be tedious to some, it is my purpose to dwell at conside-

rable length on this part of the subject, and that, for more reasons than one. In these days when the more repulsive features of Romanism are kept, as much as possible out of sight, I consider it of exceeding importance to present to the public a statement of what Romanism really is, even though that statement were unaccompanied by any distinct refutation of its tenets. And besides, by enlarging upon this point, we shall, I trust, give a fuller and a fairer view of the opinions of Roman Catholics themselves—one, of which they may not justly complain, and which they cannot stigmatize as false, inasmuch as the statement shall be made exclusively on Roman Catholic authority. We shall let the Church speak for herself—we shall cite her as a witness in her own case—and, if, in the course of our investigation, any thing objectionable should be made to appear, she herself, not we, must bear the odium. We invite the fullest and most scrutinizing examination of our authorities, being confident that they will abide the ordeal of enquiry.

With respect, then, to the doctrine of the Church of Rome on the subject under consideration, I shall present it before you—1, as laid down in her Creeds and Councils—2, as explained by her Divines—and 3, as exhibited in her practice.

1. Let us show you what has been LAID DOWN IN THE CREEDS AND COUNCILS OF THE CHURCH on this subject.

(1.) The *Creed of Pope Pius IV.* is "acknowledged by every Roman Catholic." Such was the testimony of Dr. Doyle before a Committee of the House of Lords in 1825. (3.) Dr. Murray, also, being asked by the Commons' Committee, in the same year, in what books the most authentic exposition of the faith of the Roman Catholic Church was to be found, mentioned, together with other documents, this Creed. (4.) It is needless, however, to occupy time in establishing its authority, inasmuch as no Roman Catholic will be found to deny the fact. One of its Articles is to the following effect:—

"I most firmly assert, that the Images of Christ, of the Mother of God, ever Virgin, and also of the other Saints, ought to be had and retained, and that due honour and veneration is to be given to them."

From this profession of faith we learn that the Images of Christ, of the Virgin Mary, and of the other Saints, are to be had and retained, but you will perceive there is a complete silence observed respecting representations of the Trinity. Moreover, the language is very vague and unsatisfactory as to the homage which ought to be rendered, for it simply

declares that "*due* honour and veneration" is to be given, but it does not define what "*due* honour and veneration" consists in. We must, therefore, have recourse to other authorities for further information.

(2.) The *Roman Catechism*, or Catechism of the Council of Trent, is the next to which I shall refer. It was composed by decree of the Council, which commanded all Bishops to "take care that it be faithfully translated into the vernacular language, and expounded to the people by all Pastors." (5.) On its completion by those persons appointed to execute the task, it was presented to Pope Pius V., and ultimately published by his command. It is spoken of by Drs. Murray and Doyle, in their evidence before Parliament, as a book of unquestionable authority, and as containing the "most authentic summary" of the Roman Catholic faith. (6.) From it I extract the following:—

"To represent *the persons of the Holy Trinity* by certain forms, under which, as we read in the Old and New Testament, they deigned to appear, is not to be deemed contrary to religion, or the law of God. Who so ignorant as to believe that such forms are express Images of the Deity? forms, as the Pastor will teach, which only express some attribute or action ascribed to God." (7.)

Here we have some additional information, viz., that it is lawful to have representations, not only of Christ and of the Saints, but also of the Trinity, that is, in "certain forms" under which the persons thereof "appeared." The Catechism goes on to specify instances of such appearances, which, together with the argument derived from them, I shall consider when I come to the argumentative part of the question.

(3.) I shall now give a lengthened extract from the decree of *the Council of Trent*:—

"Moreover, let them (8.) teach that the Images of Christ, of the Virgin Mother of God, and of other Saints, are to be had and retained, and especially in Churches, and due honour and veneration rendered to them; not that it is believed that any divinity or power resides in them, on account of which they are to be worshipped, or that any thing is to be sought from them; or confidence placed in Images, as was formerly by the Gentiles, who fixed their hopes in idols; but since the honour which is rendered to them, is referred to the originals which they represent; so that through those Images which we kiss, and before which we uncover our heads and prostrate ourselves, we adore Christ and venerate the Saints, whose

likenesses they bear; all which has been ordained, against the opposers of Images, by the decrees of Councils, especially of the second Council of Nice. Let the Bishops further teach diligently, that by the records of the mysteries of our redemption, expressed in pictures or other similitudes, the people are instructed and confirmed in those articles of faith which are especially to be remembered and cherished, and that great advantages are derived from all sacred Images, not only because the people are thus reminded of the benefits and gifts which are bestowed upon them by Christ, but also because the miracles of God performed by the Saints, and their salutary examples, are thus placed before the eyes of the faithful, that they may give thanks to God for them, order their lives and manners in imitation of the Saints, and be excited to adore and love God, and cultivate piety. But if any one shall teach or think contrary to these decrees, let him be anathema. But if any abuses have crept into these sacred and salutary observances, the holy Council earnestly desires that they (the abuses) may be altogether abolished, so that no Images may be set up which may afford to the ignorant an occasion of false doctrine or dangerous error. And if sometimes it happens that the histories and narratives of sacred Scripture are represented in painting or sculpture, when that may be for the benefit of the unlearned multitude, let the people be taught that the Deity is not thus represented with this idea, as if it were possible that he could be seen by our bodily eyes, or represented in colour and figure. Moreover, let all superstition in the invocation of Saints, the veneration of relics, and the sacred use of Images, be taken away; let all base gain be abolished; and lastly, let all indecency be avoided, so that Images be neither painted nor adorned in a lascivious manner, nor the commemoration of the Saints, or visits to relics be abused by men to gluttony and drunkenness, as though the festal days appointed in honour of the Saints, were to be spent in luxury and licentiousness. Finally, let so great diligence and caution be observed, respecting these things, by the Bishops, that nothing be done tending to disorder, confusion, or tumult, and that nothing profane or improper should appear; for holiness becometh the house of God. And that these things may be faithfully observed, the holy Council decrees that it shall not be lawful for any one to fix, or cause to be fixed, a new Image in any place or Church, however exempt, (9.) unless the same be approved by the Bishop; also, that no new miracles are to be admitted, or new

relics received, but with the recognition and approbation of the Bishop; who, having received information respecting the the same, and taken the advice of Divines and other pious men, may do whatever he shall judge consonant to truth and piety. But if any abuse, respecting which there are doubts or difficulties, is to be abolished, or any unusually important question arises, let the Bishop, before he settles the controversy, wait for the opinion of his Metropolitan and the neighbouring Bishops, assembled in provincial Council; yet so as that nothing new or hitherto unused in the Church, be decreed, without the cognizance of the most holy Pontiff." (10.)

It cannot be complained, I am sure, that this is a garbled extract, for I have given, even at the risk of great tediousness, the entire of the Decree on Images. This Council was the last which sat, and is received by Roman Catholics as a general Council of the Church, although in some of its Sessions the number of members present to decree the most important matters was small indeed. It was held under the direction of three Pontiffs, Paul III., Julius III., and Pius IV., and continued—with interruptions, caused by suspension and removal to Bologna—from A. D. 1545 to A. D. 1563. Never, perhaps, was there a more striking exhibition of intrigue, tumult, and discord. This is not the place, however, to examine the claims of this Council—it is enough at present to show that its authority is acknowledged by the Church of Rome. In the Creed of Pius IV., already referred to, it is declared—"I likewise undoubtedly receive and profess all things delivered, defined, and declared by the sacred Canons and general Councils, and particularly by the holy Council of Trent." This will suffice without any additional testimony.

Now, with respect to the Decree which I have quoted, be it observed, that it declares the lawfulness of possessing Images, and of giving them "*due* honour and veneration"—that, although there is still the want of an adequate definition of the word "due," it teaches that respect is to be shown to them by "kissing, uncovering the head, and prostrating the body" before them—that this honour is not given because of any inherent virtue in the Images themselves, but because of their relation to their originals—that the Deity may be represented under certain forms, and with a certain understanding, as already mentioned—that great advantages, in the way of instruction, of enkindling devotion, and of inciting to virtue, are to be derived from the use of Images—that abuses are to be remedied—and that no Image is to be introduced without

the approval of the Bishop. I request you carefully to remember all these points, as they are of consequence to the further examination of the subject.

(4.) It is to be noted here, that the Council of Trent, in the foregoing Decree, refers with complete approbation to the *2nd Council of Nice.* This latter is reckoned by Roman Catholics the 7th general Council, and as such, its declarations are acknowledged to be binding in the extract from the Creed already cited. Moreover, Bellarmine testifies—"This is a Council of that nature, that it can by no means be denied that it was general and lawful." (11.) And again—"If ever there was a lawful general Council, certainly this was." We shall have more to say of this assembly, when we come to the historical part of the question. Meanwhile let it be sufficient to state that it was held in the year 787, and during the Pontificate of Adrian I., and was occupied chiefly in repealing the Decrees against Image worship, which had been passed in a Council held at Constantinople in A. D. 754. The following citations will show the doctrine it maintained and promulgated.

In the first Act of the Council, they were principally engaged in making sundry Bishops abjure heresy—as it is frequently called therein—who had previously maintained the doctrine of the Constantinopolitan Synod. The first who was brought forward before the assembly, was Basil, Bishop of Ancyra, who, in the course of his address or confession of faith, speaks thus:—

"Likewise also the venerable Images, both of the dispensation of our Lord Jesus Christ according as he became man for our salvation, and of our unpolluted Lady, the holy Mother of God, and of the God-like Angels, and of the holy Apostles, Prophets, Martyrs, and all the Saints, *I salute, and embrace, and adore, according to their degrees of honour,* rejecting and anathematizing from my whole soul and mind, the Synod which was congregated through folly and madness, and has been called the seventh Synod, (12.) but, by those who think rightly, it is lawfully and canonically called a false Synod, as being alien from all truth and piety, and as having boldly and rashly and atheistically barked against the divinely-delivered ecclesiastical legislation, and as having insulted the sacred and venerable Images, and as having commanded them to be taken away from the holy Churches of God." (13.)

He then goes on to pronounce certain anathemas against the revilers and breakers of Images, and those who refuse to

salute them. His confession being finished, Tarasius, Patriarch of Constantinople, who took a leading part in the Council, rose, and, in the name of the rest, thus expressed himself:—

"All this sacred College gives glory and thanks to God for this confession, which thou hast borne to the Catholic Church." (14.)

By these words the Council set its seal to the foregoing declaration: and Bellarmine also, in referring to this very occurrence, tells us that no forms of speech are more exact than those which they use who abjure heresy. (15.) There follows a confession of Theodosius, another Bishop, much to the same purport as the former, and concluding with similar anathemas.

In the sixth Act of the Council, they produce the arguments of the Constantinopolitan Synod—which is heartily abused, as it was in the former quotation—and annex their answers to each in succession. The following is an extract from one of the answers. After adducing different reasons, they thus express themselves:—

"Considering these things, we, who offer to God alone our worship of *latria* in spirit and in truth, salute and embrace all those things which have been offered and consecrated, whether they be the divine type of the precious cross, or the holy Gospel, or the venerable Images, or the sacred vessels, *as hoping to receive sanctification from them: and we pay to them an honorary adoration.*" (16.)

So again, in the eighth Act, speaking of the same objects, they say, that—

"Christians.....*adoring and saluting them with purpose of heart, are made partakers of their sanctification.* Not, however, that Christians go to these things as if to Gods, as the Gentiles to their idols." (17.)

Let me now bring forward *the Decree of the Council*, which is found in its seventh Act. After reciting the Creed of the first Council of Nice, and expressing their abhorrence of the heresies that had existed regarding the person of Christ, and the Holy Spirit, they come to the subject of Images, and their language is as follows:—

"We ordain, with all certainty and diligence, that, in the same manner as the figure of the precious and vivifying cross, the venerable and holy Images—whether made of colours and stones, or of any other fit material—be set up in the holy Churches of God, on sacred vessels and vestments, and on walls and tables, and in houses and highways: (the Images,

namely) both of the Image of our Lord and God and Saviour Jesus Christ, and of our immaculate Lady, the holy Mother of God, and of the honourable angels, and of all the Saints and pious men; for, the more frequently they are seen through a representative formation, the more those who behold them are excited to the recollection and desire of their originals: and that men give them *salutation and honorary adoration; not, however, the true latria,* which is according to the faith, and which it is right to give to the divine nature alone; but that to these, like as to the figure of the precious and vivifying cross and the holy Gospels and the rest of the sacred monuments, the offering of *incense and lights* be rendered for their honour, as it was the pious custom of the ancients. For *the honour of the Image passes to its original,* and he who adores the Image, adores in it the person of him who is depicted." (18.)

In the conclusion of this Decree, the Council ordained that any who should dare to think or teach differently, were to be deposed, if Clergy; excommunicated, if Laymen. (19.) All then signed the Decree, (20.) and this being done, sundry exclamations were uttered by the assembly, of which these are a specimen:—

"This is the faith of the Apostles;.....those who think not thus, let them be driven far from the Church. We follow the ancient legislation of the Catholic Church.....Anathema to those who do not salute the holy and venerable Images! Anathema to those who call the sacred Images, idols!..... Anathema to all heretics! &c. &c." (21.)

For greater explicitness, I would add, that, in the letter of "Tarasius and the entire holy Synod" to Constantine and Irene, which immediately follows, Anathema is defined to be "*nothing else than separation from God!*" (22.)

I might multiply passages to the same purport, as the Council was mainly occupied with the subject; but this would be only to repeat the same thing almost in the same language. I append, however, to these quotations, two passages, the one from the Roman Catholic historian, Du Pin, and the other from Cardinal Bellarmine, both having reference to the proceedings of the Council. The latter, in proving the lawfulness of having pictures of God, in a certain sense, from the constant practice of the Church, says,—

"The seventh Council, in its fifth act, approves of representing the Holy Ghost under the form of a dove." (23.)

And Du Pin, in narrating the proceedings of the sixth act,

in which they produced the arguments of the Synod of Constantinople, and professed to answer them in order, speaks thus:—

"From reasons, they (*i. e.* the Constantinopolitan Fathers) came to authorities, and first of all, they allege two testimonies of the Scripture, where it is said, that 'God is a spirit, and that they that worship him must worship him in spirit and in truth:' and, that 'No man hath seen God at any time.' The Fathers of the second Council answer,—this cannot be understood but of the Deity, and cannot be applied to Christ's humanity; thus confessing that they would not have approved of the Images of the Trinity." (24.)

The importance of this Council, not for its own intrinsic merits, but on account of the position it occupies in this controversy, has led me to dwell longer on its statements than I otherwise should have done. We learn from the quotations I have made, that the cross, the Gospels, sacred vessels, &c., are to be honoured in like manner as the Images—that there may be representations of angels as well as of saints—that these Images may be placed in houses, highways, &c., as well as in Churches—that they, in some sense, communicate, or are the means of communicating, holiness—and that, not merely, as the Council of Trent says, are men to kiss, and prostrate themselves before them, but also that they are to be honoured with "incense and lights." These are, I think, the chief points of additional information which the Nicene Council affords beyond that already obtained from the Council of Trent, while they both unite in asserting that the honour given to the Image, is because of its relation to its original, and that he who venerates the Image, venerates in it the person represented.

I would only add, what perhaps is already apparent to you, that the Council of Trent, which met after the Reformation had advanced, has considerably modified the statements of the Nicene Council, and that although they both agree in forbidding that *latria*, or the highest worship, should be given to Images, they neither of them define with accuracy, what is to be understood by that "*due* honour and veneration" which they permit and approve of.

2. I proceed, in the next place, to present the doctrine to you AS EXPLAINED BY THE DIVINES of the Church of Rome; and in entering upon this part of the subject, I would observe that my object in producing the statements of individuals, however illustrious, is not to *bind* either myself or Roman

Catholics by their private opinions. For the authoritative declarations of doctrine, we must go to accredited Councils, Creeds, and Formularies, and we must refer to individual doctors only in the way of explanation, rejecting any of their private opinions which are clearly contrary to the decisions of the Church. It is of great importance to keep this principle in mind, in order that, on the one hand, the Roman Catholic may not be made answerable for aught, save what his Church has declared, or what has followed naturally from the working of her principles; and that, on the other, the Protestant may not be seduced from his faith by any modified view of Romanism, which an individual may choose to present to him, or which he may see in the works of private persons. In all cases, and on both sides, let not the compositions of private men, but accredited standards, be appealed to, as final and authoritative.

What then, you will ask, is my motive in appealing now to the private doctors of the Church of Rome? I have different reasons for so doing. One is, to see if they will help us to discover what that "*due honour*" is, which the Councils of Nice and Trent, as well as the Creed of Pius IV., have failed to define; or whether they will leave the matter where they found it, so far as any satisfactory explanation is concerned. Another reason is, to lay the foundation of an argument, to be wielded afterwards, as to the danger of using Images in any sense, in connection with religious worship, by exhibiting the awful extremes to which distinguished men have gone, in the absence of any adequate definition as to the degree of veneration to be paid to them. And lastly, this enquiry will, I expect, show you how vain is the boast of unity in the Church of Rome, even upon some of the most important subjects.

(1.) Now, on the subject of *making representations of the Deity*, I would first refer to the authority of Bellarmine. He has a whole chapter to prove the lawfulness of such representations. (25.) He admits that "it is *not so certain* in the Church, that Images of God or the Trinity may be made, as of Christ and the Saints, for the latter (says he) all Catholics confess, and it appertains to the faith, but the former is a matter of opinion." (26.) Nevertheless, he argues at length in favour of the practice. His arguments we shall consider *seriatim* presently, and I shall now only quote the last one, in which he appears to fasten the practice, to a certain extent, on the Church. The lawfulness of such representations, he argues—

"Is proved from the *custom of the Church;* for, Images of this kind have been *almost every where received. Nor is it credible that the Church would universally tolerate any thing unlawful.* Add that the 7th Council, Act. 5, approves of representations of the Holy Ghost under the form of a dove, and the Council of Trent, Sess. 25, admits representations of God, especially in historic painting." (27.)

In this passage he seems to produce what falls short only of a positive decree upon the subject, to support his opinion. In his explanations afterwards, however, he expressly guards against the idea that these representations are intended to express the proper Image of God. (28.)

Bishop Challoner, in his "Grounds of Catholic Doctrine," has the following question and answer:—

Q. "Does your Church allow of Images of God the Father, or of the Blessed Trinity?

A. Our profession of faith makes no mention of such Images as these, *yet we do not think them unlawful,* provided they be not understood to bear any likeness or resemblance of the Divinity, which cannot be expressed in colours, or represented by any human workmanship." (29.)

So again, in the "Abridgment of Christian Doctrine," revised by the late Dr. Doyle, and prescribed by him to be used in his Diocese—

Q. "How do you prove it lawful to paint God the Father like an old man?

A. Because he appeared to the Prophet Daniel in the shape of an old man. (Dan. 7.) But this is to be understood, that the pictures we make, are *not the proper Images* of God the Father, but that shape wherein he appeared to Daniel. And the like is to be understood of the pictures of angels, to wit, that they are not proper Images of them, according to their spiritual substance, but of the shape they appear in to men." (30.)

This will suffice on the subject of picturing God or the Trinity.

(2.) Further, respecting *the degree of veneration* to be given to Images, the cross, &c. on which the before-mentioned Councils have declined giving any distinct definition, albeit it was a matter of supreme moment, we find three different opinions prevailing among Roman Catholic Divines. Lest I should be suspected of misrepresentation in making this assertion (and you know this is frequently a convenient charge), I appeal to the high authority of Cardinal Bellarmine, whose

volumes are the storehouse of most Romish Controversialists. He speaks as follows :—

"I come now to the last question, with what kind of worship are Images to be honoured. There are *three opinions ;* the *first,* that an Image is not by any means to be worshipped in itself, but only that the exemplar is to be worshipped before the Image ; thus some persons think, whom Catharinus refers to, and refutes. The same thing Alexander seems to have thought, 3. p. quæst. 30 art. ult. Also, Durandus, lib. 3. sent. dist. 9. quæst. 2. and Alphonsus a Castro, under the word *Imago.* The *second opinion* is, that the same honour is due to the Image and the exemplar, and therefore that the Image of Christ is to be adored with the worship of latria; that of the blessed Mary, with the worship of hyperdulia; and those of the other Saints, with the worship of dulia. Thus, Alexander, 3. par. quæst. 30. art. ult. B. Thom. 3. par. quæst. 25. art. 3. and also Cajetan, B. Bonaventure, Marsilius, Almayn, Carthusianus, Capreolus, and others.....The *third opinion* goes between the two, and is that of those who say, that the Images themselves ought to be honoured in themselves and properly, but with an honour *inferior* to the exemplar itself, and therefore that no Image ought to be adored with the worship of latria. Thus, Martinus Peresius,....also, Ambrosius Catharinus,....Nicolaus Sanderus: Gabriel seems to have thought the same." (31.)

Here then is the proof of my assertion. It cannot be denied. Bellarmine not only states the fact, but he gives, under each head, the names of certain distinguished persons who held the different opinions.

But it may be well to give you some specimens of this difference of opinion in the language of members of the Church of Rome. I shall make a few quotations, both from modern and more ancient writers. One of those mentioned by Bellarmine, as holding the second opinion, is St. Thomas Aquinas, a canonized saint in the Church of Rome, in whose honour a festival is still observed. That you may have some idea respecting the repute in which he is held, listen to the following *prayer which is addressed to him* on his festival, and which I extract from the Roman Breviary, a book of the highest authority, which was revised according to the decree of the Council of Trent:— (32.)

"Oh! most excellent doctor, light of the holy Church, blessed Thomas, lover of the divine law, intercede for us with the Son of God." (33.)

On the same festival, immediately following the preceding, is this prayer addressed to God:—

"O God, who dost enlighten thy Church with the wonderful learning of thy blessed Confessor Thomas, and dost fertilize it with his holy operation, grant to us, we beseech thee, to understand what he taught, and to imitate what he did. Through the Lord." (33.)

Now here is Thomas Aquinas, thus canonized—thus honoured with a festival—thus prayed to—of whom it is said that his "*wonderful learning has enlightened the Church*," while the suppliant prays that he may "*understand what he taught, and imitate what he did*"—surely his opinion, in the eyes of a Roman Catholic, must have considerable weight—and what does he say on the subject before us?

"It is thus, therefore (says he) to be said, that no reverence is due to the Image of Christ in so far as it is any substance, say carved or painted wood, because reverence is due only to a rational nature. It remains, therefore, that reverence is shown to it only in so far as it is an Image; and thus it follows that *the same reverence is to be paid to the Image of Christ, and to Christ himself.* Since, therefore, Christ is adored with the worship of latria, the consequence is that *his Image is to be adored with the worship of latria.*" (34.)

This is the very passage referred to by Bellarmine. With the argument contained in it I have nothing to do, my present design being simply to shew you the *opinions* of St. Thomas. In a similar strain speaks James Naclantus, Bp. of Clugium, in his Exposition of the Romans, published in Venice in 1557:—

"Therefore it is not only to be confessed, that the faithful in the Church do adore before an Image (as some perhaps for the sake of caution, speak) but do also adore *the Image itself*, without any scruple, yea, and they venerate it *with the same worship with which they venerate its original.* Therefore if the original is to be adored with *latria, so is the Image;* if with dulia or hyperdulia, the Image also is to be adored with worship of *the same kind.*" (35.)

Azorius the Jesuit says,

"It is the *constant opinion of Divines* that the Image is to be adored with the *same honour and worship* with which that is worshipped of which it is an Image." (36.)

Pedro de Cabrera, a Spanish friar, concludes against Durandus (who, according to Bellarmine, held the first opinion) that—

"Images are *truly* and *properly to be adored*, and out of an intention to adore *themselves*, and not only the exemplars that are represented by them." (37.)

And again he says,

"The doctrine of St. Thomas, as he teaches that the Image and the exemplar represented by it are to be worshipped with the *same act* of adoration, is *most true, most pious, and very consonant to the decrees of faith.*" (38.)

In support of this view he cites a number of most leading men, such as Cajetan, Bonaventure, Marsilius, Vasquez, &c. &c. These statements are startling indeed, and I have no desire to accumulate them. It is proper to add, that Bellarmine, *while admitting the fact of each opinion being held*, offers the following excuse:—

"It is very much to be believed, that St. Thomas, Alexander Alensis, and other School Doctors of that time *had not seen* the 2nd Nicene Council, nor the 8th general Council, nor the letter of Pope Adrian I. in defence of the Nicene Council. For all these were for a long time concealed, and were first edited in our own time, as may be known from this circumstance, that in the more ancient volumes of the Councils none of these are found: and St. Thomas, and the other old schoolmen, never make any mention of this Nicene Synod." (39.)

Such is the excuse and explanation offered, which I most willingly produce. It does not, however, you perceive, alter the *fact*, that such were their views regarding Image worship.

Let me add a few extracts also from more modern writers. In the "Abridgment of Christian Doctrine," revised by Dr. Doyle, I find this question and answer:—

Q. "Is it lawful to give any honour to the Images of Christ and his Saints?

A. Yes, an *inferior* or *relative* honour, as much as they represent to us heavenly things; but not God's honour, nor yet the honour due to Saints." (40.)

Again, in the "Grounds of Catholic Doctrine," by the late Bp. Challoner, after a statement, almost verbatim, of the words of the Creed, this catechetical instruction is found,—

Q. "Do you not worship Images?

A. No, by no means, if by worship you mean *divine honour*.

Q. What kind of honour do Catholics give to the Images of Christ and his Saints?

A. A *relative* honour.

Q. What do you mean by a relative honour?

A. By a relative honour, I mean an honour which is given to any thing, not for any intrinsic excellence or dignity in the

thing itself, but barely for the relation it has to some thing else." (41.)

This book also teaches that Roman Catholics do not pray to them, nor trust in them as the heathens did—nor believe that there is any virtue, power, or divinity, residing in them.

In Gother's "Papist truly represented," among other statements, is this:—

"It is not properly the Image he honours, but Christ and his Saints by the Images.....All the veneration therefore he expresses before all Images, whether by kneeling, lifting up the eyes, burning candles, incense, &c. is not at all done for the Image, but *is wholly referred to the things represented*, which he intends to honour by these actions." (42.)

I would add one more from the Pastoral letter of the Bp. of Boulogne, prefixed to the "Devotion of the Sacred Heart of Jesus." It appears from this letter that the Queen of France, A. D. 1765, was most anxious that a peculiar office in honour of the Sacred Heart should be established in all the Dioceses. Accordingly the Bishops resolved that her wishes should be complied with. The Bishop of Boulogne, then, in his Pastoral letter on the subject, after citing with approbation other testimonies, adopts and approves of a passage from a writer in the 16th century, who was "surnamed the just, on account of his extraordinary piety." In this quotation (which, as the Bishop says, comprehends the chief and most material practices of this devotion) I find the language which follows:—

"And therefore I advise you to put in the different places you are used to frequent, some devout *Image* of this adorable heart, the sight of which may enable you to renew often your holy practice of devotion in its honour, and inspire you with the fire of divine love. You may even, according to the interior inspiration of grace, *kiss this Image with the same affection with which you would kiss the heart itself of Jesus.*" (43.)

These extracts might be multiplied indefinitely, but I forbear. It cannot be said that I have given a false representation of the opinions of the divines of the Church of Rome, for I have candidly stated both extremes of opinion. From the quotations I have given, and from Bellarmine's testimony, it appears then that there is considerable variation of sentiment existing on this vital subject; vital, I say, because it is so closely connected with the worship of God, of which he has always shown himself so jealous. One class of doctors would regard Images as "books for the unlearned"—memorials of the originals—ornaments of the Church—useful to fix the thoughts and prevent

distraction and inspire devotion—but they teach that there is no virtue in them, and that no worship, higher or lower, direct or indirect, is to be given to themselves, or to terminate upon them. A second class goes into the opposite extreme, and maintains that, by virtue of the connection which subsists between the Image and the original, the *same honour* is due to *both*. It does not appear, however, by this system, that *latria*, or the highest degree of honour, is to be given to the Images of the *Saints*—that belongs to the Image of Christ, as it belongs to Christ himself. To the Saints, they say, belongs an inferior worship, but that worship is to be given to their *Images* as well as to themselves. At the same time, although, according to this system, the Images of Christ and of the Saints are to be honoured with the same honour which is due to the originals in both cases, and thus are to be honoured *in themselves*, yet in neither case is the honour to be given *on account of themselves*, but by virtue of their connection with the originals. A third class strikes out a middle path, and while they deny that the same honour should be given to the representation and the being represented, but give a higher honour to the latter, they would not only consider Images useful as books, and memorials, and helps to devotion, but would also render to them in themselves an *inferior* worship, though on account not of themselves, but of the originals they represent. Hence, according to this system, no Image should be adored with *latria;* nevertheless, by reason of its relation to the original, some degree of religious veneration is to be given to itself, although the extent of that is not explained.

It is not for me to reconcile these conflicting opinions. The task must fall upon the advocates of Romish unity. Their great champion, Bellarmine, attempts partly to correct, partly to reconcile, these variations, and extricates himself from his difficulties by hair-breadth and almost unintelligible distinctions (44.)—distinctions, at all events, far above the generality of the people, who are most concerned. It is singular that, in a chapter in which he maintains that Images ought not properly to be worshipped with latria, he accuses the advocates of the contrary opinion of being "*compelled to use the most fine-spun distinctions, which they themselves scarcely understand, much less the unskilled people!*" (45.) Strange that he did not discern his own failing in this respect!

The foundation of the first opinion is the declaration of the 2nd Nicene Council that "the honour of the Image passes to the original"—hence, say its advocates, it does not terminate

on the Image itself. (46.) Bellarmine asserts that a *certain* veneration *does* terminate on the Image itself, though not *the* veneration paid to its original, but an inferior degree. This he proves from the same Council, and from other reasons. (47.) He then reiterates the Nicene declaration that no Image should *properly* be worshipped with latria, and proves it at length; (48.) but also contends that sometimes, though very seldom, the Image of Christ *may* be worshipped with latria *per accidens*, "as he who adores a king clothed, adores at the same time the king and his garments; but the Image is conceived at the time joined with the original which is adored; therefore the Image itself is adored, yet *per accidens*, because itself is not the essential object which is adored, nor the cause of the adoration, but a certain adjunct." (49.) In this way it is, and by this nice distinction, he endeavours (though very unsuccessfully, as may be seen by comparing his explanation with the passages already quoted) to reconcile the abettors of the 2nd and 3rd opinions, (50.) while he gives the former, as we have observed, the benefit of the probability that they had never seen the 2nd Nicene Council. (51.) The conclusion then, as to what *he* considers the true opinion, is this (which may be gathered even from the headings of his chapters):—that Images are to be worshipped *in themselves*, or, in other words, that a certain worship is to *terminate* upon them—that this worship is *not* bestowed *on account of themselves*, but on account of their *originals*—that this worship is not *properly* to be the same in degree as that given to the originals, but *inferior*, although sometimes, *per accidens*, it may be the same—and that the degree of worship varies according to the difference of the Image, whether it be that of Christ, the Virgin, or the Saints.

Perhaps you will agree with me that we may now take leave of these discordant sentiments of private doctors. They furnish a notable specimen of Romish unity. We are still, you perceive, in the dark, as to what that "*due honour*," which is to be given to Images, really means. This diversity of sentiment leaves us farther than ever from ascertaining it. There are, it is true, distinctions enough, respecting worship, latrian, dulian, hyperdulian, supreme, subordinate, inferior, relative, analogical, reductive, per accidens, secundum quid, and the like, but they too fail in settling clearly the point we are seeking after. It may be said of them, that they "darken counsel by words without knowledge." The plain force of the commandment, which (as we shall see hereafter) forbids the worship of Images *altogether*, without dis-

tinction or reservation, is set aside, and the worshipper is either distracted by these fine-drawn distinctions, or, if he does not think about them (and indeed whether he does or not) he is from day to day exposed, for aught the Church has done to prevent it, to the danger of going too far in the degree of worship he renders, as the preceding statements abundantly show. We have seen the danger attested in certain cases, which I have cited—we may fairly apprehend it in in others.

3. And this naturally leads me now to place this subject before you AS EXHIBITED IN THE PRACTICE of the Church of Rome; and on this branch, as on the preceding, I shall exhibit it in books that cannot be set aside, and in facts that cannot be controverted.

(1.) I appeal to the *standard formularies* of the Church as testifying to her practice. Among the Images already spoken of, and on which the Church has decreed, is the figure of the Cross. Now respecting the veneration given to it, let us consult the Roman Pontifical, Ritual, Breviary and Missal. These are not Protestant books, giving a garbled or false statement of the matter, but books of indisputable authority in the Church of Rome.

In the Roman Pontifical, revised and edited at Rome, A. D. 1595, in the order for the processional reception of the Emperor, we read thus:—

"But if the Apostolic legate receives the Emperor, or enters the city with him, or otherwise goes or rides with him, he who bears the sword before the Emperor, and the other who carries the legate's cross, ought to go together. The cross of the Legate, *because latria is due to it*, shall be on the right hand, and the sword of the Emperor on the left hand." (52.)

In the form for Consecrating a New Cross, which I extract from the Roman Ritual, edited by order of Pope Paul V. the following prayer occurs:—

"We beseech thee, O holy Father, omnipotent and eternal God, that thou wouldst vouchsafe to bless this figure of the Cross, that it may be a saving remedy to mankind, the establishment of faith, the increase of good works, the redemption of souls, a comfort and protection and defence against the cruel darts of the enemies."

Another prayer being offered, and the Cross being sprinkled with holy water, the consecration follows in these words:—

"Let this figure of the Cross be sanctified, in the name of the Father, of the Son, and of the Holy Ghost, that those

praying and bowing themselves before this Cross, on account of the Lord, may find health of body and mind. Through Christ our Lord, Amen." The Ritual adds:—

"Afterwards, the Priest, bending his knee, devoutly adores before the Cross and kisses it, and those who wish it, do the same." (53.)

I have already spoken of the Roman Breviary. Let one extract out of several, suffice. On the feast of the exaltation of the Holy Cross, on the 14th of September, there is this prayer:—

"O Cross, more splendid than all the stars, illustrious to the world, much beloved by men, more holy than all things, *who alone wast worthy to bear the treasure of the world, sweet wood, sweet nails*, bearing a sweet burden, save this present multitude assembled to-day in thy praise." (54.)

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"Prayers being ended, the Priest, laying aside his chasuble, approaches the Epistle side, and there, in the back part of the corner of the altar, receives from the Deacon a cross already prepared on the altar; which turning his face to the people, he uncovers a little from the top, beginning alone the Antiphone, '*Behold the wood of the Cross;*' and then in the remainder he is assisted in singing by the Ministers, until the '*Venite adoremus.*' But when the chorus sings '*Come let us adore,*' all prostrate themselves, except the person who performs the service. Then he proceeds to the front of the corner of the same Epistle side, and uncovering the right arm of the Cross, and raising it a little higher than before, he begins, '*Behold the wood of the Cross,*' the others singing *and adoring* as above. Then the priest proceeds to the middle of the altar, and totally uncovering the cross and elevating it, begins a third time more loudly, '*Behold the wood of the Cross,*' the others singing *and adoring* as above. '*Behold the wood of the Cross, on which the salvation of the world hung.*' Chorus responds, '*Come let us adore.*' Afterwards the Priest alone carries the Cross to a place prepared for it before the altar, and kneeling, places it there; presently putting off his shoes, he approaches to *adore the Cross*, thrice kneeling before he kisses it. When he has done this, he returns and receives his shoes and chasuble. Afterwards the ministers of the altar, and then the other Clergy and laity, two by two, thrice kneeling as is aforesaid, *adore the Cross.*" (56.)

All this is unquestionably strong language, and there is a great deal more of the same kind which I forbear to quote. I venture to say that if, apart from these books, *I* were to give such a description of Roman Catholic practice, I should be charged, as is usual, with gross misrepresentation. But the testimony of these books cannot be evaded. There it remains, unaltered, as a standing witness to what Romanism is. Now, I can suppose only two explanations which may be given of these services—and I will give Roman Catholics every legitimate advantage they can claim—the first is, that, though the language is strong with respect to the cross itself, it means, after all, only an *inferior* veneration—and the second is, that, by a figure of speech, the cross means *Christ*, and that *he* is the object of adoration.

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narrative of this miraculous event to the Archbishop who was then making the visit of his diocese." (64.)

Here you have a sample of what you may read again and again in this authenticated book.

There is another book lately published, which also affords considerable information on these points. It contains the lives of five persons who were canonized by the Pope, so late as Trinity Sunday, May 26, 1839. (65.)

In those Memoirs there are narrated some most extraordinary miracles. Of St. Alphonsus Liguori (one of those who were canonized) it is said, that he gave speech to a boy who had been dumb from his birth, in this manner:—

"The Saint made the sign of the cross upon his forehead, and *gave him a picture of our Lady to kiss*, telling him at the same time, to say whom the picture represented, and he immediately replied, 'The blessed Virgin.'" (66.)

Of St. Francis di Girolamo, it is said, that on one occasion when he was preaching, a carriage, containing some disreputable persons, drove contemptuously by, and interrupted him. Forthwith he held up *the crucifix* before the horses, and "the animals sunk down on their knees, and would not stir till the discourse was over." (67.)

In the life of St. Joseph of the Cross, of whom it is said, generally, that his miracles "surpass enumeration,"—that "he possessed a mighty empire over the evil spirits,"—that "even the elements obeyed him,"—that "rain ceased at his command,"—that "the air bore him his stick on its wings,"—and that "all nature was subservient to him;" (68.)—of this Saint, I say, numerous marvellous things are told. I select one—the case of an aged Priest, suffering most dreadfully from an intestinal rupture, with scarcely any chance of life remaining. But, says the account, the Bishop—"sent him *a picture of the Saint*, whom the Priest had no sooner invoked *with fervent confidence*, than instantaneously he was restored to perfect health, and never afterwards experienced the slightest relapse of the disorder, which had brought him to the brink of eternity, *only that its miraculous cure might be a more signal triumph to religion, and to the powerful advocacy of St. Joseph of the Cross.*" (69.)

I might detain you for hours in reciting the accounts of similar prodigies. I forbear, however, partly because many of them are of such a nature that I could not well speak of them in the pulpit, and partly because I have already extended my observations to a very considerable length. Indeed,

I regret being obliged to introduce these narrations at all, but they are needful for a full view of the subject.

I hope it will be borne in mind that I have quoted from *authority*, and that the parties, of whom these legends are told, were *canonized by the present Pope a few months ago*, previous to which canonization, the miracles of the parties must be attested to his satisfaction. I know that *genuine* miracles are among the most indisputable proofs of the Christian religion, but, with regard to such as these, I must agree with a well-known Divine, in saying that they are "the sorest disgraces of christianity, which have bid the fairest of any one contrivance, to overturn the certainty of the miracles of Christ and the whole truth of the Gospel, by putting them all on the same footing." (70.) They bear a stronger resemblance to the Pagan miracles of a "weeping Apollo," a Diana's "Image sent down from Jupiter," or a Minerva's statue sending forth flames from its eyes and a perspiration through its limbs, of which we read in the ancient poets and historians, (71.) than to the miracles recorded in Scripture. This is not the place, however, to discuss their claims to attention—I only mention them now *as facts alleged* by Romanists, and with a view of illustrating the extent to which Image veneration is practically carried in the Church of Rome. (72.)

(3.) I would now close this part of the subject by a statement of a few circumstances, out of many, *which I have myself witnessed in Roman Catholic countries*, and on this I shall be as brief as possible.

We have seen how far the Church holds it to be lawful to make representations of God the Father, and of the Trinity. The Church, says Bellarmine, (73.) would not universally tolerate any thing unlawful. Now, there is no one thing more common abroad than Images of the Trinity; it would be useless to specify places, for they are to be seen almost every where—in Churches, on walls, over gates, and in various other positions, as well as frequently on the title-page of books. Sometimes the representation is painted, sometimes carved. God the Father is represented under the form of an old man, the Son in his humanity, and the Holy Ghost like a dove; and, not unfrequently, the sacred Trinity are represented in the act of crowning the Virgin Mary as the "Queen of Heaven!"

With respect to Images of the Virgin, and other Saints, much might be told. The Virgin's Chapel is always the most crowded with votaries. Enter a Church, and if you see

a large number of people at one of its little Chapels you may conclude, almost invariably, that it is the Chapel of the Virgin. Before her shrine, and that of other Saints, votive offerings are suspended, either pictures of cures wrought through the instrumentality of the Saints, or small waxen models of legs, arms, horses, cows, dolls, &c., as the case may be. On special occasions, the statues of the Virgin are dressed in all the finery that can be imagined, with gold and silver brocades, lace caps, ear-rings, and the like: she is very frequently painted or carved standing upon the world and the serpent, and "*bruising the serpent's head;*" sometimes, indeed, the infant Saviour is in her arms, but very commonly this is *not so.*

In Rome, every house has an Image of the Virgin, with a lamp burning continually before it, which, at least, looks very like a revival of the old heathen system of Penates or household divinities. They are to be seen also at the corners of streets, and elsewhere, decorated with flowers, and are almost universally saluted by those who pass by.

At the entrance of the Churches there is frequently an individual selling candles, and many of the persons going in, buy these, and, lighting them, place them before the shrine of some favourite Saint. You might often see scores of candles thus burning.

There are also grand processions of the Images of Saints. For example:—on the festival of St. Gennaro, the patron Saint of Naples (the day on which his blood is said to be *miraculously* liquified,) his Image is decorated with a profusion of gold and precious stones; and, with a magnificent mitre on his head, he is carried in triumph through the streets, while the people from the houses are showering down offerings upon him. In his honour, there is a procession of the silver Images of the Saints belonging to the different Churches of the city. Each Image is placed upon a bier, magnificently decorated, surrounded by flowers, candles, and multitudes of Priests and attendants; they are carried in succession into the Church, on the altar of which is the gorgeous Image of St. Gennaro—they halt for a moment before the Image, are incensed and saluted by the officiating Priest, and then pass on. Similar scenes occur on the *Fête de Dieu,* and on numberless occasions throughout the year; in short, the people seem, in some countries, to be ruled by these sort of shows and exhibitions.

Sometimes a *particular* Image of a Saint is specially venerated, that is, above the other Images of the same Saint; and although representations may be numerous that are within immediate reach, yet the devotee performs a pilgrimage to some distant shrine; as, for example—to that of St. James of Compostella, in Spain; in Bavaria, to that of the Black Lady of Altotting (for oftentimes the Virgin's Image is black); in France, to that of Notre Dame de la Garde, at Marseilles; and in Switzerland, to that of our Lady of Einsiedeln. Hundreds and thousands, of all classes, annually visit these shrines.

You may see crowds in the Churches, embracing particular Images, as that of St. Peter in the splendid Church at Rome that bears his name, and frequently, as in this case, a part of the material is worn away, from constant kissing. (74.) There is a figure of our Lord, in the Church of Santa Maria sopra Minerva at Rome, executed in marble by Michael Angelo, on the foot of which, in consequence, a brass covering has been put. In the country parts, the figures are often so rude and grotesque, as to cause the mind of a stranger to revolt from the sight, and, in some cases, the use made of the figures is shocking beyond description. For instance:—in Tyrol, as you cross the Brenner, there is by the way-side a rudely carved figure of the Saviour, and the wound in his side is made the channel for the conveyance of water for the supply of the people! It is truly painful to look at the scenes represented in what they call their Calvaries. I am sure they are calculated neither to honour God nor to inspire genuine devotion. On the contrary, their *tendency*, to say the least of it, is to degrade the Divine being, and to make religion degenerate into gross superstition and idolatry.

The forms and ceremonies employed bear a striking resemblance to the rites of ancient heathenism. It requires but little knowledge of the ancient poets and historians, to be aware of the fact that Image worship, with its concomitants of lights, incense, bowings, kissings, votive offerings, processions, pilgrimages, and such like, formed some of the essential elements of heathenism. All these things are now seen in the Church of Rome, and are among the most prominent objects in Roman Catholic countries. We shall afterwards notice their excuses and explanations. I now speak only of the *facts*.

I have not time to enlarge in the way of general description, but let me append one or two more formal instances, out of a multitude that might be named, of the present tolerated, and,

so far as one can judge, approved, practice of the Church of Rome abroad.

In the Church of Notre Dame, at Mechlin, in Belgium, the pillars on each side of the nave are surmounted by statues of the Apostles. On the first at one side is a statue of Christ, and on the first at the other, a statue of the Virgin. The inscriptions speak of Him as "the Son of the Eternal God, the Saviour of the world, *the Master of the Apostles*, &c." and of her, as the "Virgin Mother of God, *the Queen of the Apostles*, &c." This last title is even stronger than the corresponding one in the former inscription, and it is remarkable too that there is *a crown* on the statue of the Virgin, but not on that of Christ. Moreover, she has the child in her arms, and yet the inscription applies to her, which is one instance, out of many, that, even when the infant is present, the honour is not always paid to Him.

In Milan, in the Church of S. Maria della Grazie, there is a painting of a part of the city; a procession of Monks and others is advancing towards it; above, is seen the Virgin (alone) (75.) with her mantle held up and spread out over the city by two angels; and underneath there is an inscription to the effect that "the City of Milan, being oppressed with a cruel plague in the year 1630, *was saved by the efficacy of the oil of the lamp of the Virgin of grace*," and that therefore *this picture* was put up in her honour. What can be worse than this? The expulsion of the plague is attributed to the Virgin's power, and she, yea, and she alone (so far as this picture is concerned), is honoured on account of it, and the people have the opportunity of continually gazing on such a representation.

A somewhat similar exhibition may be witnessed at the beautifully situated little town of Dezenzano, on the margin of the Lago di Garda, in Italy. An old castle surmounts the town, and under its porch is a painting of the Virgin looking down upon the child Jesus lying on the ground. We are told by an inscription on each side that it is a "place *dedicated to the Mother of God*," so that there can be no mistake as to the application of the expressions. Above the painting, we are informed that this "most ancient picture was renewed on the 4th day of August, 1836, by the devoted care of the inhabitants of the Castle, who were preserved from the dominant contagion of the Cholera," and below, the Virgin is represented as speaking thus:—"Stop, passenger, *salute my name*, I am the mother of the Son of God." Here deliverance from

the Cholera is blasphemously attributed to the Virgin, as appears from the fact that there is no mention made of God, while the place is dedicated to the Virgin, and the painting is declared to have been renewed because of the deliverance. All the inscriptions have reference to her, and not to the infant Jesus who is on the ground. He appears quite as a secondary person in the picture, and the Virgin is represented, even though the child be present, as *calling for* this honour from those passing by! How unlike the language of her, whose "soul did magnify the Lord" and whose "spirit did rejoice in God her Saviour."[1]

There is in what we should call the close of the Cathedral at Constance—a town so celebrated in the annals of the Church of Rome—a pillar, with a statue of the Virgin and Child on the summit. The child, however, seems to be overlooked, and the inscriptions intended to sound the praises of the Virgin. There are around the base *eight* inscriptions, laudatory of, and expressive of confidence in, the Virgin, while once only the name of God is (I had almost said, incidentally) introduced. Among the inscriptions are these—"To Mary the patroness of men"—"To Mary the *refuge of sinners*"—"To Mary the terror of those below," that is, in Hell, &c.—and the *single* instance in which the name of God is introduced, is in connection with the Virgin, thus:—"To God thrice blest and greatest, to the Virgin conceived without sin, *Queen of Heaven and Earth, the Church of Constance has erected* this everlasting monument." Here is this exhibition, set forth by authority, as the last quoted inscription states, and the whole effect of which is obviously to give undue honour to the Virgin and her Image—such honour as she herself doubtless would scorn to receive.

These are but two or three specimens. I might add many more from different parts of Italy, Germany, France, and other countries where Romanism prevails either to a greater or a less degree. These are all positive facts which I have myself witnessed. They are not things that you need go and look for, when abroad, inasmuch as they strike your observation everywhere. This all travellers know. Of course Roman Catholics have no just reason to complain of my bringing forward these facts, as they are the unconcealed exhibitions of their religion, in the countries where it exists more than it does in England.

[1] Luke i. 46, 47.

And this is what may be expected in proportion as the Religion of Rome advances. It is true, in England she wears a simpler and less meretricious garb, but there are various hindrances here, in the Scriptural knowledge of the people, and in other circumstances, to the full exhibition of the grosser parts of the system. How does it work, however, where it has full scope and all to itself? You have seen. Perhaps it may be replied that many of these things are abuses. My answer is ready—the pictures I have spoken of could not be introduced (according to the decree of the Council of Trent) (76.) *without the approbation of the respective Bishops*, and the other matters are "*universally tolerated*," if not universally *approved* of, and as Bellarmine says (I quote the same passage again) "*it is not to be conceived that the Church would universally tolerate any thing unlawful.*" (77.)

Brethren, have I given a fair and impartial picture of Romanism? It has been sketched by the pencil of the Church of Rome herself. These are not my inventions—they are their own statements and practices. They say, consult our Creeds and Councils. Well, I have done so largely. They say, listen to the expositions of our own Doctors. That I have done so with impartiality will be evident from the fact that I have given all shades of opinion. And, so far from benefiting by that appeal as to any certainty respecting what the Church means by "due veneration," the more we have cited their testimony, the more have we encountered what the poet calls "confusion worse confounded." They say again—look at our practice—do you discover in it aught of the things charged against us? Well, here again, I affirm nothing at all as originating with myself—I make no vague and unsupported charge—but I appeal to their own formularies, their own recognized books, and to facts in every possible variety of shape. Can any thing be more unobjectionable or ungarbled than this chain of evidence to the principles of the Church of Rome on the veneration of Images? The man must be predetermined to object, and to deny at all hazards who will venture to insinuate a charge of unfairness and misrepresentation, although it is quite possible, and perhaps even natural, that he should be dissatisfied with *the production* of the foregoing documents and facts. The dissatisfaction, however, though it may be natural, is not just.

II. I shall now, in the second place, EXAMINE THE ARGUMENTS AND EXCUSES which are alleged in favour of the practice. And in doing so, I shall divide the

examination into three main parts:—namely, 1.—Their defence of pictures of the Deity. 2.—Their Scripture arguments, generally, on the use of Images. And 3.—Their further excuses, explanations, and extenuations, of the practice.

1. In examining their DEFENCE OF REPRESENTATIONS OF THE DEITY, I shall chiefly notice the arguments of Bellarmine, as one of their leading champions. As stated already, he has a whole chapter in vindication of the practice, or at least to prove that it is not unlawful, for he is constrained to confess that, unless private persons are well instructed by their pastors, "pictures of this kind *cannot be exhibited without danger to the unlearned.* "Here we only maintain," adds he, "that pictures of this kind are not to be universally condemned." (78.) Would it not then be better and safer to abandon the practice altogether, than to run the risk which he supposes at least possible? But let us attend to his arguments:—

(1.) His first argument is, that "*Angels are incorporeal beings, and yet they were painted and sculptured under the Old Testament—therefore, God also, although he is incorporeal, may be depicted.*" (79.) He refers here to the cherubim, which will be considered more particularly afterwards. At present it will be sufficient, in order to shew that the cases are not parallel, to reply, that, even were we to admit the cases to be similar, so far as the abstract possibility or impossibility of painting an incorporeal thing was concerned, they are widely different in this respect—that in the case of the cherubim, a certain formal representation was given and permitted,[1] but in the case of the Divine Being, no such representation has been given—on the contrary it has been withheld and forbidden to be made, as we shall see in the proper place. In this view, therefore, the argument, even were it sound on the abstract question of *possibility*, would fail of establishing the *real* point at issue, namely, the *lawfulness* of making representations of the Deity.

(2.) Again—"God," says he, "*was seen in a bodily form—what therefore hinders his being represented thus?*" (80.) And he cites several passages, most of which are not strictly applicable, but the principal one—and this will sufficiently explain his view—is the appearance of the Divine Being to Daniel as the "Ancient of Days."[2] This is the grand argument of most writers, and to it I say:—

[1] Exod. xxv. 18, &c. [2] Dan. vii. 9.

1st. What God was pleased to do, on special occasions, for reasons known to himself, is not to be the rule of our actions. "It is by his commandments, and not by his apparitions, we shall be judged at the last day." (81.) He has graciously given us His Word to be the rule of our actions, and if that forbids representations of God under any sense, no appearances of him, in certain forms and for special reasons, can set aside our obligation strictly to obey the command. The real question is, not what God has done, but what he will have us to do.

2nd. Moreover—the persons to whom these appearances were presented, never made an Image of God, even under those forms, but strictly obeyed the letter of the law; and thus they shewed, by their conduct, that they did not consider them a warrant for the practice.

3rd. It is remarkable too, that when these appearances took place, it was to distinguished servants of God, capable of forming a right judgment on these matters, and who would not therefore be so likely to entertain carnal notions respecting God, or to make a graven Image of him, which, in fact, as I have said before, they never did. But the case was widely different with reference to the people in general; for, when "the Lord spake to *them* in Horeb out of the midst of the fire, *they saw no similitude, lest they should corrupt themselves and make them a graven Image.*"[1] The Church of Rome reverses the matter in making Images to be the "books of the *unlearned*," who are in far more danger from them than those who are more educated.

(3.) "Thirdly," says Bellarmine, "*the Scripture in words ascribes to God all the human limbs, while it says that he stands, sits, walks: it names his head, feet, arms: it ascribes to him a seat, a throne, a footstool, &c. Why then cannot that be exhibited in a picture, which is depicted in Scripture?*" (82.) If to this singular reason we must reply, I would observe—

1st. It is quite clear that these are figurative expressions—that God has not really limbs like a man, but that he is "a Spirit." The making an Image of him, however, according to these descriptions, is calculated to produce, in the minds at least of ignorant people, an impression that all this is literally spoken, and thus, by consequence, to give a degraded view of the Supreme Being. Nor are the cases at all parallel, for in the Scriptures themselves, where these descriptions

[1] Deut. iv. 15, 16, &c.

occur, there is amply sufficient said respecting the nature of God to prevent any mistakes or errors that might possibly arise from them, whereas the *Images* speak not to correct any false impression *they* may create. Bellarmine indeed says, it may be corrected by the same Scriptures, or amongst the unlearned, by the teaching of their pastors: (83.) but as to the former, how does the case stand when there is no general circulation of the Scriptures, as in Spain, Italy, &c.? and the latter is at all events precarious and uncertain, and may not meet every case. The path of safety is to avoid the danger altogether.

2nd. Moreover, if from figurative expressions such as these, we may draw an argument for Images and pictures of God, then, by carrying out the same principle, we may represent God as a fountain, a fire, a rock, a shield, the sun, and many other things of the kind, under which figures he is frequently described. It lies at the foundation of correct reasoning that, when you adopt a principle, you must go through with it.

(4.) A fourth reason alleged, is—that "*things which seem less capable of being painted than God, are painted—for example, the virtues, which are not only spiritual, but accidental: why then may not God?*" (84.) My answer is—

1st. It is quite an assumption to say that there is greater difficulty in painting the virtues than God, for both being incorporeal, an equal difficulty, in this respect, exists.

2nd. Besides, we may take a liberty in giving a bodily representation to a creature, which we may not take with reference to the Creator, especially if, as we shall see, he has forbidden it. They do not stand on the same ground, and we cannot argue from a practice in the one case to a practice in the other.

(5.) It is scarcely necessary to notice Bellarmine's fifth argument. "*Man,*" says he, "*is the Image of God: but an Image of man can be painted, therefore also of God, for that which is the representation of the Image, is also the representation of the original; for those things which resemble a third, resemble each other.*" (85.) This argument confounds two things essentially different, namely, man considered morally and physically. Man is not the Image of God in his body, but in his *soul.* To say, therefore, that because man was created after the Image of *God's mind,* we may represent God after the Image of *man's body,* is too absurd to need refutation.

(6.) His last argument is derived from *the practice of the Church.* (86.) I have quoted the passage before. On

this point, I need only say, that while Images generally were not found in the early ages of the Church—as I shall prove to you in the proper place—Images of the Deity are particularly destitute of antiquity, for even in the 2nd Nicene Council they do not seem to have sanctioned such representations.

Such are the strange arguments of this distinguished man! What force they have, you will judge. I have confined myself simply to the reasons themselves, leaving his explanations, as to the *mode* in which it is lawful to paint the Deity, to come in presently, in another place.

2. I now pass to THE GENERAL SCRIPTURE ARGUMENTS IN SUPPORT OF IMAGE-VENERATION.

There are certain texts which have been at times quoted (though in modern days, I believe, they are never produced), but which are so far-fetched and thoroughly inapplicable, that it were a waste of time to dwell upon them. Of this kind are several of those quoted by the Fathers of the 2nd Nicene Council, which show what marvellously little knowledge of Scripture those Divines possessed, who were afterwards to decide infallibly—as they say—upon points of faith. For example—they attempt to prove Image worship from such passages as these:—"Let me see thy countenance, let me hear thy voice." (87.) "As we have heard, so have we seen, &c." (88.) "Thy face will I seek." (89.) You will wonder how Image worship could be educed from these, and indeed I cannot assist you in your difficulty. They are scarcely less applicable, however, than the following, from the "Abridgment of Christian Doctrine," revised by Dr. Doyle:—

Q. "How do you prove it lawful to adorn the Churches with tapestry, *pictures*, and the like?

A. Out of St. Mark xiv. 15, where Christ commanded his last supper to be prepared in a great chamber, adorned." (90.)

But, leaving these things, let us attend to the more common arguments from Scripture. Bellarmine divides the passages into "*three sorts of testimonies*:" (91.)

(1.) The first kind is of "*those which speak expressly of Images*:" (92.) namely, that concerning the *cherubim*, and that concerning the *brazen serpent*.

Moses was directed (Exod. xxv. 18.), to "make two Cherubims of beaten gold on the two ends of the mercy seat;" these were to overshadow the mercy seat in the tabernacle and temple, while the mercy-seat itself was the lid or covering of the ark of the testimony. These Images, says the table of references in the Douay Bible, were "commanded

by God," and hence the *general* conclusion is drawn as to the lawfulness of venerating Images. But observe—

1st. It does not follow, because God on a special occasion chose to give a special precept for the making of these Cherubim, that therefore we are in possession of a general license to make Images. His original law, which commands us not to make "a likeness of any thing in Heaven above, &c."[1] is the law of *general application*, and is not to be set aside unless under a special command from God. It is the law-giver alone who can dispense with his own laws. Here he gave a precept—for the making Images *generally* he has given none. So far from it, he has actually given a *prohibition*. (93.)

2nd. Again, there is not the slightest intimation in the history, that any *worship* was to be rendered to them, which is necessary in order to establish the Roman Catholic position, for the main point of the controversy is about worship or veneration.

3rd. On the contrary, they could not have been intended for the veneration of the people, or even to help their devotions, for they were *never seen by them*, being placed in the Holy of Holies, into which none ever entered save the High Priest "once every year." They could not then answer the end of representing invisible things after a visible manner, but were as invisible themselves as any thing that could be represented by them. It is ridiculous therefore to draw a conclusion of general application from such a fact as this.

These are our reasons against any argument being drawn from the making of the Cherubim. Bellarmine affirms, however, that "being over the ark, they were necessarily adored by those who adored the ark." (94.) It is a gratuitous assumption, however, to say that the ark was adored at all; on the contrary, it was not. (95.) The most that can be asserted, is that they worshipped *towards* it, as being the place above which God had promised his special presence,[2] intending their worship to refer to the Divine Being, and *not at all* to the ark. How therefore, does it legitimately follow from thence, that the Cherubim were "necessarily" included in the act of worship? Surely, as we can adore God in heaven without adoring the angels that surround his throne—as it does not necessarily follow that, whenever we worship *towards* heaven, we worship *whatever* is *in* heaven—the Israelites might have adored the Divine Being manifesting

[1] Exod. xx. 4.

[2] Exod. xxv. 22, &c.

his glorious presence above the ark, without adoring the Cherubim that were over it.

I come now to the text about the *brazen serpent.* The passage is as follows (Douay version):—

"And the Lord said unto him (Moses), Make a brazen serpent, and set it up for a sign; whosoever being struck shall look on it, shall live. Moses therefore made a brazen serpent, and set it up for a sign, which, when they that were bitten looked upon, they were healed."[1]

What a notable proof is this for Image worship! and yet Bellarmine says, "The brazen serpent *could not but be honoured,* since it was placed on high by God, and brought health to the wretched persons who looked upon it!" (96.) Is it needful to say any thing in reply to such a proof? If it be, let these particulars be noted:—

1st. God specially commanded the making of this, and that for one special and peculiar purpose; on the other hand, he has *not* commanded, but has forbidden, the making of Images in general, to be used in connection with the rites of religion; thus, at the very commencement, the cases are different.

2nd. As in the former case, so in this, there is *not a word about veneration* in the whole passage—neither command nor record. We hear, indeed, of the healing of the people by God's mercy, when they looked upon the serpent, but nothing about their venerating it. The setting it on high, was not for worship, but simply that it might be the better seen; and when we consider the strict prohibition against Images, which was given to the Israelites, and the silence of the whole passage respecting any veneration being paid to the serpent, the natural conclusion is, not only that it cannot be shown that they *did* worship it, but that there is the strongest presumptive—and even more than presumptive—evidence that they did *not* worship it.

3rd. And, whereas Bellarmine says, "If it was lawful to venerate the Image of Christ in the form of a *serpent,* why shall not the Image of Christ in the form of a *man* be rather venerated?" (97.) Here the Cardinal makes two mistakes: first, in the assertion that the serpent *was* venerated which I have shown not to be warranted by the text, and secondly, in the statement that the serpent was an *Image* of Christ, when it was rather *a type.* "The figure was not in the heap of brass, but in the healing." (98.)

[1] Numb. xxi. 8, 9.

4th. It is true, however, that although the Israelites did not at this time worship the serpent, yet afterwards they did. We are told expressly, that they "burnt incense" to it. This was the outward expression of their veneration. There is no further description given of their conduct towards it. They did just the same, in this respect, as the Church of Rome teaches to be done towards her Images. (99.) Shall we not then consider this as conclusive *in favour of* Image-veneration? If the history ended here, I have no doubt the fact would be readily seized upon, and it would certainly be far more to the purpose than the original passage in Numbers. But mark the sequel. When these things were so, the pious King Hezekiah, who "did that which was right in the sight of the Lord," (100.) uninfluenced by any veneration for it, resolutely destroyed it. This is the passage:—

"He (Hezekiah) destroyed the high places, and broke the statues in pieces, and cut down the groves, and broke the brazen serpent which Moses had made; for till that time the children of Israel burnt incense to it; and he called his name Nohestan, (101.) (*i. e.* a piece of brass!)."

(2.) Having now disposed of Bellarmine's two "express" texts, we proceed to the second division of his testimonies, namely, the passages "*which teach that creatures are to be religiously honoured on account of their mere relation to God.*" (102.) From this he would conclude that *Images* are to be religiously honoured from their relation to God. What then are his proofs? He appeals to two passages here again: neither of them will require a lengthened examination. The first is Psalm xcviii. (in the authorized version, 99th), v. 5:—

"Exalt ye the Lord our God, and adore his footstool, for it is holy."

This is a text commonly produced. It is one of those in the list at the end of the Douay Bible. Now the simple meaning of this passage, I take to be neither more nor less than an exhortation to worship God on Mount Zion.

1st. What is to be understood by the footstool? Romanists generally say it was the ark of God in the holy of holies. I apprehend, however, that—in this place at least—it means Mount Zion. The interpretation of the word in general, unless it be restricted by the context, is *the Earth*, according to the words of our Lord, in Matt. v. 35, and the declaration of God, in Isaiah lxvi. 1, "The Heaven is my throne, and *the Earth is my footstool.*" But in the Psalm before us, not only does the context speak of Zion, but in the 9th v. the

Psalmist, repeating the exhortation, puts "his holy mountain" instead of "his footstool." I conclude then that the two expressions mean the same, that is, "the holy mountain of Zion"—(Ps. ii. 6.) and that, in this case, the footstool is that peculiar part of the Earth known by that name, on which Jerusalem was built, and whither "the tribes were to go up," as we read frequently.

2nd. Was the footstool then to be "*adored?*" If so, the Romanists would have something to grasp at. But this is not the case. The Roman Catholic translation says, "adore his footstool, for it is holy," but in the authorized version you will find it thus:—"Worship *at* his footstool, for he, (or it,) is holy." The question then is, which is the correct translation? That ours is, will appear from these considerations. It is exactly conformable to the Hebrew. The Chaldee Paraphrase explains the passage—"Worship in the house of his sanctuary, for he is holy." And in the 9th verse, where the original form is precisely the same, the Vulgate, and the Roman Catholic English translation (which in both cases follows it), translate—"adore *at* or *in* his holy Mountain." Even if, therefore, the footstool meant the ark, the passage would only prove that they were to worship *at* or *before* the ark, *because over it God's special presence was manifested.* The passage, therefore, affords no refuge for those who maintain the worship of Images in any respect. The next passage is Matt., v. 34, 35, where our Lord says—

"But I say unto you, swear not at all, neither by Heaven, for it is the throne of God, nor by the Earth, for it is His footstool."

It is the remark of an old writer, when commenting on a different passage to this, that "Bellarmine had better have kept to his Councils of Nice and Trent in defending Image worship, than to meddle with Scripture and produce such texts as this." (103.) In this observation I cordially concur, for it is not easy to conceive a more unpromising passage in defence of Images than the one before us, saving indeed some of those of the old Nicene Fathers. Let Bellarmine however, explain himself. He says on this verse,—

"Where, note, that an oath is an act of religion, in which God is primarily honoured, and secondarily, that by which we swear. God therefore prohibits swearing by heaven and earth without due circumstances, lest any dishonour should be done to creatures of this kind, as they have a relation to

God. But Images have a similar relation to God, therefore they are to be worshipped upon the same account." (104.)

1st. Now it is not the case that these oaths are forbidden lest any dishonour should be done to *the creature* by them. It is true that the creatures may be dishonoured thereby, but the *reason* of the prohibition is, lest GOD, with whom they stand connected, should be dishonoured. Our Lord is prohibiting all vain and unnecessary swearing, and in giving a spiritual and extensive application to the Old Law, he teaches us that we are not merely to avoid "taking God's name in vain" directly, but also that we must not vainly swear by any thing connected with him, for by so doing, we shall, indirectly at least, dishonour *Him*. In a case of vain or false swearing of this kind, both God and the creature may be dishonoured, but it is only the dishonour done to the former that is urged as *the reason* for abstaining from such a practice. Bellarmine's general conclusion, therefore, as to the support which this passage gives to creature-worship, is evidently unsound.

2nd. But further, his particular application of the argument to the case of Images, is equally unsound; for even were we to grant that his former positions were correct, what proof is there of the assertion that "Images have a similar relation to God" as the heaven and the earth? We can easily understand the relation of the latter, but how can there exist a similar relation in the case of Images, if, as we shall see, God has positively forbidden them? This branch, also, of the argument is therefore incorrect, and hence the conclusion of Bellarmine as to the *worship* of these Images cannot be legitimately drawn.

(3.) There yet remains a third division of Bellarmine's Scripture testimonies to be examined. They are those "*which teach that creatures are called sacred or holy because of their relation to sacred things.*" (105.) Thus, Moses (Exod. iii. 5.) was commanded to "put off his shoes," because the place whereon he stood was "holy ground." The first day of the passover (as it is in Douay version, Exod. xii. 16.), was "holy and solemn"—the Priests' garments were said to be "holy,"—Christ's sepulchre (according to their version. Isa. xi. 10.) is called "glorious"—and the Scriptures are called "holy." (2nd Tim. iii. 15.) And what, I would ask, is all this to the point? How does it prove that Images may be venerated? Was there ever more egregious trifling with sacred things? If we must seriously notice such proofs, these remarks may be made:—

1st. Where God peculiarly manifests his presence, as in the case of the bush, or the holy of holies, the place may be said, doubtless, to be holy; or where things are solemnly dedicated to the service of God, and to a sacred use, and are not contrary to his will, they may be said to be holy; or the institutions and revelations of God himself may be called holy. This we admit, and also that they are so because of their relation to God.

2nd. But it does not follow, therefore, that they are to be *religiously worshipped.* A proper respect doubtless should be paid to such things, but nothing of the kind claimed for Images in the Church of Rome—no bowings before them, incensing, votive offerings, and all the other circumstances mentioned already. In the cases cited, it is necessary to prove that the things spoken of, were not only holy, but *objects of some degree of worship,* before they can be made subservient to the cause of Images. Now, did Moses worship the ground because it was holy? He was commanded indeed to "put off his shoes," as a way of paying respect (common in the East) to the Angel of the Lord, who appears, from the context, to have been God himself, or the Angel Jehovah, the second person of the Trinity, (106.) and who sanctified the ground by his presence; but there is nothing said of Moses having worshipped the ground. Was the feast of the Passover an object of worship? Were the priests' garments, or the Sepulchre of Christ, or the Scriptures to be worshipped? Nothing of the sort. But all these things must be proved before the argument, derived from the cases specified, is valid. For you cannot affirm that whatever is holy—and therefore deserving of moral respect—is to be religiously worshipped in any, even the most inferior degree; for then, not only such things as have been mentioned ought to be worshipped, but more especially every holy man, because his holiness is not relative, but inherent.

3rd. And moreover, I repeat here again, that Images do not stand in the same relation to God as the things specified, inasmuch as they are not ordained by him, nor even not contradictory to his will, but forbidden. They are not holy in the same sense, and therefore, even if the argument were otherwise valid, it would, on *this* ground, fail in its conclusion—that is, it would prove nothing in reference to the immediate matter in hand.

I have now finished Bellarmine's texts. How far he has succeeded in proving the lawfulness of the veneration paid to

Images in the Church of Rome, I leave you to judge. There are, however, one or two other passages sometimes quoted, which Bellarmine omits to notice. The list given at the end of the Douay Bible, mentions, for example:—2 Kings, vi. (107.) 12—16., and 2 Chron. v. 2, &c., which contain an account of the bringing of the ark in triumph, first by David to Jerusalem, and afterwards by Solomon into the temple when it was built. But what this has to say to the veneration of Images, I cannot conceive. The ark was brought according to God's will, but there is no mention of any *religious worship* being paid to it; on the contrary, several times it is said that the offerings and services were "before the Lord." (108.) They rejoiced indeed in it, as the place over which God had promised his special presence, and Obededom was blessed because of his pious care—not his worship—of it; but that is the *sum of the whole matter*. It were to be desired that men would not render their cause ridiculous by adducing such texts as these.

It is asserted, in Philip. ii. 10, that "*at the name of Jesus every knee should bow,*" and some Romish controversialists have pressed this into their service. They argue that as we are taught to bow at the name of Jesus, which represents Christ to the *ear*, why should we not bow to the Image of Jesus, which represents him to the *eye?* But I reply—

1st. Even if this passage was designed to teach us literally to bow the knee when we hear the name of Jesus, the conclusion as to Images would not follow, for in that case we should have divine authority for the *one*, but it would remain to be seen whether we had divine authority for the *other*, or whether at least the practice was unopposed to any Divine Revelation.

2nd. I apprehend, however, that this is not the design of the passage before us. The "*name*" of Jesus does not here signify any *title* belonging to him, but his *authority*, perfections, power, and glory, as in many other parts of Scripture. (109.) And by "bowing the knee" is meant, not the mere movement of a certain member of the body, but the acknowledgment of, and submission to, his authority, as is apparent from what follows—"of things in Heaven (who have no bodily shape) and things on earth, and things under the earth."

3rd. There is this difference too—that in bowing at the name of Jesus when we hear it, inasmuch as there is no visible representation, there is *no danger* of grievous error and Idolatry, whereas experience has proved, to say the least of it, the danger of visible representations. (110.) The

former is an indifferent thing, and may consequently be done without harm. Nay, it may justly be considered by many, a very becoming act, at least when we make a solemn profession of faith, though we should be careful that there is the submission of the *heart* together with the movement of the body.

There remains one more passage to be noticed. It is in Hebrews xi. 21, where the Apostle states that "by faith Jacob dying blessed each of the sons of Joseph, and *adored the top of his rod.*" So the passage reads in the Roman Catholic English version, and on it they found an argument for the relative worship of Images and relics. In the authorized version you will find it read thus—"By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff." The following note is appended to it in the Roman Catholic Bible:—

"The Apostle here follows the ancient Greek Bible of the 70 interpreters (which translates in this manner, Gen. xlvii. 31.) and alleges this fact of Jacob, in paying a relative honour and veneration to the top of the rod, or sceptre of Joseph, as to a figure of Christ's sceptre and kingdom, as an instance and argument of his faith. But some translators, who are no friends to this relative honour, have corrupted the text, by translating it, he worshipped *leaning* upon the top of his staff; as if this circumstance of leaning upon his staff were any argument of Jacob's faith, or worthy of being thus particularly taken notice of by the Holy Ghost."

Now upon this note I have some remarks to make, especially as there is a very serious charge of corrupting the sacred text brought against us. Let me observe in order upon its different statements.

1st. As to the first statement—we admit that the Apostles sometimes quoted from the Septuagint, although it was far from being immaculate, and therefore was not to be followed, where erroneous, in preference to the original inspired text. In this case the same word in Hebrew, pointed differently, signifies both a *rod* and a *bed*, and therefore the variation between the Greek Septuagint and the English translation of Gen. xlvii. 31, is not of consequence. It does not follow, however, that, even if the Apostle adopts the Septuagint translation here, the cause of Image worship gains any help. It remains still to be seen whether our translation and interpretation, or that of the Romanists, be conformable to the language employed by the Apostle. This we shall consider in a moment.

2nd. They say that "the Apostle alleges this fact of Jacob paying a relative honour to the top of Joseph's sceptre, as to a figure of Christ's kingdom, as an instance of his faith." But how did they discover this? There are several things to be proved here. How do they know that the Apostle speaks of Joseph's sceptre at all, and not of Jacob's own staff? or if it was the sceptre of Joseph, where is the proof of the correctness of their interpretation, that Jacob paid it a relative honour? or, even if he did, how do they know that the honour was religious, and not mere civil reverence, as those of the Fathers, who take this view, expound it, (111.) and in which case the fact would prove nothing for the religious veneration of Images? or, finally, how can they establish the assertion that Jacob regarded Joseph's sceptre as a type of Christ's kingdom? All these points must be established before the passage can be made subservient to the cause of Images.

3rd. They charge us, moreover, with a gross corruption of the text, in translating—"he worshipped *leaning* upon the top of his staff," and enquire how that could have been an argument of his faith, or worthy of being particularly noticed? On this I have to remark:—

i. That the word "leaning" in our version being in *italics* shows, as every one is aware, that it is not in the original, and that it is introduced merely to give the sense; and therefore the charge of "adding a word to the Greek" is ridiculous, when the very *mode in which it is introduced* proves that it is not added as the translation of the original words. Our translation therefore literally is neither more nor less than this:—"he worshipped upon the top of his staff."

ii. Now every scholar knows that this, so far from being a corruption, is the plain and literal translation of the Greek, for although the preposition sometimes means "*towards*," yet its most obvious meaning is "*upon*." The Romish version is more corrupt, as it leaves out the preposition *altogether*.

iii. In the parallel passage in Genesis xlvii. 31, where, following the Hebrew, we translate "Jacob bowed himself upon the bed's head," the Vulgate—or Latin translation which the Romanists hold in such high estimation—and also their own English version, introduce a word which is not in the original, namely, "turning" towards the bed's head. Now we do not quarrel with this, but this much we say, that a charge of corruption against us for introducing the word "leaning," comes with a very bad grace from them, when they themselves introduce the word "turning." The fact is, the introduction

of neither of these words is a corruption of the text, but is done simply to give the sense.

iv. And so far from this circumstance of Jacob leaning upon his staff not being "an argument of his faith, or worthy of being noticed," we say directly the reverse, and maintain that it gives a beautiful picture of that faith—intimating that Jacob, even when old and infirm, and obliged to support himself on his staff, still was strong and steadfast in his faith in the promises of God, and worshipped him even amid the weakness of sinking nature.

Now if it appears from all this, that *our* translation is correct, and that the corruption is rather chargeable on the Roman Catholic translation, it will follow that none of the questions I before asked (112.) can be satisfactorily answered by them, and consequently that the passage is in vain cited to support Image worship.

This, then, is the sum of what they have to say from Scripture. I have examined every text I know of. Perhaps you may think that I might safely have omitted several of them—but I have produced them all, both that you may see the sandy foundation on which Image veneration rests, and the straits to which its advocates are put, and also that Roman Catholics may not say at the close, that we did not notice their best arguments; so far from this being the case, wherever tolerable brevity would permit, I have even given them in their own words. You perceive there is considerable show, and no small ingenuity; but nothing solid, substantial, or convincing. Their arguments are just like the *mirage* to the traveller in the desert, presenting at a distance the appearance of substantial reality, but on a nearer approach and examination, they prove to be a mere illusion, and vanish away

> ———"like the baseless fabric of a vision,
> And leave not a wreck behind."

3. But it remains that we examine THEIR FURTHER EXPLANATIONS, EXCUSES, AND EXTENUATIONS. These are the following:—

(1.) The grand explanation is, *that the worship rendered is relative and inferior, not absolute.* You will find this excuse in every book upon the subject. A variety of distinctions are invented, as already noticed, such as latria, dulia, hyperdulia, supreme, subordinate, positive, relative, proper, and accidental, and many others, to avoid the difficulties of the

subject. Like as Bellarmine himself charges upon others, they are obliged to have recourse to "the most fine-drawn distinctions," and thus hope to escape the application of plain Scripture truth.

Now, upon this leading excuse and explanation, I wish to offer a few remarks:—

1st. We admit that *there is a certain distinction*, recognized in Scripture, and sanctioned by custom, as to the use of the term "*worship*," and of other words of similar import—viz., when they are taken to mean *religious worship* on the one hand, and *civil homage and respect* upon the other. Thus we read—"fear God and the King," but in each case, the fear is different in kind. In the one it is religious, in the other it is civil. Now *this* distinction makes nothing for the Romanist, for the veneration he gives to Saints and Images, is not of a mere civil character, for that were an absurdity, but it is of a religious nature, although, as they say, different in degree from the worship given to God. This is laid down expressly by their writers, and it is very important to bear it in mind. The question in debate then is, whether it is lawful to make distinctions such as they do *in religious worship*.

2nd. This leads me to observe that *all religious worship ought to be rendered to the Divine Being alone*. Even if there be degrees in it, according to the intensity with which it is rendered, yet in its highest and lowest degree, it belongs exclusively to God, and should on no account be given to a creature, whether angel, saint, image, or relic. Not a single authority for giving religious worship—even in its lowest degree—to any creature, can be produced from Scripture. On the other hand, that it is unlawful to do so, might be proved at length; but I shall only refer to one case at present. During our Lord's temptation, the devil solicited him "to fall down and worship him." He would doubtless have accepted any inferior degree of worship, for in his request he acknowledges God as his superior, and as having given him the power he professed to have at his disposal.[1] Yet our Lord replies—"Thou shalt *worship the Lord thy God*, and *him only shalt thou serve*."[2] In this answer he confines all degrees of religious worship to God, and excludes not only the worship of false Gods, but all creatures whatsoever, from being worshipped together with Him, even in the lowest sense. The devil left him at liberty to give *any* degree of worship he

[1] Luke iv. 6. [2] Luke iv. 8.

pleased, and his answer therefore would have been any thing but satisfactory if it meant to imply, according to the Romish view, that it was lawful to give an *inferior* worship to *creatures*, but a superior worship only to God. How would such a reply have stood connected with the request proposed? Be it observed also, that the answer, introduced with the words "it is written," is clearly given as one of universal application, and not simply because the Devil was a wicked and apostate spirit.

3rd. I remark also that the particular technical words *latria*, *dulia*, and *hyperdulia*, in the Romish appropriation of them, *are a vain and unscriptural distinction*. As to *hyperdulia*, it has its origin only in mere invention, in order to mark the peculiar worship to be given to the Virgin. The other words are indeed used in Scripture, but with no such distinction as that of appropriating *latria* (by which Roman Catholics understand supreme worship) to God, and *dulia* (which they explain as inferior worship) to creatures. On the contrary, "*dulia*" is very commonly used to express service to God, though also used in reference to the creature, to denote, for example, the duty of a servant to his master. Moreover, "*latria*," though expressive of service to God, is sometimes used in reference to the creature—as where the expression occurs, "ye shall do no servile work,"[1] referring to their daily labour; and this in the Septuagint is literally, "ye shall not do any latria." Again—Samuel says to the children of Israel that "if they served God only, he would deliver them from the Philistines," (113.) and this the same Septuagint renders, "If you do *dulia only to God*." These instances will suffice to destroy this famous distinction of the Romanists.

The real fact is, that *both* the words in question are used in a *religious* and in a *civil* sense. When used in a *religious* sense, they both express the worship that belongs only to God, (114.) though it may be given erroneously, as in the case of the Heathen, to those that are not God: (115.) but when used in a *civil* sense, they are *both* expressive of service connected with the creature. This is the only distinction in the use of the words, (116.) and the assertion that the *one* means a *higher* degree of *religious* worship, which is to be appropriated to God, and the *other* a *lower* degree of *religious* worship, which may be rendered to the creature, rests upon no solid foundation.

[1] Levit. xxiii. 7. 8. 21. 25.; Numb. xxviii. 18.

4th. The *Heathen defended their Idolatry by similar distinctions.* When they dedicated numerous Images in different places, to Jupiter, for example, they did not suppose them to be different Gods, but different representations of the same God. They consequently worshipped the statues because of their *relation* to the Deity they represented. So also in the controversies between the early Christian writers and the Heathen, the latter continually made this excuse, and asserted that they worshipped the invisible Gods through the Images, making use of them as *helps* to devotion. Those early Christian Fathers, however, as we shall afterwards notice, condemned the use of Images altogether, in religious worship, whether they were the Images of false Gods, or of the true God, or of creatures, and *by whatever distinction of this kind* they were defended.

5th. Furthermore, *with respect to the practical application of all these distinctions there is very considerable difficulty and danger.* We have already seen at length that *there is nothing like unity of sentiment* among their great and learned men, as to the degree of worship which ought to be given to Images. None of them, nor yet their Councils, settle for us what that inferior worship is which is called "*due*"—how then can we expect that the poor and unlettered person can understand them, when such great doctors differ? Surely there is considerable risk lest they, even without intending it, may be led into the most dangerous extremes, if wiser heads have been thus led before. And if they cannot tell in what due or inferior honour consists, much less can they know where it terminates and the superior begins, and thus, on their own principles, it is very possible they may overstep the line that separates true religion and idolatry. Need I say that the words of their own Cardinal, before quoted, are strikingly applicable here—"they (*i. e.* the leaders) are compelled to use the most fine-spun distinctions which they themselves scarcely understand, much less the unskilled people." (117.)

I have dwelt the longer on this first excuse, because it is the grand one. I now proceed to others.

(2.) They affirm, again, that as we honour a chair of state, or the insignia of Royalty, and possess coins with the image of the Sovereign stamped on them—as we like to have a picture of a relative or friend whereby to remember them, and often gaze on it with affection—or as we respect our Churches, the Bible, the elements of bread and wine in the Lord's Supper, and such like things—so, on the same principle, it is lawful to

have and to venerate the Images of Christ and of the Saints, and that to dishonour them is to dishonour the originals. This is one of their popular arguments, most commonly used; but how weak and impotent is the conclusion drawn.

1st. As to the parts of this excuse which refer to *a chair of state*, the *coins of the realm*, or the *picture of a friend*, all that they say is very true in itself, but their *conclusion* as to Images does not follow from it. In those cases we act on the principle of civil worship, or of natural affection; but there is nothing of religious veneration connected with the matter. To argue from the lawfulness of civil worship, or from the expression of natural affection, to the lawfulness of religious worship, towards a creature—this is a strange argument truly! it is a complete begging the question at issue. *Religious veneration* (let it be considered even in the lowest imaginable sense) is the point in debate; but we do not honour the Queen's chair, or kiss the portrait of a friend, with any sort of *religious* veneration—and hence the parallel fails. Even this argument, however, may be turned against them. They have these Images, say they, to honour Christ and the Saints thereby, and they conceive that a dishonour offered to the *Image* is a dishonour to the original, just as an indignity to a King's Image would be an indignity to himself. This is all very true, *if a King commanded or allowed his Image to be made:* but suppose that a King *positively forbid* that any of his subjects should make an Image of him, do you conceive that he would consider himself honoured *by his command being broken*, or that he would admit the excuse that the Image-makers *intended* to do him service? Assuredly not—they would be dealt with according to *his command*, not according to *their* professed *intentions*. Now the Church of Rome, as we have seen, has no authority for making Images and venerating them, and we shall afterwards see that, in doing so, she has violated the divine command.

2nd. As to the case of the *Churches*, the *Bible*, the *Sacramental elements*, &c., referred to in the foregoing objection, it has been sufficiently answered by anticipation. (118.) We acknowledge, as has been said, that they are holy, by reason of Christ's institution, or of consecration to his service, and therefore that they are to be respected, and not abused to profane purposes. But it does not follow that they are to be venerated with *religious worship*—hence the conclusion drawn from them respecting the Image veneration of the Church of Rome is invalid.

(3.) They say, moreover, that *Images are useful to convey instruction, and inspire devotion, and fix the attention, &c., of the worshipper.*

1st. Now if this were all, our objection would not be so strong, although still we ought to be guided by the Word of God, when he speaks, as he has done in this case, instead of acting on our own independent judgment as to the fitness of things. But it appears sufficiently evident, from what has been said, that not only are Images used for this purpose, but also *for religious veneration.* This, therefore, neutralizes the benefit supposed, as well as the effect of the argument derived from the expectation of that benefit; for we cannot assent to a thing positively wrong, simply because there is *some good* connected with it.

2nd. Again, admitting the possibility of the benefit, we cannot shut our eyes to the positive *danger* that exists. There may, I confess, be much eloquent declamation as to the beauty of a picture—its surpassing interest—how the contemplation of it draws tears from the eye, and evokes the affectionate feeling of the heart;—all this may be very exquisite in words, and very true in fact—but what is the conclusion I would draw from it? Why, a conclusion, verified abundantly by experience, as to the *danger*, rather than the advantage, of such representations. So long as a picture *fails* to produce these effects, the danger is comparatively little, although I would not say there is none; but the moment the heart is thus touched by the contemplation of it, and its feelings and affections drawn forth, *then* the worshipper is on the brink of a precipice, and is in danger of falling headlong into the yawning gulph of idolatry.

(4.) They assure us yet further, in the *popular* language of the day, that the worship is not *connected at all with the Image itself, but is referred to Christ or the Saints.* (119.) Now,

1st. Even if this were true, it would not be a sufficient excuse for the practice, for still the question would arise, "Is it lawful to use Images *even with this understanding?*" The matter would remain still to be debated on *other* grounds.

2nd. But is there *no* worship bestowed on the Image itself? I admit, according to the explanations we have heard, that there is none rendered *on account of* the Image, but by reason of its relation to its original: still there is a certain degree (though we cannot discover *what* degree) which, because of that relation, is given to the Image itself. I do not want to fasten on the Roman Catholic community at large the

extreme notions of an Aquinas, a Naclantus, and others; but this I say, that none can read, in a plain and straightforward manner, the Creeds and Councils and accredited formularies I have cited, without coming to the conclusion that *some* religious veneration is given to the Images *in* themselves, although *not on account of* themselves. Bellarmine, as I stated, enters largely into the proof of this position, and certainly is supported in it by the accredited standards of the Church. And if we consult her *practice*, what mean the candles burning—the prostrate forms—the kiss imprinted—the triumphal processions—the incense—the extended pilgrimages—and the preference of *one particular Image* of the same Being, to any others that represent him—what mean all these, if they do not signify, that, although veneration may be given to the original, and to the Image only on account of the original, yet still that a certain amount of religious veneration is given to the Images *themselves?*

(5.) Once more, I may notice the assertion sometimes made, that the lawfulness of venerating Images is to be gathered *from the miracles which have been wrought in connection with them.* (120.) To this I answer—

1st. The miracles to which we are referred must first be attested satisfactorily, and that not merely by interested parties (as in the case of the miracles I have recited to you), but, like the miracles wrought at the first in support of christianity, they must appeal alike to friends and foes.

2nd. Even, however, if they were thus attested, it follows not that the Images are to be *worshipped.* There are many things by which God has worked miracles, which are not on that account to be worshipped. By the waters of Jordan Naaman was cured, and by clay and spittle did our Lord heal the blind man. Were these things therefore to be worshipped? If not, as unquestionably is the truth, then why should *Images* be worshipped, even though God might be pleased to work miracles by *them.*

3rd. Besides—God solemnly warns us to be cautious on the subject of miracles. We are told of "lying wonders"[1]—of "false prophets that shall show great signs and wonders"[2]—and of a certain "beast," in the Apocalypse, who "doeth great wonders," and "deceiveth them that dwell on the earth by the means of those miracles which he had power to do."[3] And, under the Law, the Israelites were cautioned against

[1] 2 Thess. ii. 9. [2] Matt. xxiv. 24. [3] Rev. xiii. 13, 14.

admitting the authority of the miracles of those who would seduce them from the commands of God.[1] In the inscrutable purposes of God, these things may be permitted, but our part should always be, not merely to seek that the miracles may be satisfactorily attested, but also, whether they are conformable to Revelation or not. If a miracle be in accordance with Revelation, or at least not opposed to it, the matter is well: if it be directly contradictory to it, then it is a "lying wonder" which the evil spirit has been permitted to exhibit. If then the veneration of Images be opposed to Scripture, no miracles can give it a sufficient sanction.

I think I have detained you sufficiently long with the examination of the arguments and excuses of Roman Catholics, and I shall now only ask you to *compare* those arguments with their principles and practices as already submitted to you from authoritative sources. Do they, I enquire, afford anything like an adequate pretext for all the various exhibitions of Image veneration which we have witnessed?

III. We now enter on the last leading division of our subject, namely:—the advancement of OUR REASONS AND OBJECTIONS AGAINST THE PRACTICE of Image veneration.

1. Our first position is—that WORSHIPPING THE TRUE GOD THROUGH THE MEDIUM OF AN IMAGE OR REPRESENTATION IS CONSIDERED IN SCRIPTURE TO BE IDOLATRY. Observe, I am making no charge of this kind against the Church of Rome at present. I am now engaged simply with *the Scripture notion of Idolatry*, reserving my application until I have established the position I have laid down. There appears to be a great want of accuracy oftentimes on the part of Roman Catholic Divines, when speaking on this subject, and they seem to confine it by limits which the Scripture does not warrant, and which sometimes would excuse even many of the Heathen from the charge. (121.) The shortest way of proceeding in the present case is, I imagine, to *propose a definite question*, and, without encumbering the subject with extraneous matter, to *keep to that*. I ask then, *not* for a *general* definition of Idolatry, nor an account of the various forms it may assume—(for a discussion of the *general* subject would evidently be foreign to the *particular* point at present before us)—but I propose this plain and practical question, "*Does the Scripture consider the worshipping the true God*

[1] Deut. xiii. 1—3.

through the medium of an Image or representation to be a species of Idolatry?" If this is to be answered in the affirmative, our application is easy.

For proof of my position *we shall refer to the history of the Golden Calf*, as contained in Exod. c. 32, (122.) and enquire into the *intention* of the Israelites in making that calf, and the nature of the *sin* they committed.

(1.) What then was *the intention* of the Israelites? It must have been *one of three things*:—either to adore *the calf* as the ultimate object of worship—or to worship the Image as the *symbol* of a *false God*, such as the Egyptian Apis, to whom the worship in this case would be referred—or to worship the *true* God of Israel through this symbol or representation. The *first* is the view, if I mistake not, of Cardinal Cajetan; the *second* is the general persuasion of Roman Catholic controversialists; the *third* we contend is the *true* one. Our reasons for adopting this interpretation are the following:—

1st. The *description which the people gave of the calf after it was made.* They said, "These be thy Gods (or this is thy God) O Israel, *who brought thee up out of the land of Egypt.*" It is well here to mark the course of events in the history of Israel. They had been signally delivered out of Egypt—their enemies had been grievously plagued—and now as they advanced through the wilderness, while Moses was absent from them, they solicited Aaron to "make them Gods to go before them," and for this purpose they broke off their golden ear-rings and ornaments, and Aaron therewith fashioned the calf, and the people exclaimed, "These be thy Gods, &c." Now *is it possible* in the nature of things to conceive—is it not rather perfectly *incredible*—that they could have really believed that the calf, which had not been in *existence* a short time before, which they had seen fashioned by Aaron out of their own ornaments, was really and literally *the God* who had brought them out of Egypt? Common sense decides against the notion. Nor could they have regarded it as a symbol of the Egyptian Deity Apis, for (not to mention that probably the Idol Apis was not in existence when they were in Egypt) (123.) they could not have imagined that the Egyptian Gods would have delivered them from the people who *worshipped those Gods*, much less that those Gods would have so grievously plagued *their own* people for the sake of Israel. It is equally impossible to conceive that they could have intended it as the symbol of any other

false God, for they were doubtless fully aware that they could not attribute their deliverance out of Egypt to any such. As, therefore, they could not have been so stupid as to mean the calf itself, nor reflect so little as to mean the Egyptian Deities, or any other false God, through the symbol of the calf, it remains that they meant the *true God*, and that to the symbol of Him which they had made, they applied, by a common figure, the terms that belonged to the Being whom they intended ultimately to worship through that symbol. And the expressions which they affix, accord fully with the description which, a short time before, the true God had given of himself, when he said, "I am the Lord thy God, which brought thee up out of the land of Egypt." (124.)

2nd. If we consider also *the circumstances of the occasion on which the calf was made*, we shall find this view corroborated, and the design of the people further illustrated. They had hitherto had a leader, whom they consulted on all occasions, and who, under God, directed their movements. But Moses had now been a considerable time absent in the Mount, and they began to grow impatient and anxious to hasten forward. On this account, as the history tells us,—"when they saw that Moses delayed to come down out of the Mount, they gathered together, and said unto Aaron, Up, make us Gods *to go before us*, for as for this Moses, that brought us up out of the land of Egypt, we wot not what is become of him." From this it appears that, recognizing Moses as the instrument of their deliverance, through whom the presence and favour of God had been secured to them, but having now, as they supposed, lost the benefit of his guidance, they wished for a visible representation or symbol of the Deity in his place, which they hoped might be the means of preserving God's presence among them, and through which, as a kind of oracle, they might worship and consult the true God.

3rd. The *Proclamation of Aaron also testifies to the correctness of the view I have taken.* He said, "Tomorrow is a feast to *Jehovah;*" and the people, without questioning or opposing, "rose up early in the morning, and offered burnt-offerings, and brought peace-offerings." Now, this name JEHOVAH was *the peculiar* and *incommunicable name* of the true God of Israel. When he first made known this his name to Moses, on his request, he said "I AM THAT I AM,"—"Thou shalt say, I AM (*i. e.* Jehovah, the self-existent

God) hath sent thee."[1] And again, "I appeared unto Abraham, &c., by the name of God Almighty; but *by my name Jehovah* was I not known unto them."[2] So in Deuteronomy, the people were reminded of that "glorious and fearful name, *Jehovah thy God:*"[3] and in the 96th Psalm we read, "All the Gods of the nations are Idols: but *Jehovah* made the heavens."[4] "If *Jehovah* be God, (said Elijah to the people) follow him; but if Baal, then follow him:" and, after fire fell from heaven and consumed Elijah's sacrifice, the people exclaimed, "*Jehovah*, he is the God; *Jehovah*, he is the God." (125.) These passages, and many of a similar description, prove that the name JEHOVAH, both before and after the worship of the golden calf, was restricted to the true God, as his incommunicable title, and it is unquestionably the case that it is not, in one single passage in Scripture, applied to a false God. In the face of all these things then, we have no right to assume, on mere conjecture, that they communicated (especially that Aaron did) the sacred name to an Egyptian or any other false Deity: on the contrary, the use of it here under these circumstances, in the proclamation of the feast, prevents the possibility of our supposing that they intended to refer their worship ultimately to any but the true God.

4th. Moreover, we learn the same truth *from the nature of the sacrifices which they offered.* We are told that they "offered burnt-offerings and brought peace-offerings." Now these sacrifices were suitable to the worship of the true God, (though the people were wrong in presenting them through a symbol) but they were perfectly unsuitable to that of any Egyptian Deity; for, although it is at least to be doubted that any one Ox was at so early a period selected by the Egyptians as an object of worship, (126.) yet, for some reason which at this time it is difficult to ascertain, they considered bullocks and rams, of which the burnt-offerings consisted, (127.) as sacred animals, (128.) and never offered them to any of their Gods. The idolatry of Egypt therefore could not have been intended, for their conduct would have been an insult to the religion of the Egyptians.

5th. Lastly—*Scripture distinguishes this sin from the grosser idolatry of worshipping false Deities;* for St. Stephen, in mentioning the matter, says, that after the people had committed this sin, "*Then God turned, and gave them up to*

[1] Exod. iii. 14. [2] Exod. vi. 3. [3] Deut. xxviii. 58. [4] Psl. xcvi. 5.

worship the host of Heaven;"[1] and instances of their more gross idolatry, in subsequent ages, are then given. It is remarkable too, that though he charges them, in the latter instance, with the worship of Moloch and Remphan by name, he never intimates that, in the worship of the calf, they intended to worship Apis. Now the evident meaning of the passage is, that in consequence of their sin in the matter of the golden calf, God, as a punishment, permitted them afterwards to fall into greater evils, and to undergo all the miseries of a grosser idolatry. If the worshipping the host of heaven be not a distinct species of idolatry, and, *in itself*, a greater evil than the worship of the calf, the statement of St. Stephen has no force in it. This latter alternative, however, cannot of course be admitted for a moment. As therefore, it must be greater, and as *it* consisted in the worship of false Deities, it follows that the worship of the calf could not have been the worship of a false Deity. It remains, therefore, that it must have been the worship of the true Deity through the medium of an Image or symbol.

I have entered into these circumstances so far, that I must of necessity omit some other topics connected with them, that might be noticed. These, however, will be sufficient to establish the point on hand.

(2.) Having thus far examined into the *intentions* of the Israelites in this case, it remains now that we enquire *what was the nature of their sin?* And there is no difficulty in ascertaining this, for Scripture decides it immediately. Not only is their conduct described in the Old Testament, by language which is descriptive of idolatry, but St. Paul, referring to this very transaction, by way of warning to Christians, says expressly—"Neither be ye *idolaters, as were some of them;* as it is written, (quoting from the account in Exodus xxxii. 6.) the people sat down to eat and to drink, and rose up to play."[2]

Now, brethren, *let these two things be put together, and what is the conclusion from them?* We have proved that the Israelites, in the case before us, so far from intending to forsake the worship of the true God, really intended to worship Him through the medium of an Image—but in this they are plainly spoken of in Scripture *as committing Idolatry;* the conclusion therefore is, that *worshipping even the true God through the medium of an Image, is, in the Scripture sense, Idolatry.*

[1] Acts vii. 41—43. [2] 1 Cor. x. 7.

I had intended to illustrate this subject further, by a reference to at least one other case—namely, that of Jeroboam's Golden Calves in Dan and Bethel, which not only serves to establish the same position, but is strikingly confirmatory of the view I have taken respecting the worship of the golden calf in the wilderness. The press of matter, however, compels me to omit this, and therefore, contenting myself with what I have already adduced in support of my position, I come now to *the application of this argument to the* CHURCH OF ROME.

Our reasoning takes this course:—To worship God through an Image, even though the honour given to the Image be ultimately referred to Him, is, according to the Scriptures, Idolatry. The Church of Rome confessedly worships God through the medium of Images and pictures, referring, as she says, the honour ultimately to Him. Hence, if these two premises be valid, the *conclusion* evidently follows, *that the Church of Rome is guilty of Idolatry.* Now, brethren, you may perceive I am not making mere assertions—nor am I charging upon the Church of Rome at large, anything so gross as the giving to the Image the *same* honour that she gives to God—though some of her Doctors, as we have seen, (129.) held that view—nor am I saying that the creature is worshipped equally with the Creator. No: I am taking *her own confession,* and I am putting that by the side of a plain *Scripture fact,* and if the conclusion I have drawn follows legitimately, assuredly I cannot help it. The charge, in this sense, has always been brought against Rome, by the Church of England, and her leading Divines; and if I am compelled by plain matters of fact to take the same course, I can assure you it is with unaffected pain. But when we speak for God, and for the souls of men, we must not "handle the Word of God deceitfully;"[1] we must not withhold the truth; we must shew the "people their transgressions, and the house of Jacob their sins;"[2] we must warn them of their danger—only let us do it as those who would weep over the errors which we are obliged to reprobate. The subject of Idolatry is one on which Roman Catholic Divines indulge in much eloquent indignation, and appeal to the feelings and sympathies of the people. It is natural indeed, I admit, that people should feel on such a subject; but, after all, to accuse us of calumny and misrepresentation and uncharitableness, or to make general declarations

[1] 2 Cor. iv. 2. [2] Isaiah lviii. 1.

of their detestation of Idolatry is not quite a sufficient answer to the charge we bring. We must come to close quarters, and investigate the point as a matter of fact and of argument. We speak nothing, with intentional unkindness, of persons; we desire not, in the slightest degree, to calumniate or misrepresent; we affirm not of any man that he *intends* to dishonour God by Idolatry, for who would act so absurdly? We know not what extenuating circumstances there may be in particular cases—*that* we leave to God, whose province it is to judge of such things. All we do is to put the branches of our argument together, and draw our conclusion firmly, dispassionately and kindly, and if the conclusion, legitimately drawn, brings in Rome as guilty, why then it is not our fault, but hers.

2. Our second position is, that, whether idolatrous or not, THE PRACTICE OF IMAGE VENERATION AND OF MAKING IMAGES IN CONNECTION WITH RELIGIOUS WORSHIP, IS POSITIVELY FORBIDDEN.

(1.) And first, *we appeal to those passages of Scripture which forbid representations of the Deity;* and on this point I need not dwell long. The commands are express, and perspicuous, and comprehensive; and one only marvels that human ingenuity could set them aside. I pass by the second commandment, as I shall consider that particularly by itself. "To whom (says the Scripture) will ye liken God, or what likeness will ye compare unto him?" "To whom will ye liken me, or shall I be equal, saith the Holy One?"[1] "Take good heed to yourselves (says Moses to the Israelites) lest ye corrupt yourselves, and make you a graven image, the similitude of any figure;" and the ground of this precept is—"for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the fire."[2] Here the Israelites are warned against *corrupting* themselves by making an Image of God, or of any creature, and the fact of God *not having given them a similitude* is the ground alleged. Had he considered *that* a suitable way of worshipping him, it is implied that he would have vouchsafed them such a similitude. These are a specimen of the prohibitions of Scripture on this subject, which it is needless to accumulate. The reason of this prohibition was derived from God's infinite and incomprehensible nature, which could not be represented but in a way to disparage and degrade it.

[1] Isaiah xl. 18, 25. [2] Deut. iv. 15, 16.

The reply to this argument on the part of Roman Catholics, is—that the prohibitions just quoted, merely forbid the attempt at giving an *adequate* representation of the Divine Being; whereas they, in their Images, do not profess to give *such* a representation, or one that would really set forth the Divine nature. Bellarmine, as noticed before, expressly makes this distinction, and it is found also in most other writers—I suppose in all—upon the subject. (130.) And here again, *by a distinction* (how fond they are of these distinctions) they hope to evade the difficulty, and to prove that they do not violate the command. To this we answer:—

1st. The command is *explicit and comprehensive.* Its force is not to be evaded by a distinction. It forbids Images and representations of God *altogether*, whether they be intended to represent his essence or not. The lawgiver has made no exception, and it is not the province of man to make any. When God gives a prohibition, it is to be taken in the most unqualified sense, unless positive authority can be produced for any exceptions to the general law. Where then is the positive authority in this case for making such representations of God as do not profess to represent him *adequately?* We have examined all their excuses, and have been able to find no such authority.

2nd. Besides, let those representations be made with what intention, or with what explanation, they please, it can scarcely be denied that, in the constant gazing upon a material form, there is a danger of imbibing, especially in the case of the illiterate, gross and carnal and degraded views of Him who is spiritual and incomprehensible, "whom no man hath seen or can see,"[1] and whom "the heaven of heavens cannot contain."[2] That there is this danger is fully admitted by Bellarmine, in a passage before cited. (131.) Moreover, has not the history of the human race proved how prone man is to Idolatry, and was not the Council of Trent obliged to ordain that the gross abuses which had sprung up in connection with Images should be corrected? Now, all this being considered, *is it not, I ask, the part of wisdom and of safety, not to be looking for nice distinctions whereby to evade the force of the commandment, but to take it in its most comprehensive sense, and obey it in the most literal manner?*

(2.) We come now to the consideration of *the text*, (which is reckoned by us *the second commandment of the Decalogue)*

[1] 1 Tim. vi. 16. [2] 2 Chron. ii. 6.

in its application both to representations of the Deity, and also to other Images formed in connection with religious worship, for it includes both. These are the words of the commandment in the authorized translation:—

"Thou shalt not make unto thee *any graven Image*, or any *likeness of any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou *shalt not bow down* thyself to them, nor *serve them:* for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me and keep my commandments."[1]

In order that you may see *the force of this prohibition*, and the purpose of God to leave no room for evasion, observe the *comprehensiveness of the terms employed.* As to the making of representations to be used in religious worship, you perceive that "graven Images" are forbidden, and, that there may be no mistake, the expression is added—"or any likeness"—which word, in the original, is one of the widest signification, denoting any resemblance whatever, graven or painted. Nor can it be affirmed that this prohibition extends only to the making representations of false deities, for every possible object is included, "in heaven above, in the earth beneath, and in the water under the earth," by which of course we must understand the true God, Angels, Saints, &c., as well as other objects. Moreover, the homage which is forbidden to be paid to those representations includes every possible degree of religious worship. The word translated by us "bow down" has special reference, in its original signification, to external acts, more particularly the movement or prostration of the body—and the word translated "serve" embraces all the internal affections and devotions of the mind. So that, by this prohibition, both external and internal acts of worship are forbidden to be given to Images in any way. Now a Roman Catholic may evade, extenuate, or deny, as to the homage of his mind—but he cannot deny that the Church teaches that external acts are to be performed, such as "kissing" Images, and "prostrating the body before them," and honouring them "with incense and lights." (132.) Since these external acts then are enjoined by the Church, and performed by her children, and since the prohibition before us forbids *them* as well as the homage of the heart, it is quite evident

[1] Exodus xx. 4—6.

that the prohibition is glaringly and continually violated in the Church of Rome.

Such then, as I apprehend, is the obvious state of the case. We must expect, however, that here, as on other points, Romish Controversialists are ready with their excuses, and defence, and explanations. I shall now, therefore, proceed to show you *the mode in which they deal with this text,* and to examine their statements in connection with it.

1st. The *first thing they do is to find fault with our translation and to assert that it is corrupt*—an assertion they frequently make on very weak grounds, as we have seen already in the case of Jacob's staff. I shall state the charge in the words of the "Abridgment of Christian Doctrine," revised by Dr. Doyle:—

Q. "Why do Protestants, or those of the New (133.) Religions, instead of graven things, translate graven Images?

A. "Because they have a will to corrupt the text, in hope by so doing to persuade ignorant people that Catholics are Idolaters, and break the first (134.) commandment by making and worshipping Images."

Q. "How do you prove they corrupt the text?

A. "Because the Hebrew word is *Pesel,* which signifies a graven Thing; the Greek is *Idolon,* an Idol; and the Latin is *Sculptile,* a graven Thing: therefore the word Image is a mere corruption." (135.)

The charge against us then, is, that we should have translated "graven thing" or "Idol," and not "graven Image." I shall show you, in reply, that, if all that is said were *true,* it affects not materially the force of this prohibition against Images—and then I shall show you that the allegation is *false.*

i. Now let us suppose that all which has been said in this Catechism, and by others to the same effect, is true—what substantial difference in favour of the Romanist does this make as regards the general force of the prohibition? It might take away or weaken perhaps the direct application of the word translated by us "graven Image," but it would still leave what follows—"*nor any likeness of any thing,* &c." which word, as I have already stated, is one of the widest possible signification. So that on this word alone, in connection with the remaining part of the commandment, we might rest immoveably our argument against the use and veneration of Images.

ii. But *it is not a fact that we have corrupted the text by mistranslating it*—for, though the word translated by us

"graven Image" sometimes means an "Idol," as alleged, yet it means an "Image" too. In point of fact, the word properly signifies *any thing that is carved or cut out of wood or stone*, and is no less than forty times rendered in this manner in the Greek Septuagint, whereas it is rendered but three times by the Greek word which commonly signifies an Idol. It is true, we admit, that in this place of Exodus, the Greek translates it by a word commonly rendered *Idol*, but to show that nothing particular was intended by this, and that the translators did not mean to exclude the idea of an Image, even though *not intended* as an Idol, in the repetition of the Law in Deut. v. 8. (136.) the same word is translated by the word which signifies "any thing that is graven," whilst in Isaiah xl. 19, it is rendered by the word which strictly and properly means an Image. The conclusion from all this, is, that the Greek translators used these several Greek words to express the same thing, and that consequently our translation is not exposed to the charge of corruption. I would have you remember at the same time, that when Images are used in the manner prohibited in this commandment—when men "bow down to them and serve them,"—then, whatever their individual intentions may be, the Image becomes an Idol to them.

2nd. And this leads me to remark that they seek to *avoid the force of the prohibition by annexing to it certain qualifications*. This will explain the object of the previous criticism, by which they desire to show that Images are not forbidden unless they are used *as Idols*, and that therefore the prohibition does not apply to the Church of Rome. They say that the precept does not prohibit Images absolutely, but the worshipping them *as God*, and *with divine honour*. This is Bellarmine's statement, (137.) and that of their divines generally.

Now we admit freely that, in one sense Images are not absolutely forbidden by this precept—that is, pictures of a friend, or representations generally, unconnected with religious worship. Nor do we affirm that by it historical representations of the ordinary facts of Scripture are forbidden. But, as we have shewn, we assert that representations of *the Deity* are without qualification prohibited, and moreover, as the commandment had reference of course to the *religious services* of the parties concerned, we contend that by it Images *of every kind* are prohibited absolutely and altogether as objects of *worship*. Not merely, however, (as their explanation affirms) when worshipped *as God*, but when worshipped *at*

all, even with any degree, let it be called inferior, or relative, or any thing else. It has been already shown that the Scripture appropriates all religious worship to God, (138.) and hence that any degree of it is, in point of fact, divine honour, whether so intended by the parties who render it or not: but supposing that we were to admit that there is an inferior religious worship which might, under certain circumstances, be given to a creature, *even that* is absolutely forbidden here to be given to an Image, for I have already shown that the terms of the prohibition *exclude every imaginable degree of religious worship, both external and internal.* The insertion, therefore, of the qualifying expressions "as God" and "with divine honour" may be *convenient*, but so far from being warranted by the terms of the commandment, they are directly opposed to them. And I would add that this was the judgment of the ancient Fathers on the subject. (139.)

3rd. Furthermore, their method of proceeding with regard to the prohibition before us, is *frequently to omit it altogether.* I have often been astonished at the temerity with which this omission is denied. Dr. Milner hesitates not to assert that "it is *a gross calumny* to pretend that they suppress any part of the Decalogue, for the whole of it appears in all their Bibles and in all their most approved Catechisms." (140.) How men can utter such a rash statement, so easy of refutation, I cannot conceive. As to the assertion that the commandment of which we are speaking, appears in "*all their Bibles*," how ridiculous is it to speak thus! The omission of it from the Bible would be rather too daring a step, but it is remarkable that the preservation of it therein is of the *least* advantage in countries where it is *most* required, for, in foreign Roman Catholic countries, such as Italy, Spain, Portugal, &c., where Images are most used and venerated, and where there is the greatest danger to be apprehended from them, there is no general circulation of the Scriptures in the vulgar tongue. So the Romish Prelates testified before Parliament. As to the Catechisms, Dr. Milner, with all his bravado, lets out the secret, for he says, "it appears in all our *most approved* Catechisms." The question, however, is *not, whether it appears in some, but by what right is it left out in any?* I shall show you now, that, even in some of the "most approved" Catechisms, it is totally omitted.

We do not affirm that it is *always* omitted, but that this is *very frequently* the case. The way of proceeding seems to be this. Sometimes it is *inserted fully*, as part of the *first* com-

mandment. It is remarkable that this is done in the two Catechisms most common in England, a Protestant country. (141.) It is also inserted entire in the "Abridgment of Christian doctrine," revised by Dr. Doyle. On other occasions it is *inserted partially*, and with some variation, in the way, it would seem, of paraphrase, as in Dr. Doyle's "General Catechism." But still the cases are but too frequent in which it is the practice to *omit it altogether*. That this is not a "gross calumny," but an undoubted truth, I shall prove by the following specimens:—

I quote from Butler's Catechism, "revised, enlarged, approved, and recommended by the four Roman Catholic Archbishops of Ireland, as a General Catechism for the kingdom." "26th Edition, carefully corrected and improved, with amendments."—

Q. "Say the Ten Commandments of God.

A. I. I am the Lord thy God; thou shalt not have strange Gods before me.

II. Thou shalt not take the name of the Lord thy God in vain." (142.)

My next quotation is from Archbishop Reilly's Catechism:—

"How many commandments hath God given us?

Ten. Say them.

I. I am the Lord thy God, thou shalt have no other Gods but me.

II. Thou shalt not take the name of God in vain." (143.)

Let these two specimens suffice for Catechisms in the *English* language.

I now quote from some *foreign* Catechisms. The first is a *French* Catechism. In it I read as follows:—

"Recite the commandments of God.

I. Thou shalt adore one God alone,
And love Him perfectly.
II. Thou shalt not swear by God in vain,
Nor any thing in like manner." (144.)

The next is from an *Italian* Catechism, published at Leghorn:—

Q. "How many commandments of God are there?

A. There are Ten—namely,

I. I am the Lord thy God, and thou shalt not have other Gods before me.

II. Thou shalt not name the name of God in vain." (145.)

Again—I find the following in an Italian Catechism, published at Rome:—

Q. "Say the Ten Commandments.

A. I. I am the Lord thy God, thou shalt not have any other God before me.

II. Thou shalt not take the name of God in vain." (146.)

I would also mention that, as far as I have seen, the universal habit abroad seems to be to omit this portion of the Decalogue. It may be found (as Dr. Milner states in the *folio* Catechism of Montpellier, but I never saw it in the ordinary Catechisms that came casually in my way, and which were intended more particularly for the instruction of the people. Moreover, it is often the custom to inscribe the commandments in Churches, on the pillars or elsewhere, and I never saw a single instance in which this part was thus set before the people, whereas I have seen several instances of the omission of it.

Here then is the plain matter of fact established by a reference to some of the "most approved" Catechisms, as well as to other evidence. You will judge therefore of the fairness and honesty of those who charge us with "ignorance" and "gross calumny" in this respect. Of course, however, they have *excuses* for this strange proceeding of omitting the prohibition in question, which I shall state briefly, only observing first, that the offering an excuse at all is a confession of the fact, and a vindication of us from the charges of ignorance or calumny.

i. One excuse is—*for the sake of brevity*, as the Abridgment of Christian Doctrine, revised by Dr. Doyle, says—in answer to the question "Why are some parts or words of the Ten Commandments left out in Catechisms?"—"because Catechisms should be clear and short, and fitted to weak memories, having nothing useless in them." Certainly it is well that Catechisms should be "clear and short, having nothing useless in them;" and I admit that, in the quotation of Scripture generally, when you have to choose your own texts, you may choose any portion, provided it contains the *sense:* but I conceive it is a very different thing *to quote formally, as the Ten Commandments of God,* only a portion of that Decalogue which he himself separated from the rest of his precepts, and gave in the most concise and compendious manner he thought fit. Besides, is there any thing really "useless" in the commandment in question? *We* think not, however Roman Catholic

Divines may choose to leave it out on that ground; and that God did not think so, is evident, I apprehend, from his having given it.

ii. They say, moreover, that it is "*sufficiently included in the preceding words.*"—So Dr. Doyle, again. The reply to this is, first, that the commandments are quite different, though connected with each other—the first simply forbidding the worship of *false* Gods; the second (I speak according to the Protestant division of them) forbidding the bowing down to, or worshipping in any degree, the Images either of false Gods or of the true God, or of any creature whatsoever. And, again, GOD did not think it "sufficiently included," else he would not have given it separately, for he does nothing in vain. And shall man be wiser than God? Shall creatures discover any thing superfluous in the law of their Creator? Shall worms of the dust think that "sufficiently included" in the first precept which He, who is the source of all wisdom and knowledge, did *not* think sufficiently included? Away with the presumption and impiety of such feeble excuses as these.

iii. Once again, it is sometimes affirmed as a reason for its omission, that it was not intended to be perpetual, but *ceremonial*, and that it *respected only the Jewish economy*, having been given to the Israelites on account of their proneness to Idolatry. That such was the nature of the prohibition, is maintained by Vasquez the Jesuit. (147.) Bellarmine mentions that this was also the opinion of Catharinus, (148.) which, however, he himself does not receive, but refers to several Fathers in refutation of it. (149.) Although, therefore, this excuse is sometimes met with at the present day, it will be sufficient to say in reply, that, if the reason of that law was derived, as we have before observed, from God's infinite and incomprehensible nature, it must be equally obligatory under every dispensation.

4th. I ought not, however, to omit mentioning that as, in their enumeration of the Ten Commandments, they reckon that respecting Images as part of the first, and thus are enabled conveniently to omit it when they please; so for the completion of the number, that which is reckoned by Protestants the *tenth* commandment, *is divided by them into two*—one referring to the coveting of our neighbour's *wife*, the other to the coveting of our neighbour's *goods*. Upon this I would remark:—

i. That the question of *division* is not one of *material* consequence, *provided the whole of the Decalogue were given.* If the latter were the case, we should probably not say a word about the former.

ii. Our division, however, we contend is the most natural, and most suitable to the context, and most conformable to antiquity. Dr. Milner says, that as originally in the Hebrew there was "no mark of separation between one commandment and another," there were no rules by which to be guided, but "the sense of the context and the authority of the most approved Fathers"—"both of which (adds he) we follow!" (150.) This is rather a bold assertion. Now I submit that there is more difference between the parts of the Decalogue which simply forbid "the having strange gods," without mentioning representations at all, and the "making *any likeness* of any thing in heaven above, &c." than there is between coveting a neighbour's wife and a neighbour's goods. If this be the case, our division is more conformable to the context. And when Dr. Milner affirms that in their division they follow "the most approved Fathers," he conveys an insinuation of that which is the very reverse of the real fact. For, with the exception of two or three, the division which the Christian Fathers adopted is the same as ours; (151.) and, moreover—which is of great consequence in such a question as this—the eminent Jews, Josephus and Philo, reckon (152.) the precept about Images as the *second* commandment.

iii. Let me add, that the design of God that there should be no such division made in the portion which relates to coveting, but that it should form *one distinct command*, appears *from the variation of the position of its parts* as given in Exod. xx. and Deut. v. in the former of which the clause respecting the neighbour's wife occurs *second*, and in the latter, *first*, in order. This has terribly puzzled the Romanists, and in point of fact they cannot tell which is the 9th and which is the 10th commandment. Accordingly I find in their Catechisms, that the "not coveting a neighbour's wife," is sometimes reckoned as the 9th commandment, and sometimes as the 10th, and the same may be said of "not coveting a neighbour's goods." (153.) Moreover, in the Abridgment of Christian Doctrine," under the sanction of Dr. Doyle, while there is a *separate* consideration given to the other precepts, an attempt is made to evade the difficulty as to the 9th and 10th, by putting them *together*, thus:—"What are *the 9th and 10th* commandments? What is prohibited by *these commandments?*" (154.) The same fact is also to be stated with respect to the authoritative "Catechism of the Council of Trent." Surely all this tends to confirm the correctness of our division.

I have now given you a history of their mode of dealing with this prohibition. You see what desperate efforts they are obliged to make in order to evade its force; but I trust you will perceive that its cogency and application to the Image veneration of the Church of Rome remain untouched by all this sophistry and evasion.

3. Our third position is—that THE PRACTICE OF IMAGE VENERATION IS, AS A MATTER OF HISTORICAL FACT, A NOVELTY IN THE CHURCH OF CHRIST. This we shall demonstrate, by pointing out the insufficiency of the evidence alleged in favour of, and the conclusiveness of the evidence alleged against, the practice.

(1.) The *alleged evidence from antiquity in favour of the practice is defective.* Here, as on other points, the advocates of Rome frequently make confident *assertions*, which would do very well, if they were supported by corresponding *proof*. We hear constantly of the "custom of all ages"—"uninterrupted observance"—the "tradition of the whole Catholic Church from the beginning"—and similar assertions, (155.) made in the most unqualified manner, in support of which we might justly expect the most conclusive evidence to be produced. The boast, however, like many others, is an empty one, as will appear by examining the nature of the evidence which *is* produced.

1st. They refer to certain *Councils*. Thus Cardinal Bellarmine, for example. (156.) But his *earliest* authority is the 3rd Council of Constantinople in the year 680, or, more properly speaking, a single Canon of a supplementary Council held at the same place in 692, and which, *late as it is*, and controverted though the authority of its Canons have been, affords but very imperfect support to his cause. He then mentions two or three *provincial* Synods held *subsequently*, but his main support is the 2nd Council of Nice in 787, of which more need not be said at present, than that the Roman Catholic historian, Du Pin, not only acknowledges frankly the irrelevancy of many of the arguments adduced in it, but says expressly, with respect to the proofs brought forward, that "some of them do indeed show the *use* of Images was common in Churches in the *fourth* and *fifth* centuries, but *never an one comes up to the time of Jesus Christ, the Apostles, or their immediate successors.*" (157.)

2nd. They also appeal to certain *Fathers* of the Church: but the remark of Du Pin, just quoted, would be equally applicable to them. It is only when you advance some centuries

in the history of the Church, that you can find any language in support of the practice; and I need scarcely remark that, inasmuch as antiquity does not *begin* with the third, fourth, or fifth centuries, the adduction of passages from those periods, while any earlier testimony cannot be adduced, makes but very little for the Romish cause. In Kirk and Berrington's "Faith of Catholics," (158.) a work which is the manual of many Romish controversialists—there are but three passages from the Fathers quoted under the head of "Images and Pictures," although the express design of the book is to establish the doctrines of the Church of Rome "by Scripture, and the Fathers of the first five centuries." These are from St. Gregory of Nyssa, St. Asterius of Amasea, and St. Nilus, of whom the first flourished in the latter part of the *fourth* century, and the other two in the first half of the *fifth!* Besides, late as this evidence is, it is very little to the purpose. The passages prove, as regards *Images*, nothing, except that, at that time, they were sometimes used for *ornament* and *instruction*, not for veneration. In the quotation from Asterius he does indeed say a word, in passing, about the veneration of the "*sign of the cross*," but that he did not mean it to extend to pictures is clear, not only from his silence here, but from another place where he says, "Picture not Christ, but bearing him in thy soul, carry the incorporeal Word of God." (159.) As to the passage from St. Nilus, if considered in connection with the circumstances that gave rise to the words, it really tells more against, than for, the present practice of the Church of Rome. He was applied to by a person wishing to build a Church, to know whether he should set up an Image in the chancel, or any other Images in the Church, for the gratification of the eyes of the beholders: and his answer was, that it was childish to cause the eyes of the faithful to wander after such things, that in the chancel there should be *one cross*, and in the Church, representations of the *histories* of the Old and New Testaments, simply *for instruction*. (160.) It is clear, from the application to Nilus, that even the *use* of Images was not, at this time, an universally established thing, and it is clear, from the answer, that the only representations he sanctioned were historical, for the purpose of instruction, not veneration. Bellarmine (161.) also refers to several Fathers, but with very little better success. They are quite insufficient for the purpose for which they are adduced; and, moreover, they are all from the fourth or fifth centuries, with the exception of two, and those are

from the commencement of the third, and relate only to the cross, and even as regards it, their application is not very distinct. In short, I may say in general, with regard to quotations from the Fathers in favour of Image veneration, that, either they will be found to be from spurious works, falsely attributed to certain Fathers, (162.) or they speak of the *use* of Images merely for *ornament and instruction*—while, in every case, the testimonies are destitute of adequate antiquity; those for the mere use of Images not being sufficiently early, and those for the veneration of them very late indeed.

3rd. There are also certain *facts*, real or alleged, to which they sometimes refer. Tertullian mentions (163.) for example, that the Christians in his day possessed cups ornamented with an embossed representation of the parable of the lost sheep; and this fact has been pressed into the service of the Church of Rome on the topic before us. These cups may, or may not, have been the sacramental vessels, but even if they were, which is probable, surely the fact itself fails to prove the grand thing that is required, namely, that in the time of Tertullian, any *veneration* was given to Images. Nor is the argument of Dr. Wiseman of greater value, when he speaks of the ancient representations found in the Catacombs. (164.) They are doubtless very ancient, but the question is, are they sufficiently so? Besides, in the absence of other evidence on the subject, even the existence of those representations would not prove that they were *venerated*, which, all along, is the chief matter in debate. Nay, inasmuch as, according to Dr. Wiseman's own statement, those representations were similar to the embossed ornaments on the cups of which Tertullian speaks, it is far more likely that they were made for purposes of instruction, than for worship. It is scarcely necessary to notice such statements as those made by Harding, in his controversy with Bishop Jewel, relative to the cross—such as its appearance to Constantine, when he went against Maxentius; the rain forming crosses on the soldiers' garments, when the Emperor Julian had sacrificed at a Heathen Temple; Constantine, putting it on his banners; and several of a similar nature. (165.) It is true the sign of the cross was in great regard at that time, and as Jewel remarks, it is not the cross, nor its sign, but its superstitious *use* that we oppose. But it is not requisite to examine into the authenticity of the alleged facts, for, granting them all, they prove nothing for the present point. None of them touch the question of *Images*—none of

them speak of *worship*. None of them exhibit such conduct towards the cross as the Church of Rome practises at the present day, (166.) while be they true or false, they belong to the history of the fourth century.

(2.) Let us now show that *the evidence from antiquity against the practice is conclusive.*

1st. We appeal to the writings of *the Fathers*, although it cannot be considered absolutely requisite that we should adduce their testimony, inasmuch as the manifest failure of direct evidence from them in favour of the practice should be regarded as sufficient. It is for the Romanist to prove rather than for us to disprove. Besides, if Image veneration did not exist among Christians in the earliest ages, as we contend, it could not fairly be demanded that we should produce testimonies from the early Christian writers against a practice not yet in being. I shall, however, briefly glance at this branch of the subject. (167.)

The testimonies of the Fathers will be found to be express and unequivocal. It is not in a mere occasional statement, uncertain in its character, that we discover them, but frequently in a regular discussion of the subject, and that, too, often with Philosophers, who were keensighted men and alive to niceties and distinctions. If I quote the language of Irenæus, the disciple of Polycarp, and that of Clemens Alexandrinus, in the 2nd century, the former alleging it against the Gnostic heretics, that "they had certain painted Images, and some made of other materials, saying it was a picture of Christ made by Pilate, and that they crowned these;" (168.) and the latter saying, "We are plainly forbidden to exercise that deceitful art, for, saith the Prophet, Thou shalt not make a likeness of any thing that is in heaven, or that is in the earth beneath." (169.) Or that of Origen, in the 3rd century, telling us that "the Images which are to be dedicated to God are not the works of artists, but what are wrought and formed within us by the Word of God, namely, virtues in imitation of the first born of every creature." (170.) Or, in the 4th century, that of Amphilochius, Bishop of Iconium, saying, "We have no care to figure by colours the bodily visages of the Saints on tables, since we have no need of these, but to imitate their conversation by virtues." (171.) And of Ambrose, declaring that "God wills not that he should be worshipped in stones;" (172.) and that "the Church knoweth no vain ideas and divers figures of Images, but knoweth the true substance of the Trinity." (173.) And of Epiphanius, exhorting the

Christians of his day to "remember that they bring not Images into the Churches or cemetries of the Saints, nor into their common houses." (174.) Or, in the close of that century and the beginning of the fifth, the language of Jerome, "We have one husband, and we venerate one Image, which is the Image of the invisible and omnipotent God." (175.) And of Augustine, affirming with respect to representations of the Deity in the similitude of a man, that "such an Image to God it is unlawful to erect in a Christian Church." (176.) And of Theodotus, Bishop of Ancyra, asserting that Christians "had not learnt to form the Images of Saints in material colours, but to imitate their virtues, &c." (177.) If, I say, I quote such language as this, I give you a correct specimen of the mind of the early Fathers upon the subject, respecting which it were easy to accumulate evidence. And there is this difference too, between the character of the proofs which should be adduced by us and the Romanists, that the latter, if they affirm a proposition as to the antiquity of Images, are bound to trace that antiquity to the very source, namely, to the Apostles' days, which I have shown you has not been attempted; whereas, as we are simply denying the alleged antiquity, we are more at liberty as to the period of time from which we may derive our evidence. For example, for them merely to adduce authorities from the *fourth* century, even if such were conclusive in themselves for that time, would not prove Image veneration to be of Apostolic antiquity; but if, on the other hand, we can show that such a practice was not sanctioned in that century, while no earlier evidence is adduced in favour of it, we have then succeeded in destroying its claims to such antiquity.

Perhaps it may be replied that the testimonies of the early Fathers were directed against the *Heathen* Images. Unquestionably this was the primary intention of them, at least in the *very* early ages, simply because those only were in existence: but, at the same time, their language tells most powerfully against the use of them amongst Christians. In the first place, many of their testimonies are of a *general* character, denouncing not merely those of the Heathen, but *all* Images in religious worship. Furthermore, the *arguments* they use are very constantly of such a nature as to conclude equally against those in Christian Churches. The same thing appears from the fact, that while they argue against the notion that any warrant for them is to be derived from such texts as those relating to the cherubim and the brazen serpent, they, so far from concerning themselves, as the Romanists are obliged to

do, to answer the apparent discrepancy between Image worship and the commandment which we call the second, urge that very commandment most strenuously, as forbidding, not merely the highest, but every degree of worship, both outward and inward—as prohibiting not only Idols, but Images —and as being perpetual and obligatory on Christians. Moreover, they reject the *excuses* made by the Heathens, which are now made by the Romanists, such as their representing things invisible, conveying instruction, drawing the mind to the original, and the like, answering them in such a manner as to show that they would not admit their validity in behalf of the Images of Christians any more than of those of the Heathen. And finally, when Images began to creep into the Christian Church, their language was more specially and intentionally applicable to *them*, as may be seen even in some of the later quotations I have given, while the conduct of several of them strikingly illustrated their opinions, as we shall afterwards notice. (178.) I need scarcely add that the foregoing considerations prevent the possibility of its being satisfactorily alleged that the Fathers meant only to discountenance the *supreme* worship of Images, which is a common evasion of Romish disputants.

2nd. The *conduct of the Jews and Pagans* towards the Christians in the primitive ages furnishes a demonstration of the non-existence of Images and Image veneration among the latter for some centuries.

i. The argument from the conduct of *the Jews* may be thus stated. They were very zealous for the strict and literal observance of the law of Moses, although many of them may have disregarded its spirit. This was the case for a considerable time even with the believing Jews. A remarkable instance is recorded in the 21st chapter of the Acts, where the brethren testified to Paul respecting the "thousands of Jews that believed," that they were "all zealous of the law," and were alarmed because they imagined that the Apostle had taught all the Jews to "forsake Moses, &c." As regards those of them that rejected Christianity, it is but natural to suppose, that if it were but from mere opposition, this feeling was increased, rather than diminished, with its spread. More particularly, they had, from past experience, a great horror of Images. Josephus, the Jewish historian, mentions that when Pilate was appointed Governor of Judea, he sent by night the Images of Cæsar into the city. This caused a great tumult, the Jews declaring that it was contrary to their law that any sort of Images should be introduced. Next day

Pilate, deaf to the entreaties of the People for their removal, sent a band of soldiers, and threatened that they should be cut in pieces unless they received them; whereupon, instead of yielding, they declared that they were more ready to be slain than that their law should be transgressed. This determination caused Pilate to remove the Images, being "greatly surprized," adds Josephus, "at their prodigious superstition." (179.) A similar instance occurred shortly after in the reign of Caligula, in which case also they succeeded, declaring that their law did not allow them to make an Image either of God or man, much less to put it in their temple. (180.) Now their opposition could not have been to the acknowledgment of Cæsar's temporal authority, for they had already been for a considerable time under the power of the Romans. Besides, the manner in which they refer to the law (and the reference is evidently to such prohibitions as I have quoted) shows that the question was one of religion with them, and that Pilate thought so, is clear from his attributing it to what he calls their "prodigious superstition." Nor can we suppose that the objection was entertained merely because the Images were introduced by Heathens, for of course, *to a Jew*, those of Christians would be equally an object of dislike, and Bellarmine himself testifies that the Jews thought all such kind of representations prohibited by Divine authority, and he considers that "since the advent of Christ they have been most superstitious against Images." (181.) These facts are sufficiently illustrative of their unconquerable aversion to them, which, it is well known, they retain to the present hour, declaring that their existence among Christians is one great obstacle to their reception of Christianity.

Notwithstanding all this, however, the Jews, during the first three or four, or perhaps five centuries, never objected to the Christians that they possessed Images, although they started many grounds of objection to the Christian religion. But, after that period, the case was different. They then charged them, as they do still, with the breach of the precept of the Decalogue. The 2nd Nicene Council itself affords sufficient evidence of this, without our appealing to other authorities. For example:—Pope Gregory II., in his Epistle to Germanus, speaks of persons accusing Image worship of Idolatry "after the manner of the Jews;" (182.) and, in the fifth Act a Jew is introduced, speaking thus:—"I believe in a crucified Jesus Christ, because he is the Son of the living God; but I am scandalized at you, Christians, because you

worship Images:—for the Scripture everywhere enjoins that we should not make any graven Image or similitude." (183.)

Now what is the conclusion from all this? How shall we account for this remarkable change of conduct on the part of the Jews? Surely, if their feelings, as regards Images, were such as I have shewn them to be—if, notwithstanding this, they observed a total silence with respect to their existence among Christians for some centuries—and if, after that period, under the influence of the same feelings, they loudly inveighed against the Christians on account of their possession of them, —the fair and natural inference is, that, during that period, there was *no ground* for their objections; that is, in other words, that the use and veneration of Images was a thing then unknown to the Christian Church.

ii. Our case will be strengthened if we now present to you the argument derived from the conduct of *the Pagans*. They brought it as an objection against the Christians that they did *not* use Images in their services. This is notorious, and Origen, Arnobius, and other early Apologists for Christianity, replied to the charge. (184.) But how did they reply? by admitting its truth, and vindicating their conduct on the ground of the absolute illegality of using Images in religious worship. Nay further, the Heathens were so persuaded of the necessity of them, that they fancied the Christians must have had them *concealed*, and hence they asked why they hid what they worshipped? But the Christians immediately repelled the insinuation that they could be guilty of the hypocrisy of using in private what they declared in public to be unlawful, and affirmed that, on the contrary, they taught all their converts to despise Images. (185.) Believing them therefore to have spoken honestly, the conclusion is inevitable against their alleged antiquity. And this argument will appear still more cogent if we consider that in subsequent ages, when Images were confessedly used in the Christian Church the Pagans changed completely their mode of attack, bringing against their opponents a charge of inconsistency in denouncing their Images while they had Images of their own. (186.) It is not my business to decide upon the validity of their reasoning, but, founded as it was upon an existing matter of fact, its absence from the controversies of *earlier* times, while it was eagerly adopted in later times, proves that in those earlier times they had not the *materials* for it, that is, that Images did not then exist, nor were worshipped, among Christians.

The only possible reply I can imagine to this argument is, that when the Pagans reproached the Christians with not having Images, they meant representations of the Heathen gods; and that *this* was the charge the Christians admitted, and respecting which they justified themselves. To this I answer, first, that it is very unlikely that the Pagans would have reproached them with not having Images of gods they did not acknowledge—this would not have been the natural ground of objection to take, though they might have objected to them the rejection of the Heathen Deities themselves—whereas, on the principles of Heathenism, the reproaching them with not having Images of beings whom they *did* acknowledge, was perfectly natural. Furthermore, the character of the arguments used in reply, as I stated already, is such as to conclude against Images used by Christians as well as by Pagans. And lastly, this evasion leaves the remarkable fact of the absence, in the *earlier* ages, of the argument drawn from the existing Images of Christians, and its use in *later* ages, completely untouched and unaccounted for.

3rd. The *novelty of the practice*, as regards at least the *public* use of Images, *has been confessed by many Roman Catholic writers*. "Hence (that is, the fear of countenancing Heathen Idolatry) was the reason," says Dr. Delahogue, "why *no public worship of Images can be detected in the Church during the first three centuries*, which even in private must have been very rare." (187.) Dr. Trevern, Bishop of Strasbourg, makes a similar statement. (188.) "It must be confessed," says Du Pin, "that *in the three first centuries*, and *in the beginning of the fourth, they* (*i. e.* Images) *were very scarce among Christians*. Towards the end of the fourth century they began, especially in the East, to make pictures and images, and they grew very common in the fifth. Those of the simpler and weaker sort, moved by these representations, could not forbear expressing by outward signs the esteem, respect, and veneration they had for those represented therein. Thus was Image worship established; and was, moreover, fortified by the miracles ascribed to them." (189.) Many similar concessions might be adduced, were it necessary.

I need not point out the contradictoriness of these statements to the unqualified assertions referred to before as to the alleged antiquity of the practice. (190.) We are more concerned with the explanation which is given of this remarkable fact. It is stated by the writers just quoted (Du Pin inclusive, for, shortly after, he comes to this point) and also by others,

that the reason why Images were not used for at least three centuries, was, because the primitive Christians were afraid of giving countenance to Heathen Idolatry; but, as, in the spread of Christianity, the danger became less (the use of them being a mere matter of discipline which the Church might adopt or omit, at any particular period), they were subsequently admitted and their veneration sanctioned. On this principle they think that the fact of their non-existence for some centuries, is no argument against the propriety of using them, whenever the Church may please to appoint, as she afterwards did. Now I am quite ready to admit, with the Church of England, that "the Church has power to decree rites and ceremonies," they being "not contrary to God's word written;" (191.) and that mere matters of discipline, "ordained only by man's authority," may be changed according to circumstances, "so that nothing be ordained against God's word," and "so that all things be done to edifying." (192.) But is this a case in point? It is alleged that this practice is one *directly sanctioned by Scripture*, and it is affirmed that vast benefits are connected with it; and, if this were really so, is it *likely* that it would have been considered on a level with a mere ordinary matter of discipline, and that there should not be a *single* satisfactory monument of it for so long a period? Besides, I ask, where is the proof of this allegation beyond a mere supposition? And that this positively was *not* the reason is evident from the circumstance already noticed, that the Fathers repudiated the practice *totally*, as essentially anti-scriptural. They could not therefore, have regarded it as a thing indifferent, which might be adopted at one period and rejected at another, unless we are prepared to affirm that they were dishonest and hypocritical. If they approved of Image veneration in the abstract, omitting the practice only because they thought it unsuitable and dangerous at that particular period, *while they gave a perfectly contradictory reason to their opponents*, namely, *one asserting its absolute unlawfulness*, what must have been the principles by which they were actuated? Either therefore, in declaring their mind on the subject, they deliberately and solemnly asserted what was *false*, to the great detriment of their Christian character, or they asserted what was *true*, to the complete discomfiture of the explanation we are considering. Which was most likely to have been the case, I leave you to judge.

4th. A *brief sketch of the progress of Image veneration, and of the opposition it encountered*, may serve, finally to shew that it was regarded as a *novelty* in the early ages.

We have seen that there is no evidence to prove that Images were used in the Church during the first three centuries, and that this has been acknowledged by several Romish Divines. The only instances of their use and veneration that can be adduced, is in the case of certain heretics, who worshipped the statues of Christ in conjunction with those of Heathen Philosophers, and whose conduct has been reprobated by Irenæus and others. By degrees, however, the use of them crept in, and, in the course of the fourth century, some began to adorn the Churches with the histories of the gospels and such like things. About the year 305, the Council of Elvira or Eliberis, in Spain, decreed as follows:—"It is our pleasure *that there should be no pictures in Churches*, lest that which is worshipped or adored should be painted on the walls." (193.) This early decree has been a great difficulty in the way of Romish writers. As Du Pin says, "It has exercised Divines much." (194.) Every candid person, however, must admit it, as this historian and others have done, in its obvious meaning, as totally disapproving of the use of Images in Churches.

As the practice increased, opposition was still manifested towards it. There is a remarkable fact recorded, in connection with the history of the fourth century, of Eusebius, Bishop of Cæsarea, the learned and laborious Ecclesiastical historian. The Empress Constantia requested him to send her an Image of our Lord. This Eusebius refused, arguing on the impropriety of painting either the Divinity or humanity of Christ. (195.) Why, we may ask, should Constantia have sent to him for such a representation, if they were at the time common in the Church? or why should Eusebius have refused the request and argued on its impropriety, if it was conformable to the opinions and practice of the Church at that time?

A still more remarkable fact is related of Epiphanius, which it will be well to give in his own words. Writing to John, Bishop of Jerusalem, he mentions his having entered into the Church of Anablatha, in Palestine, and adds:—

"I there found a vail, hanging at the door of the Church, dyed and painted, and having the Image as it were of Christ or of some Saint, for I do not well remember whose Image it was. When therefore I saw this, that *contrary to the authority of the Scriptures* the Image of a man was suspended in the Church of Christ, I cut it, and gave counsel to the keepers of the place that they should rather wrap and bury some poor dead man in it." (196.)

He then, in sending another vail for the Church—as they had murmured at his having cut the former one—requests the Bishop of Jerusalem to "direct that vails of that kind, which are *contrary to our religion*, should not be suspended in the Church of Christ." (197.) This letter was translated by Jerome, and is found in his works. Jerome, so far from censuring the conduct of Epiphanius, bears a high testimony to him, and we do not find that any of his contemporaries alleged any thing against his opinion on Images, as exemplified in this most pointed manner, which affords presumptive evidence that they could not have been publicly and generally sanctioned at the time. Du Pin acknowledges, in opposition to the cavils of Cardinals Baronius and Bellarmine, that there is not sufficient reason to question the genuineness of the letter, while he accounts for the conduct of Epiphanius on the ground that Images were very rare at that time, and that the Bishop was afraid they would be dangerous. He adds, however, that he spoke "in too rigid a manner against the custom." (198.) But, be that as it may, his testimony is decisive on the point of antiquity, which indeed the very explanation of Du Pin admits. The subterfuge of the Jesuit Fisher is pitifully weak, when he insinuates that it was the picture of some profane Pagan which was cut down; for, not to mention the improbability of such a picture being there, Epiphanius declares expressly that, for ought he knew to the contrary, it might have been a representation of Christ himself. It is clear then that his conduct had reference to Images in general, and that not merely to their veneration, but even to their use in Churches.

Notwithstanding these and other instances of opposition, the practice continued to creep in, and at the time of Gregory the Great—about 600 years after Christ—we find that some persons, not contented with the simple *use* of Images, had proceeded to *worship* them. In consequence of this, Serenus, Bishop of Marseilles, not being able to restrain the people, broke the Images in pieces: whereupon Gregory wrote to the Bishop, blaming him for *breaking* the Images, on the ground that they were useful in conveying instruction, but praising him for his zeal in endeavouring to prevent their *worship*. He tells him, that he ought "both to keep the pictures, and to prohibit the people from worshipping them"—a difficult task, doubtless, as their previous history had proved. He says that ancient custom permitted the pictures of sacred histories in Churches, but, so far from alleging any ancient custom for

their veneration, he totally repudiates it. It is pretended, indeed, by Bellarmine, and others, that Gregory only forbad their *supreme* adoration, the worshipping them "as Gods." (199.) But a perusal of Gregory's Epistles at once settles this point, for he not only maintains the preservation of Images, simply on the ground of the *instruction* they convey, but he expressly forbids their worship, "in the least degree," and "in every manner." This Du Pin, and others, candidly acknowledge. (200.) From the whole, then, we see that, at this late period, though the use of Images had become very common, yet their veneration, even in the slightest degree, was prohibited, not merely by Episcopal, but Pontifical authority.

The eighth century was the grand era of the controversy respecting Image worship. From the time of Gregory the Great, it had spread so extensively, that, at last, the Emperor Leo Isaurus interfered, and showed the most decided opposition to it. He could no longer quietly submit, especially as the Jews and Saracens were not sparing in their taunts against the Christians. Accordingly he wrote to Pope Gregory II. on the subject, expressing a wish that a General Council might be held. (201.) This Pope was of a different mind to the Gregory before mentioned, and did not coincide with the Emperor's wishes. (201.) After a second trial attended with similar results, Leo, hopeless of any reformation emanating from Rome, with the advice of the neighbouring Bishops, removed and demolished the Images. Germanus, Patriarch of Constantinople, not concurring, was deposed. Terrible commotions then arose. There were great conflicts between the abettors and opposers of Images. The Pope anathematized the Emperor, and stimulated his subjects to rebel. (202.) About this time some provincial synods were held under the auspices of Popes Gregory II. and Gregory III., enjoining the practice of Image veneration. Constantine Copronymus, the son of Leo, who inherited his father's principles, had to contend against the designs of Gregory III.; and, after he had put an end to the civil war which followed his accession, he held a Council at Constantinople in 754, at which 338 Bishops attended, and this Council decreed against both the use and veneration of Images, declared them to be highly dangerous, and sanctioned the defacing of them to prevent Idolatry. This Council, backed by the authority of the Emperor, had the effect of banishing the use of Images extensively in the Eastern Church. On the death of Constantine, he was succeeded by his son, Leo IV. who entertained similar

sentiments, but died after a short reign of five years. The authority then fell into the hands of his wife, the infamous Irene, during the minority of her son, under whose auspices Image worship began to flourish again. She advanced Tarasius, a layman, to the office of Patriarch of Constantinople, and resolved upon summoning a Council. This met first at Constantinople in 786, but, some tumults having taken place, it was adjourned subsequently to Nice, where consisting of 350 members, it assembled in 787. Respecting the character of this Council, enough has been already said: suffice it to repeat at present, that by it the decrees of the Constantinopolitan synod were reversed—every sort of abuse heaped upon its abettors and Image veneration ordained and established.

The controversy, however, was not settled by its decisions. Among the Greeks there were two factions, those who followed the Nicene Council in maintaining both the use and worship of Images, and those who followed the Constantinopolitan Council in rejecting both. Most of the Latins, except those immediately under the influence of the Pope, adopted a system differing from both, one which sanctioned the *use* of Images, but prohibited their worship altogether, and this system prevailed extensively in France, Germany, Spain, and other places. In England, Image worship had no footing till after the Nicene Council, and even then it met with very decided opposition.

When copies of the Acts of the Council were received in France, Charlemagne, then King of France, and afterwards Emperor of the West, caused them to be examined by some divines of the kingdom, who composed a treatise, which was published by Charlemagne's order and under his name, and hence called the Caroline Books. This treatise, as setting forth the sentiments of the French clergy, assailed both the Constantinopolitan and Nicene Councils, accusing the former of imprudence and indiscretion in condemning the simple *use* of Images, but specially directing its attack against the latter, which decreed their *veneration*. Du Pin gives a summary of the contents, (203.) from which we learn that Image worship, in all its forms, (204.) and under every name, was repudiated, and the lighting of candles, incensing, kissing, and bowing before Images, all of which had been decreed at Nice, were disallowed. These books were presented to Pope Adrian I. by Charlemagne's ambassador, and the Pope wrote a reply which is appended to the Acts of the Nicene Synod, and in which, says Du Pin, "his answers are but weak." (205.) They

seem, at all events, to have had no effect on Charlemagne, for he summoned a Council at Frankfort in 794, consisting of about 300 Bishops, at which the Pope's legates were present, and which, in its second Canon, (206.) solemnly condemned the enactments of the Nicene Council.

Nor did the opposition in the West terminate even here. Another Council was held at Paris in 825 under Lewis the Meek, Charlemagne's son and successor. Michael Balbus, the Eastern Emperor, obtained Lewis's interference with the Roman Pontiff for the settlement of the controversy. The Pope declined acceding to the application of the ambassadors of Lewis, but granted his sanction to the discussion of the subject among the French Bishops. The Council of Paris, which was held in consequence, entered minutely into the subject, examined afresh the Nicene Acts, the Caroline Books, and the answer of Pope Adrian, and in the issue decided against the views of the Nicene Council. These Acts were sent to Pope Eugenius, but "what the resolution of the Pope was in this affair," says Du Pin, "is not known." (207.) Several eminent individuals continued subsequently to resist the veneration of Images in the West, among whom were Agobard, Bishop of Lyons, and Claud of Turin, and thus the controversy was protracted during the ninth century. "After this time," remarks the historian just mentioned, "I do not find there was any contest in the West about the use and worship of Images, which henceforward became common in France, Germany, and other places." (208.)

In the East too the storm raged violently. Image worship having been established under Irene, continued during the period of her government; but Constantine her son, abrogated the enactments of the Nicene Council. (209.) After his death the fortunes of the system were various. His immediate successors, Nicephorus and Michael, were favourable to the Nicene system, especially the latter, the former wishing at the same time to allow liberty of worship. On the accession of Leo V. however, who next followed, the Constantinopolitan decree against Images was re-established in a Council held in that city, for which conduct the Emperor was loaded with vituperation, and assailed most grossly in a Synod of 270 Bishops in the same place. (210.) Michael Balbus, succeeding Leo, was anxious for peace, and summoned both parties to a Council, which the patrons of Images refused to attend, (211.) professing not to consider it right to hold deliberation with those of the opposite party. An edict was issued (212.) for the

reformation of several abuses then commonly practised, and Michael, anxious to have this approved in the Western Church, and to settle the pending controversies, made the application to the Emperor Lewis, which I have already related. His son Theophilus was an avowed opposer of Images, and by strict and determined means he produced tranquillity. But, on his death, his wife Theodora, being Regent during the minority of her son Michael, completely changed the scene. She summoned a Council at Constantinople in 842, in which the worship of Images was restored and the Image breakers condemned: "and thus the controversy was ended in the West." (213.)

In this manner then did the system, after many conflicts, much disputation, and strong resistance, finally triumph; (214.) and surely it is no small prejudice against it that, without any positive evidence of its antiquity, it met with such terrible and long-continued opposition both in the East and West. The opposition would not tell against it at all, if Scripture and antiquity were favourable to the practice, for then it would only prove a defection from the truth; but, in the absence of these supports, it must be regarded as conclusive. Many of the preceding facts are of great importance in other branches of the Romish controversy. The resistance made so extensively and so long to the decrees of Nice, for example, and their condemnation by subsequent synods, prove that, in those ages the infallibility of Councils, even when approved by the Pope, could not have been generally held. The whole, too, serves to give a striking picture of the "variations" to be found among Popes, Councils, and Clergy in general. (215.) But on such points as these I must not dwell, as they are only incidental to the present subject. The whole object at this moment is to shew the resistance which was made to the introduction of what was considered an unscriptural novelty, and, in this view, it signifies not whether the matter be regarded as one of discipline or not, for, whatever it be, the opposition was the same. You will observe, moreover, that while the opposition was manifested in proportion as the practice came into being, the Council of Nice became the grand point of attack as soon as it had been held: and the conclusion to be drawn from this fact is, that *the opposition was made to what the Church of Rome now teaches and practices*, inasmuch as she receives the Nicene Synod as a general and infallible Council, and refers expressly to its authority on this subject in both the Tridentine Catechism, (216.) and the Decree of the Council of Trent. (217.)

And now—after the length to which this discourse has proceeded—I cannot think of enlarging in a general summary of what has been said. I must trust to your own recollections for this, and I hope you will find that, after stating impartially, because from their own authorities, the principles and practices of Roman Catholics, I have fairly canvassed their arguments and excuses, and urged our own objections without any of that bitterness which I have been most anxious to avoid. Desiring to commend the whole matter, in the spirit of Christian charity, to your attentive consideration, I would conclude by a parting word to two great sections of my hearers.

My Roman Catholic fellow-countrymen! I have sought to do both you and the cause of truth justice. I invite your most scrutinizing investigation of all I have said, while at the same time I look for a candid consideration of the arguments I have adduced. Believe me, I only seek to do you good. Divest yourselves, I pray you, of all prejudice, and look at truth for its sake and your own. Remember that much that is of pre-eminent importance in time and eternity depends upon the relation in which you stand to truth. You may say perhaps of the subject we have been discussing that the use of Images is not essential and obligatory, and that the Church does not command it. But, first, do you use them voluntarily? Then consider whether you be not committing a flagrant breach of God's law, which ought never, even in the smallest point, to be a matter of indifference. Even though, however, you personally may not use them, yet this does not clear the Church from error. Many of her children may practice better than she teaches. Nor will it do to say she does not *command* the practice. The command may not be formally given, but surely the authorities cited contain what is equivalent to it. If the use and veneration of Images be reckoned among the articles of the "true Catholic faith without which no one can be saved"—if those of Christ and the saints "are to be had and retained, and due honor and veneration given to them"—if anathema is hurled against all "who do not salute the holy and venerable Images"—if both the Councils of Nice and Trent expatiate on the great benefits derivable from the use of them—if universal custom prevails in the Church—if there be regular ceremonies and services connected with them—and if, in our own day "miraculous events" are are associated with them (218.)—unquestionably, if these considerations do not involve a command to use them, they contain a sanction and approval of the highest possible degree.

If the Church then has thus, in one point, sanctioned what is erroneous, is it not possible that she may have done so in others? and ought you not, therefore, as you value the interests of Eternity, diligently to take heed to these things, and to see upon what foundation your faith is resting? There is nothing criminal, but what is highly commendable, in this, for we are commanded to "try the spirits whether they be of God"[1]—"to prove all things, and hold fast that which is good."[2] Brethren! "I speak as unto wise men: judge ye what I say."[3]

Nor let my Protestant hearers depart without a word of admonition. I trust the exposè of the Church of Rome which has been given, will teach you to hesitate before you give credence to the modified views of Romanism, which it has been deemed politic to exhibit at the present day. You are surrounded by dangers, and exposed to all the subtleties of those who are the active emissaries of Rome. Be cautious—be vigilant—be "strong in the Lord and in the power of his might."[4] Always require clear authoritative evidence from Creeds and Councils (not the sayings or writings of private individuals) before you are satisfied you have obtained a correct exposition of what the Church of Rome teaches, and recollect that the best safeguard against all error, under the blessing of God, is found in the heartfelt reception of truth. And this leads me to remind you of your privileges and responsibilities. You live not under the system I have been describing, though you may be somewhat exposed to its influence. You have been emancipated from the thraldom of Rome. To you have been "committed the oracles of God," and you possess the means of grace in rich abundance. Are you therefore safe? Not of necessity; for, as a Romanist may sometimes be practically better than the principles of his Church, so you may sometimes be practically worse than the principles of yours. A sound and scriptural Creed may be presented to you by the Church—the "glorious Gospel of the blessed God" may be preached to you—but your hearts may still remain uninfluenced. There is such a thing as nominal religion without the reality—take care that yours be not the former without the latter. Remember your responsibility. Your privileges will but increase your condemnation, if they be neglected. Aspire then after real vital godliness, and, first possessing it in the soul, seek, in your daily association with your fellow-men,

[1] 1 John iv. 1. [2] 1 Thess. v. 21. [3] 1 Cor. x. 5. [4] Eph. vi. 10.

by the Holy Spirit's operation to adorn the Christian character, and to show the holy and practical influence of the principles you profess.

Finally, let me remind you all, that, while, as we have seen, the Word of God condemns the use of material Images as objects of veneration, it makes known to us that moral image of the Divine Being which we need for a right apprehension of his character, and, consequently, for our own happiness. Man by nature knows but little of the moral character and attributes of Jehovah, although he may know the certainty of his existence from the teeming evidences of Creation. He is, in this respect, ignorant, as well as sinful and corrupt. Thus the Scripture testifies, and thus experience proves. But God has not only graciously given by his Spirit a revelation of his mind and will, as contained in the Bible, but he has also given a practical exhibition of his character in the mediatorial work of Jesus Christ our Lord. Christ is the true image of God.[1] "The only-begotten Son which is in the bosom of the Father, he hath declared him."[2] And hence the Redeemer says—"no man cometh to the Father but by me. If ye had known me, ye would have known my Father also."[3]

> "In him God's attributes together meet,
> "As an assemblage of unclouded suns
> "Each on the other shining."

The truth of all God's promises, his faithfulness to his covenant, confirmed—his wisdom shown in devising, and his power in effecting, a way whereby, through the vicarious atonement of the Mediator, he might be "just and the justifier of him that believes"[4]—his justice and holiness in that such a stupendous sacrifice was needed for the expiation of human guilt —his mercy in "not sparing his own Son,"[5] but "so loving the world as to give him, that whosoever believeth on him should not perish, but have everlasting life!"[6] Oh! my brethren, it is upon this great truth I wish your minds to be fixed —"God in Christ reconciling the world unto himself,"[7]—man lost by sin, but "saved by grace."[8] This is a subject into which, we are told, "Angels desire to look"[9]—be ye, who are so deeply concerned, anxious about it too. Hear the word of the Gospel and live! "The blood of Jesus Christ cleanseth from

[1] Col. i. 15. and Heb. i. 3. [2] John i. 18. [3] xiv. 6, 7. [4] Rom. iii. 26. [5] viii. 32. [6] John iii. 16. [7] 2 Cor. v. 19. [8] Eph. ii. 8. [9] 1 Pet. i. 12.

all sin."[1] Despise not the mercy of God, lest it turn to fearful judgment, for "how shall we escape, if we neglect so great salvation?"[2] Remember that Jesus Christ alone is "the way, the truth, and the life"[3]—the "only name under Heaven whereby we can be saved"[4]—and be encouraged by the gracious assurance, that "him that cometh to him he will in no wise cast out."[5]

[1] 1 John i. 7. [2] Heb. ii. 3. [3] John xiv. 6. [4] Acts iv. 12. [5] John vi. 37.

APPENDIX.

(1.) This is sometimes called, by Roman Catholic Divines, a sort of "timid phraseology," spoken with "a certain diffidence and reserve." But as Archdeacon Daubeney, in his Protestant's Companion, p. 111, London, 1836, well remarks—"So far from thinking that our Reformers meant to speak with diffidence and reserve on the subject in question, it appears to me, that they meant to express their sentiments upon it *with more marked decision*, by using the word 'rather,' *not in the sense of a softening qualification, so much as in that of a strikingly contrasted judgment.*" That such is the force of the Latin word "*immo*" is clear.

(2.) After the Articles of the Creed, this among the number, are mentioned, it is added, "I sincerely hold *this true Catholic faith, without which no one can be saved.*"

(3.) Lords, March 21, 1825.

(4.) Commons, March 22, 1825.

(5.) Conc. Trid. Sess. 24, de Reform. cap. 7.

(6.) Commons, March 22, and Lords, March 21, 1825. In the translation of the Catechism by the Rev. J. Donovan, Professor at Maynooth, various authorities are cited. See Preface, pp. 14, 15.

(7.) Cat. Con. Trid. Pars. 3, cap. 2, sect. 36. I have given Donovan's translation.

(8.) That is, the Bishops and Pastors.

(9.) That is, from ordinary jurisdiction.

(10.) Concil. Trid., Sess. 25.

(11.) Bellar. de cultu Sanct. Lib. 2, de reliq. et imag. cap. 12, Sect. 5. Cardinal Bellarmine was one of the greatest champions the Church of Rome ever possessed. He was born in A. D. 1541, and died in A. D. 1621. His works have been highly approved of as a body of controversy. Roman Catholic disputants draw largely upon his stores, and I shall therefore have occasion frequently to advert to his writings.

(12.) That is, the Council held at Constantinople, A. D. 754, which had decreed against Image worship.

(13.) Labbæus et Cossart: Tom. 7, p. 56, Concil. Nic. 2, Act. 1.

(14.) Labb. et Coss: Tom. 7, p. 57. Concil. Nic. 2, Act. 1.

(15.) Bellarmine, cap. 22, sect. 2.

(16.) Labb. et Coss: Tom. 7, p. 492, Con. Nic. 2, Act. 6.

(17.) Ibid. Act. 8, p. 648.

(18.) Ibid. Act. 7, p. 556.

(19.) Page 557.

(20.) Pages 557—576.

(21.) Page 576.

(22.) Page 584.

(23.) Bellarmine, cap. 8, sect. 21.

(24.) Du Pin's Eccles. Hist. cent. 8, p. 142. English translation, London, 1698.

(25.) Bellarmine, cap. 8.

(26.) Ibid. Sec. 9.

(27.) Ibid. Sec. 21.

(28.) Ibid. Sec. 22, 23, &c.

(29.) Page 58, London, 1832.

(30.) Page 52, Dublin, 1828.

(31.) Bellarmine, cap. 20, sect. 1, 2, 4, 12.

(32.) Concil. Trid. Sess. 25, de Reform.

(33.) Brev. Roman. in festo S. Thom. de Aquin. die. 7. Mar.

(34.) Thom. Summ. par. 3, quæs. 25, Art. 3, quoted by Archbishop Usher in his "Answer to a Jesuit."

(35.) Expos. Epist. ad Roman. cap. 1, cited by Usher, and in the Homily on the peril of Idolatry.

(36.) Instit. moral. tom. 1, lib. 9, cap. 6, cited by Usher.

(37.) Pet. de Cabrera, in 3 part. Thom. quæs. 25, art. 3, disput. 2, num. 32.

(38.) Ibid. disp. 3, num. 56, quoted, with other passages, by Usher.

(39.) Bellarmine, cap. 22, sect. 6.

(40.) Page 50.

(41.) Pages 55, 57.

(42.) Page 15, London, 1832.

(43.) Pastor, Let. page 22, prefixed to Devotion of Sacred Heart. Dublin, 1831.

(44.) Bellarmine, cap. 20, 21, &c.

(45.) Ibid. cap. 22, sec. 4.

(46.) Ibid. cap. 20, sec. 2.

(47.) Ibid. cap. 21.

(48.) Ibid. cap. 22.

(49.) Ibid. cap. 23, sec. 3.

(50.) Ibid. cap. 23, sec. 4, 5, 6, 7.

(51.) See page 365.

(52.) Pontif. Rom. Ed. 1595. Romæ. p. 672.

(53.) Rit. Rom. 1643. Venetiis, pp. 249, 250.

(54.) Brev. Rom. die 14 Sep. in festo exaltationis Sanctæ crucis.

(55.) As stated on the Title Page.

(56.) Miss. Rom. Dublin, 1822, feria 6 in parasceve.

(57.) London, p. 292.

(58.) Defence of Exposition of the doctrine of the Church of England, against the exceptions of M. de Meaux, and his Vindicator, in "Preservative against Popery," vol. 3, pp. 63, 64.

(59.) In this observation I am not supposing an *Image* of the Saviour to be attached to the cross.

(60.) Bishop of Aire, now of Strasbourg, in his Discus. Amic. vol. 2, p. 372.

(61.) Bellarmine, cap. 12, sect. 22—27.

(62.) Offic. Mem. pp. 28, 29.

(63.) Ibid. p. 35, 36, 41, &c.

(64.) Ibid. p. 217.

(65.) "Lives of St. Alphonsus Liguori, St. Francis de Girolamo, St. Joseph of the Cross, St. Pacificus of San Severino, and St. Veronica Giuliani, whose canonization took place on Trinity Sunday, May 26, 1839. London, Dolman, 1839."

(66.) Page 49.

(67.) Page 80.

(68.) Page 154.

(69.) Page 173.

(70.) Leslie's Short and Easy Method with the Deists, Works, vol. 1, p. 24.

(71.) Virgil, Livy, &c.

(72.) The reader may consult Patrick's Roman Devotions, and Middleton's Letter from Rome, for further information as to the practices of the Church of Rome.

(73.) As before cited, p. 362.

(74.) The kiss is mentioned as a sacred rite used by Heathens in their adorations. In a *religious* sense, it signifies adoration. See 1 Kings (3 Kings, in Douay Bible) xix. 18; Hosea xiii. 2.

(75.) That is, without the Infant in her arms.

(76.) See Decree, as given already, p. 354.

(77.) Quoted before, p. 362.

(78.) Bellarmine, cap. 8, sec. 15.

(79.) Ibid. cap. 8, sec. 10.

(80.) Bellarmine, sec. 12.

(81.) Du Moulin's "Buckler of the Faith," p. 311.

(82.) Bellarmine, sect. 14.

(83.) Ibid. sect. 15.

(84.) Ibid. sect. 16.

(85.) Ibid. sect. 17.

(86.) Ibid. sect. 21.

(87.) Cant. 2, 14. Con. Nic. 2, Act. 6. Labb. et Coss. tom. 7, p. 408.

(88.) Psalm xlviii. 8. (xlvii. 9, in Douay Bible) Con. Nic. Ibid.

(89.) Psalm xxvii. 8. (in Douay Bible, xxvi. 8.) Con. Nic. Act. 2, p. 109, in Letter of Pope Adrian.

(90.) Page 36.

(91.) Bellarmine, cap. 12.

(92.) Ibid. sect. 1.

(93.) Here, and elsewhere, in replying to the arguments in defence of Images, I merely glance at the fact of a prohibition, as it would encumber my reply were I to delay in order to establish the assertion. I refer, however, to a subsequent part of the sermon for PROOF of the statement, and in order to show IN WHAT SENSE Images and pictures are prohibited.

(94.) Bellarmine, Ibid. sect. 1.

(95.) See pp. 387, 388.

(96.) Bellarmine, Ibid. sect. 1.

(97.) Ibid.

(98.) Du Moulin's "Buckler of the Faith," p. 315.

(99.) See Decree of the Council of Trent, p. 354.

(100.) 2 Kings (in the Douay Bible, 4 Kings) xviii. 3.

(101.) Ibid. verse 4.

(102.) Bellarmine, Ibid. sect. 2.

(103.) Mr. Gee, in the "Preservative against Popery," vol. 2, Tit. 6, chap. 5, p. 307.

(104.) Bellarmine, sect. 2.

(105.) Ibid. sect. 3.

(106.) See verse 6, &c. Many of the ancient Fathers considered him to be the second person of the Trinity. The position is, I think, quite capable of proof; but it is not a point debated between Roman Catholics and Protestants.

(107.) The 2nd of Samuel, in the authorized translation.

(108.) See verses 14, 16, 17.

(109.) See Acts viii. 12, ix. 15, xxvi. 9, et aliter freq. It is clear too, that in the Old Testament, the "name" of God frequently means his perfections—as in Exod. xxxiv. 5—7. Psal. viii. 1, &c.

(110.) I have sufficiently shewn this in the former part.

(111.) On this, and with respect to the passage generally, consult Fulke's Confutation of the Rhemish Annotators. Also, Cartwright's.

(112.) Namely, at page 393, respecting the rod or staff of which the Apostle speaks.

(113.) 1 Samuel (1 Kings, in Douay Bible) vii. 3.

(114.) Unless it be needful to observe that *dulia* is also, in a spiritual sense, taken to mean *bondage*, whether to sin, the law, lusts, &c. By the help of a Greek Concordance the uses of the words in question may soon be seen, and the vanity of the Romish distinction discovered.

(115.) As in Rom. i. 25.

(116.) See Note 114, as above.

(117.) Bellarmine, cap. 22, sec. 4.

(118.) See pp. 389, 390.

(119.) This excuse may seem, at first sight, the same as that mentioned at page 394, &c., but there is this difference—the former admits that worship, though relative and inferior, *is* given to Images, whereas the latter would fain represent matters as if *no worship at all* were rendered. This is often, now-a-days, the *popular* way of putting the case. The distinction of the two may be observed in Bellarmine's account of the "three opinions," and in a comparison of the statements of Dr. Doyle, Bishop Challoner, and Gother. See pp. 362—365.

(120.) This was one of my reasons for dwelling so long on the subject of these miracles before. See p. 372.

(121.) A striking illustration of this statement may be seen in Archbishop Wake's "Discourse on the Nature of Idolatry," in vol. 2 of "Preservative against Popery."

(122.) The reader will consult this passage, as I have not quoted it at full length.

(123.) See Tenison on Idolatry, chapter 6, where he enters learnedly into this subject, and endeavours to trace the original of Apis.

(124.) Exodus xx. 2. The Ten Commandments, of which this was the introduction, and all the other precepts from chapter xx. to the end of chapter xxiii., were not unknown to the Israelites at this time, having been recited by Moses in their hearing, *before* he went up for the forty days into the Mount. This appears from chapter xxiv., 3, &c.; and from verse 12 to 18 we have the account of his going up *again* into the Mount, during which time the worship of the Calf took place.

(125.) 1 Kings (3 Kings, in Douay Bible) xviii. 21, 39. See also Leviticus xix. 4, xxvi. 1: Isaiah xlii. 8, et aliter freq.

(126.) See Tenison on Idolatry, chapter 6, part 4.

(127.) Genesis viii. 20, xxii. 13. Exodus xx. 24, in connection with which see Note 124, as above. The Law, when afterwards more systematically given, was to the same effect. See Leviticus, chap. i.

(128.) Exodus viii. 25, 26. See Tenison on Idolatry, chapter 6, part 4.

(129.) See pp. 362—365.

(130.) See page 362.

(131.) Page 381.

(132.) See the Decrees of Trent and Nice, before given.

(133.) The old rather.

(134.) The second with us.

(135.) "Abridg. of Christ. Doct." revis. by Dr. Doyle, page 49.

(136.) In the Alexandrian M. S. On this point generally, see Bishop Stillingfleet on the "Idolatry of the Church of Rome," ch. 1.

(137.) Bellarmine, cap. 7, sec. 2.

(138.) Page 395.

(139.) See Whitby's "Fallibility of the Roman Catholic Church, demonstrated from the manifest error of the 2nd Nicene and Trent Councils, which assert that the Veneration of Images is a Tradition Primitive and Apostolical." Chapter 3, in "Preservative against Popery," vol. 2, tit. 6.

(140.) "End of Controversy," Letter 34.

(141.) In the "Abstract of the Douay Catechism" the whole is given. In the "Abridgment of Christian Doctrine,"—not that revised by Dr. Doyle—the whole of the *prohibition* is given, but the concluding part, beginning "I the Lord thy God, &c." omitted.

(142.) Less. 14. Dublin, 1831.

(143.) Dublin, 1830, part 2, Less. 1.

(144.) "Petit Catechisme du Diocese de Toul, &c.; imprime par l'ordre, &c. A Nancy, 1775." Leçon 19.

(145.) "Dottrina Christiana compendiata pei fanciulli, &c. Livorno, con approvazione, 1833." p. 12.

(146.) "Dottrina Christiana Breve, &c., in Roma, 1836. Con licenza de superiori, e privilegio." pp. 23, 24.

(147.) Quoted by Archbishop Usher, in his Sermon before the House of Commons, on 1 Corinthians, x. 17.

(148.) Catharinus was a Bishop of the Church of Rome, who wrote largely on controverted topics, and was present at the Council of Trent.

(149.) Bellarmine, cap. 7, sect. 14, 15.

(150.) "End of Controversy," Letter 34.

(151.) On this point, see Whitby.

(152.) Ibid.

(153.) This variation is to be seen in the two Italian Catechisms already referred to.

(154.) Page 65.

(155) Con. Nic. 2. passim. Cat. Con. Trid. Pars. 3, cap. 2, sec. 39. Harding, cited in Bishop Jewel's Answer, p. 368. London, 1609, and many others.

(156.) Bellarmine, cap. 12, sect. 4, &c.

(157.) Ecclesiastical History, cent. 8, p. 142. A perusal of the Acts of the Council, in Labbæus and Cossart's collection, will soon discover its character. To those who have not taste or leisure for this, I would say that, if they desire to be acquainted with the character and qualifications of the parties concerned—their palpable ignorance of Scripture—the gross fables with which they supported their views—the childishness of their reasoning—the inconclusiveness of their proofs from antiquity as well as from Scripture—as well as the opposition of that Council to *other* views at present held by the Church of Rome—let them consult Dr. Comber's valuable discourse on the Council, in vol. 2 of the "Preservative against Popery."—Tit. 6, c. 5. For the *opposition* made to the Nicene enactments, when they were promulgated, see a subsequent page.

(158.) The passages adduced in this work are in numerous instances, as in this case, beside the real question, while many of them cannot be depended on for correctness. See a work lately published, entitled "Roman Misquotation Detected," by the Rev. R. T. P. Pope, A. M.

(159.) Hom. de Div. et Laz., p 565.

(160.) Cited in Con. Nic. 2, Act. 4, p. 228.

(161.) Bellarmine, sect. 10, &c.

(162.) Several instances of this may be seen in Bishop Jewel's reply to Harding.

(163.) Tertul. de Pudic. Oper. p. 748.

(164.) Lecture 13.

(165.) Jewel, page 370.

(166.) See pp. 369—371.

(167.) As I am obliged to treat this part of the subject so concisely, I would refer for further information, among many writings, to the work of Whitby, already mentioned in Note 139; also to Archbishop Usher's "Answer to a Jesuit," Bishop Jewel's reply to Harding, and Birkbeck's Protestant's Evidence.

(168.) Iren. lib. 1, cap. 24.

(169.) Clem. Alex. Protreptic. (Cohort. ad Gentes.) p. 24.

(170.) Orig. cont. Celsum. lib. 8.

(171.) Cited in Con. Nic. 2, Act. 6, Labb. et Coss. tom. 7, p. 484.

(172.) Amb. Ep. 31, ad Valent. imp.

(173.) Amb. de fuga sec. cap. 5.

(174.) Cited in Con. Nic. 2, Act. 6, p. 473.

(175.) Hieron. lib. 4, in Ezech. cap. 16. The "Image of the invisible God," of which he speaks, is Christ himself, according to Colos. i. 15, and Heb. i. 3.

(176.) Aug. de fid. et symb. cap. 7.

(177.) Cited in Con. Nic. 2, Act. 6, p. 492.

(178.) On all these points see Whitby.

(179.) Joseph. Bell. Jud. lib. 2, cap. 9.

(180.) Ibid. cap. 10.

(181.) Bellarmine, cap. 7, sec. 2.

(182.) Con. Nic. 2, Act. 4, p. 288.

(183.) Con. Nic. Act. 5, p. 356.

(184.) Authorities to establish these points, which I have not quoted, may be seen in Whitby, pp. 252, 253.

(185.) Authorities to establish these points, which I have not quoted, may be seen in Whitby, pp. 252, 253.

(186.) Ibid. p. 261.

(187.) Appendix de cult. Sanct. p. 265. Dr. Delahogue's works form one of the Class Books of the Roman Catholic College of Maynooth.

(188.) Discus. Amic. vol. 2, p. 350.

(189.) Ecclesiastical History, cent. 8, p. 150, et aliter.

(190.) Page 417.

(191.) Art. 20.

(192.) Art. 34.

(193.) Con. Elib. can. 36, Labb. et Coss. tom. 1, p. 974.

(194.) Ecclesiastical History, cent. 4, p. 243.

(195.) Cited in Con. Nic. 2, Act. 6, p. 493.

(196.) Epiph. Epis. ad Joan. Hierosol. in tom 4, Oper. Hieron. Bened. Ed. Paris, 1706.

(197.) Ibid.

(198.) Ecclesiastical History, cent. 4, p. 236.

(199.) Bellarmine, cap. 16, sect. 7.

(200.) Ecclesiastical History, cent. 6, pp. 87, 88. Du Pin gives an extract from one of Gregory's Letters. Extracts in the original may also be seen in Faber's "Difficulties of Romanism," p. 272—3, 1st edition.

(201.) Con. Nic. 2, p. 18, in the first of the two Letters of Gregory to the Emperor, which are prefixed to the Acts of the Council.

(202.) Ibid. p. 3 in Hist. Con. which is prefixed.

(203.) Ecclesiastical History, cent. 8, pp. 145—148.

(204.) Excepting only the veneration of the Cross and sacred Vessels.

(205.) Ecclesiastical History, cent. 8, p. 148.

(206.) Con. Franc. Labb. et. Coss. tom. 7, p. 1057.

(207.) Ecclesiastical History, cent. 9, p. 3.

(208.) Ibid. p. 5.

(209.) Ibid. cent. 8, p. 149, Platina in vit. Adrian I.

(210.) Labb. et Coss. tom. 7, p. 1289.

(211.) Du Pin, cent. 9, p. 1—3.

(212.) Ibid.

(213.) Du Pin, cent. 9, p. 1—3.

(214.) That is, for some centuries, till it was shaken again at the Reformation.

(215.) On this, and many other points of the controversy, much valuable information may be found in Edgar's "Variations of Romanism."

(216.) Cat. Con. Trid. Pars. 3, cap. 2, sect. 39.

(217.) See page 354.

(218.) For all these statements and facts, see the first part of the sermon.

THE

DOCTRINE AND PRACTICE

OF THE

CHURCH OF ROME

IN THE

DISPENSATION OF INDULGENCES.

LECTURE XI.

PAPAL INDULGENCES, THEIR DOCTRINE AND PRACTICE.

BY THE REV. W. G. BARKER, M. A.

"THE POPE OUGHT NOT TO GIVE INDULGENCES TO THEM WHO HAVE A DESIRE OF GIVING MONEY, BUT CANNOT, AS TO THEM WHO ACTUALLY GIVE. AS TO THE REMISSION OF THE PUNISHMENT ACQUIRED BY THE INDULGENCE, IN SUCH CASE, IT IS NOT INCONVENIENT, THAT THE RICH SHOULD BE IN A BETTER CONDITION THAN THE POOR."—*Augustinus de Ancona, De Potest. Papæ.*

"BECAUSE THERE IS WRATH, BEWARE LEST HE TAKE THEE AWAY WITH HIS STROKE; THEN A GREAT RANSOM CANNOT DELIVER THEE. WILL HE ESTEEM THY RICHES? NO, NOT GOLD, NOR ALL THE FORCES OF STRENGTH."—*Job* xxxvi. 18, 19.

PAINFUL and humbling is the task, brethren, to follow the Church of Rome through all the windings of that vast labyrinth which she hath woven for herself, around the mystery of her iniquity; that mystery which waits for its destruction, in the brightness of His coming, for whom *the true Church* is ever watching and praying.

Too true is it, that "while the Bridegroom hath tarried, *all* have slumbered and slept;" and if, in later days, some have been found, careful, like the faithful and wise steward, to give to the household of God, their portion of meat in due season, there still is to be found, in this corrupt and fallen Church, that servant who "saith in his heart, My lord delayeth his coming, and begins to beat the men-servants and maidens, and to eat and drink with the drunken;" nor will he cease there-

from until his Lord cometh to "cut him in pieces, and appoint him his portion with the unbelievers!"[1] How solemn is that duty—to feed the household of God! how responsible that charge—to give them their portion of meat in due season! and how tremendous the guilt of those, who, being put in charge of the Church of God, as shepherds over the flock of Christ, "eat the fat, and clothe them with the wool, and kill them that are fed, but feed not the flock!"[2] Should not the shepherds feed the flocks? Should not the ministers and stewards of Christ's mysteries, prepare and make ready the way of their Lord, by turning the hearts of the disobedient to the wisdom of the just? Should not their great end and aim be, that their people may be like their God, his truth written in their hearts, and seen in their lives? Should not every effort of theirs be directed to this one purpose, to put an end to the love and practice of sin, as the only means whereby man can become like his God?

This is the great, the *essential* difference between Christianity and Romanism: the one tends to restore the sinner to the image of his Maker, the other does not; the one overthrows the dominion of sin, by abolishing its power in the heart, the other ministers to its craving appetite, under the name of pardon; the one roots it out, the other covers it up; in short, the great end and aim of Christianity is to bring man again to his God, by making him holy in heart and desire; and the great aim of Rome, is to seem to be doing so, while she leaves the natural prejudices of man against holiness—unoffended and undisturbed. Romanism, is in fact, a *counterfeit of Christianity*, intended, like base coin, to depreciate the currency of the Gospel—it is the scheme of that Gospel, adapted to the *use* of man's fallen nature, instead of its *cure*.

Strikingly will this assertion be illustrated in the course of this evening's investigations; and I trust, by God's blessing, verified too; indeed, to appeal to no higher standard than that of *human* legislature, it is well known how pardons, ill bestowed, foster the growth of crime; how an ill-timed or indiscriminating leniency on the part of him "who is set for the punishment of evil-doers, and the praise of them that do well," tends to the increase of evil, instead of the discouragement of it; and this is even more forcibly true in spiritual than in *temporal* things, inasmuch as man's natural tendency to evil is more fully displayed in the one, than in the other.

[1] Matt. xxiv. 45—51. [2] Ezek. xxxiv. 3.

It has, doubtless, been to many of you, dear brethren, as well as to myself, a task of painful interest, not a source of boastful triumph, to mark, step by step, the iniquities of this unholy Church brought to the test of Scripture, and condemned thereby:—her rule of faith shewn to be human, not divine—her boasted infallibility proved to be a delusion—her ground of justification unscriptural and unsafe—her Sacraments adulterated, confused, and warped from their primitive uses—her Purgatory, a fond invention, contrary to God's word—her prayers, blasphemous—and her worship, idolatrous—it remains for me this evening to open before you another dark page of the history of her novelties, viz., INDULGENCES—a subject which must ever be replete with interest to Protestant Christians, inasmuch as the enormities and excesses into which the Church of Rome ran with respect to them, were overruled by God, for the purposes of his mercy, in bringing about the glorious Reformation, whereby we were delivered, as a nation, from the tyranny of Rome.

And while I endeavour in humble dependence on divine help, to discharge this duty, may the Spirit of the Lord Jesus be in the midst of us; that our minds may not be filled with arrogant self-satisfaction, but with the meek and lowly spirit of Him, who, when contending with those in error, was not angry, but grieved, because of the hardness of their hearts; and if this, dear brethren, be the temper of our souls, then the more we know of the ways of error, the more earnestly shall we pray for the blessed influences of the Spirit of truth; and learning through his enlightening, the worth of our own souls, shall be filled with a tender concern for the salvation of the souls of others.

Be it now my task to lay open before you,

1*st.* The *doctrine* of Indulgences as taught by the Church of Rome, and show it to be opposed both to the doctrine of the Church of England, and the light of Revelation.

2*nd.* The *practice* of Rome in regard to Indulgences, and prove it to be subversive of the laws both of God and man.

After which I will appeal to members both of that Church, and our own, to judge of the doctrine, "whether it be of God."

In the Creed of Pope Pius IV., the acknowledged Creed of every member of the Church of Rome, it is laid down in the following article: "I also affirm, that the power of Indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people." (1.)

Now as the Creed of Pope Pius was founded upon the Canons and Decrees of the Council of Trent, and intended as a summary of the doctrines to be found in them, we must naturally turn to those Canons and decrees for a definition of the doctrine. If however we expect to find it there, we shall be disappointed. The subject of Indulgences was twice touched upon; in the 21st and 25th Sessions. On the former occasion, a decree was made, abolishing the office of quæstor, a kind of agent for the sale of Indulgences; but the *nature* of the doctrine is not so much as hinted at. Indulgences are indeed called "celestial treasures," and "spiritual graces," but these help us but little towards a definition. (2.)

Again, in the 25th Session, a decree was passed, asserting that Indulgences are to be retained in the Church, anathematizing those who assert they are useless, and professing to abolish all "wicked gains" accruing from them, leaving the correction of all other abuses in the hands of the Bishops, the provincial synods, or the Pope; but not one word is to be found in it, from which we can gather what an Indulgence is. (3.) Is not this surpassing strange? Is it not a little remarkable, that a Council that met together, professedly to set the Christian world right as regarded all the doctrines of Christianity, and actually expended much pains upon elaborate definitions of most other doctrines, should be silent as the grave on the nature of *the very doctrine,* which gave rise to the Reformation, and created the necessity for the labours of the Council?

A little of the secret history of the Council will however cause our wonder to cease. The doctrine of Indulgences was a very touchy one; opinion was by no means settled with respect to it; clamour was loud against it; the day when it must be discussed was regarded by Rome as an evil day; *and Rome put off the evil day*—even to the very last hour of the eighteen years that elapsed from the opening to the closing of the Council.

Mark the words of Cardinal Paleotto, an historian of the Council: "of Indulgences, since they were a subject of considerable difficulty, and involving questions, it was thought best to have no examination, although some Fathers continued to desire that some slight notice should be taken of them, lest they should appear to be altogether passed over in silence." (4.)

Cardinal Morone, the leader of the Papal party, would have gained his point, but for the strenuous opposition of the Cardinal of Lorraine, who justly argued, that, by such neglect,

the heretics would be confirmed in their opposition to the doctrine; and the dispute was finally compromised by passing a decree, omitting all definition of the nature of Indulgences—a decree, which was hastily drawn up on the night preceding the *last day* of the *last Session*, and adopted without discussion at the *very last hour* of the existence of the Council.

This conduct of the Tridentine Fathers has a very guilty aspect: call it fear, or shame, or prudence, or what you will, the fact stands unimpeachable—the Council of Trent declined to define the nature of Indulgences; so that we must turn to other less scrupulous, but unfortunately, less disinterested authorities, for the definition of which we are in search.

The Catechism of the Council of Trent, so full and explicit on other matters, yet preserves the most cautious silence on the subject of Indulgences.

You will naturally inquire why this remarkable omission was made—why a subject confessedly so important, was excepted from the general rule—why they were afraid to define it, and thus set the disputes on the question at rest for ever?

Indulgences were *the unhealed sore*—the Papacy winced at the touch—it was essential to its very existence, that the doctrine should be undefined; it might then be shaped pliantly to suit all the exigencies of the Church: it might then, if occasion so required, be modified, and its venality altogether disowned; the Pope might *preach* moderation, and *practise* extortion—he might, like the adulteress, eat and wipe his mouth, and say, "I have done no wickedness."[1] The true solution of this problem, is found in the words of the town clerk of Ephesus, the most unanswerable of arguments, "Sirs, ye know that by this craft, we have our wealth!"[2]

Driven then from this source of information, we turn as the nearest authority, to a bull of Pope Leo X., a name intimately connected with the subject, in the minds of all those who are acquainted with its history. It was under the authority of this Pope, that the notorious Tetzel acted, in the sale of Indulgences in Germany; who by his shameless traffic roused the indignation of Luther and his associates, and opened the way for the glorious reformation in that country.

To do away the evil effects resulting from Tetzel's imprudence, it became necessary that the Pontiff should interfere—he accordingly did so by means of this bull, issued in the year 1518, twenty-seven years before the meeting of the Council

[1] Prov. xxx. 20. [2] Acts xix. 25.

of Trent. The following is a translation of an extract from this bull: "That no one may in future be able to plead ignorance of the doctrine of the Roman Church, with respect to such Indulgences, and their efficacy, or to excuse himself by a pretext of such ignorance, or to help himself by a feigned protestation, but that they may be able to be convicted and deservedly condemned as guilty of notorious falsehood, we have thought proper to signify to you by these presents, that the Roman Church, which others are bound to follow as their mother, hath taught that the Bishop of Rome, the successor of St. Peter the bearer of the keys, and vicar of Jesus Christ upon earth, by virtue of the keys whose power is to open heaven, by taking away its obstructions on behalf of Christ's faithful, namely, the guilt and punishment due for actual sins; the guilt indeed by means of the sacrament of penance, but the temporal punishment due according to divine justice for actual sins, by means of ecclesiastical indulgence, (that the Bishop of Rome) is able for reasonable causes to grant to the same faithful in Christ, who are members of Christ by the union of charity, Indulgences, either in this life or in Purgatory, out of the superabundant merits of Christ and his Saints." (5.)

This, be it borne in mind, is the amended, moderated view, that the Pope found it necessary to promulgate, to do away the unfavourable impressions made by Tetzel's excesses.

In confirmation of this view, let me refer you to Dr. Challoner's "Garden of the Soul," a work in high repute among Romanists of the present day, and published with the authority of the Vicar Apostolic of the Midland District. At page 326, we have the following question and answer:—"What is an Indulgence? An Indulgence is the releasing the temporal punishment, which often remains due to sin, after its guilt has been remitted."—In strict accordance with this are the views of the most distinguished advocates of the Papacy, since the days of the Council of Trent: so that I feel assured, the summary that I am now about to give of the doctrine, will be allowed by all Romanists to be fair and impartial; and they will not be able to charge me with misstatements, when I meet them on their own ground, and prove them from their own documents, to have advanced doctrines, that are disowned and disproved by the revealed Word of God.

It is said, that the sacrifice of Christ upon the cross was so infinitely meritorious, that one drop of his blood was sufficient to atone for the sins of the whole world; but many drops

of blood were shed; therefore there is a vast fund of superfluous merit, over and above the merit needed for the salvation of the whole world. To this fund the Church of Rome lays claim, as the treasury from which Indulgences are issued; and that it may never suffer any diminution, she adds thereto the superabundant merits of all the Saints; that so, however large the draughts made upon it, the Papal spiritual exchequer may be always full. (6.) This fund of merit is employed to release men from the temporal punishment due to sin; which temporal punishment is of two kinds: Canonical penance, and suffering in Purgatory. Indulgences are of two kinds—plenary and limited. A plenary Indulgence remits all the temporal punishment that is due for sin, committed up to the time at which it is gained; and if granted, as they often are, to be used, "in articulo mortis," in the article of death, that is, at the very last hour of life, then the Indulgence frees the sinner from all fear of any temporal punishment for sin; by the sacrament of penance the *guilt* of his sin is remitted; by the Indulgence, the *purgatorial punishment* is remitted; and without further ado the sinner's soul goes immediately to heaven. A limited Indulgence, on the contrary, remits only so many days or years of the punishment as is expressed in the Indulgence —some remit forty days—some a hundred years—some ninety thousand years. (7.) That there is a *temporal* punishment due to sin, as well as an *eternal* punishment, Romanists profess to prove from the case of the children of Israel, who though pardoned, were shut out from the promised land[1]—or from the case of David, who though pardoned for adultery and murder, lost his child, and was punished, in the sword never departing from his house.[2] These, say they, prove that God inflicts both a temporal and eternal punishment for sin; and part of this power of inflicting temporal punishment, God has bequeathed to his Church, that it may be inflicted or remitted at her good pleasure. (8.)

Now before quitting this part of the subject, I would observe that from the "Garden of the Soul," we learn, that English Romanists may gain a plenary Indulgence eight times every year; and that the *minimum* of the conditions for which a plenary Indulgence may be gained, is, confession to a priest, with sincere repentance—devoutly to receive the Holy Communion—and on the same day, to pray for the propagation of Romanism. For this small quota of performances, every

[1] Numb. xiv. 20. [2] 2 Sam. xii. 10.

English Romanist may gain a plenary Indulgence on the feast of St. Peter and St. Paul. (9.) This is the Romish doctrine of Indulgences.

The views of the Church of England on this matter may be gathered from the 22nd Article: "The Romish doctrine concerning Purgatory, Pardons, Worshipping, and Adoration as well of Images as of reliques, and the invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." The doctrine of Indulgences is alluded to, under the name, Pardons, coupled with Purgatory, a twin error of the Church of Rome, inseparably connected with it, and standing or falling together with it.

The tone assumed in her Homily on Good works, is yet more decisive:—"What man, having any judgment or learning, joined with a true zeal unto God, doth not see and lament to have entered into Christ's religion, such false doctrine, superstition, idolatry, hypocrisy, and other enormities and abuses, so as by little and little, through the sour leaven thereof, the sweet bread of God's holy word hath been much hindered and laid apart? Neither had the Jews in their utmost blindness so many pilgrimages unto images, nor used so much kneeling, kissing, and censing of them, as hath been used in our time. Sects and feigned religions were neither the fortieth part so many among the Jews, nor more superstitiously and ungodlily abused, than of late days they have been among us. Which sects and religions had so many hypocritical and feigned works in their state of religion, as they (the Papists) arrogantly named it, that their lamps (as they said) ran always over, able to satisfy not only for their own sins, but also for all other their benefactors, brothers and sisters of religion, as most ungodlily and craftily they had persuaded the multitude of ignorant people: keeping in divers places (as it were) marts or markets of merits, being full of their holy reliques, images, shrines, and works of overflowing abundance ready to be sold. And all things which they had were called holy—holy cowls, holy girdles, holy pardons, beads, holy shoes, holy rules, and all full of holiness."

The indirect testimony, also, which our Church bears against them in several other Articles, is very strong; in the thirty-first, where she declares the perfection of the offering of Christ upon the cross; in the fourteenth, where she declares the absolute non-existence of acceptable works of supererogation; and in the spirit of the whole, which are utterly

opposed to any mixture of divine and human merit, and assert that the Saviour's merits can be applied only by faith; all uniting to affirm, that Christ in his one offering upon the cross, took away, once for all, the sin of the whole world: and therefore, where His blood is applied, there is no need either of Purgatory or Indulgences; and where His blood is not applied, Purgatory and Indulgences are but barefaced substitutes; in short, she takes her stand on the sure and satisfactory ground—that the doctrine cannot be proved, by Scripture to be true, and that it can be proved, by Scripture, to be false.

By the light of Revelation then, let us now try the Romish doctrine; and assuming it to be no worse than they, by the most favourable statements, make it to be, I hope to shew that it is altogether at variance with the only sure standard of truth.

First then, as regards the source of Indulgences, the superfluous merits of Christ. Vainly do we search the Sacred Volume, to find one word which speaks of Christ's merits being in anywise superfluous. "One drop of Christ's blood," says Delahogue, following the lead of Clement VI., "would have more than sufficed to redeem the sins of the whole world." (10.) How vain and foolish an argument! It is not the amount of blood shed, that gives the efficacy to the sacrifice, but the infinite meritoriousness of the act, taken as a whole; and utterly incapable is it, of such arithmetical division as that which the Church of Rome adopts to fill her fancied treasury! Though indeed infinitely meritorious, yet all that Scripture declares of Christ's sacrifice is, that God accepts it as a propitiation for the sins of the whole world;[1] that for His sake, and in Him, God reconciles himself to the world;[2] and that therefore it is, as our Church expresses it, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; (11.) and guilty of monstrous temerity is that *man* or that *Church* which declares that to be *more than sufficient*, which God declares to be only *sufficient!*

This merit moreover, is uniformly spoken of in the Scriptures, as applied to the sinner's soul by faith: as in Rom. v. 1. "Therefore being justified by faith, we have peace with God;" with whom we cannot be at peace, so long as we owe him an uncancelled debt of punishment—or in the 3rd chapter and 35th verse; "Whom God hath set forth to be a propitiation

[1] 1 John ii. 2. [2] 2 Cor. v. 19.

through faith in his blood"—with a multitude of similar passages. And until Rome can bring a proof from Scripture of the application of Christ's merits by any other way, she must be content to lie under the imputation of having forged the title deeds whereby she pretends to hold possession of this heavenly treasure. We defy the Romish Church, then, to prove from the Holy Scriptures, that one drop of Christ's blood *would* suffice for the salvation of the world—or that there is *any* superfluity in Christ's merits, although they be *infinite indeed*—or that the merits of Christ can be applied to the sinner's soul, otherwise than by the faith of the sinner. Until she can prove these points, the merits of Christ cannot be used as the source of Indulgences.

As to the merits of the Saints, which are joined to those of Christ, they are a castle in the air—a figment of the imagination—for who can be more than perfectly obedient? Who can render to God *more* than he requires, when God requires *all that can be done?* The Saint, if such there could be, who never committed one sin from his cradle to his grave, could only say, "I am an unprofitable servant, I have done that which it was my duty to do."[1] He could only say, I need no Saviour; and even then, he could not spare one good deed for others—he wants them all for himself. But such a Saint there never was; there is but one Lamb "without blemish and without spot"—"all we, like sheep have gone astray"—and shall he who cannot save himself, pretend to save others? No, impious is the blasphemy: of one alone, though in scorn, might it with truth be said, "He saved others, himself he cannot save."[2] And though the name of the Romish Saints, be indeed "Legion," for they are many, they cannot from the whole calendar collect meritorious good works, sufficient to atone for one sin: and if their Saints are in heaven, they deserve it not—if they are in hell, they deserve it richly—yes, brethren, as richly as all we deserve it, who but for the mercy of Jesus Christ should now be as entirely *without hope*, as we are *without merit.*

But the Church of Rome, when pressed in this way, gives up independent human merit, and says, "The merits of the Saints are not their own, but Christ's, as he by his Spirit, worketh in them, and enableth them to bring forth good works pleasing and acceptable to him:" to this I reply, "*even so*, the case is no better for the purposes of Rome; for what God

[1] Luke xvii. 10. [2] Matt. xxvii. 42.

works *in* us, he requires *of* us, and these good works may not therefore be claimed by the Pope, to be as it were *paid into God's hands*, in the remission of debts due to his justice; and therefore the good works of the Saints can form no part of the Pope's treasure."

From hence it is clear, that as far as the power of the Pope is concerned, the source of Indulgences is dry, the Papal exchequer is empty, and the Indulgences so prodigally granted (like cheques drawn on an imaginary bank) are not gained, inasmuch as they are purely fictitious. And here I might stop; for if this claim be invalid, then the doctrine of Indulgences falls to the ground. But the rest of the system is equally unscriptural; not only is the *source* of Indulgences without foundation in Scripture,—the *application* of them is contrary to it likewise.

I have observed before, the temporal punishment of sin is of two kinds; Canonical Penance, and Punishment in Purgatory. Canonical Penance is generally considered to mean that part of the Sacrament of Penance, known under the name of "satisfaction," and consists in some penal exaction; either corporeal punishment, or more generally, ceremonial observance. An Indulgence is the relaxation of this part of penance. This is the only sense in which Indulgences were ever known in the ancient Church, and in this sense they were most sparingly and cautiously used. Let us hear the words of the Rhemish Commentators on this point. On the 11th verse of the 2nd chapter of the 2nd Epistle to the Corinthians, "Lest Satan should gain an advantage over us," they have the following remarks:—"In some ages of the Church much discipline, great penance, and satisfaction was both enjoined and also willingly sustained, and then was the less pardoning, and fewer Indulgences, because in that voluntary use and acceptation of punishment, and great zeal and fervour of spirit, every man fulfilled his penance, and few asked pardon. Now, in the fall of devotion, and loathsomeness that men commonly have to do great penance, though the sins be far greater than ever before, yet our holy mother the Church, knowing with the Apostle, the cogitations of Satan, how he would in this delicate age drive men either to desperation, or to forsake Christ and his Church, and all hope of salvation, rather than they would enter into the course of canonical discipline, enjoineth small penance, and seldom useth extremity with offenders, as the Bishops of the Primitive Church did, but *condescending to the weakness of her children, pardoneth exceeding often and much, not only*

ALL ENJOINED PENANCE, *but also* ALL OR GREAT PARTS *of what punishment temporal so ever is due or deserved, either in this world or the next.*" (12.) I intreat you, to mark well, dear brethren, the most wonderful admissions that the Church of Rome makes in this most singular passage! A remarkable defence this, of the floods of Indulgences, and the lightness of modern penances in the Church of Rome! Note well this fact—the Church admits that she dare not insist on the canonical penances, lest men should leave the Church, and *therefore* they are commuted by Indulgences.

I shall hereafter refer to this extraordinary passage, and would now only call your attention, in passing, to a quibble in the matter of Indulgences, which is wholly set at rest by these commentators. They assert, and truly, that Indulgences are used, because men will not submit to penances. Now there is a clause, introduced carefully into every Indulgence, limiting its privileges to those who are "truly contrite and confessed," and a late Romish controversialist (13.) has affected to lay much stress on this fact, and to ground his arguments (if they may be so called,) upon the introduction of this saving clause. And because these words "provided they be truly contrite and confessed" are introduced, Romanists say, that Indulgences, when sold, are not granted, *unconditionally for money*. Now mark the following discrepancy between them. The Rhemish Commentators assert that so long as religion was flourishing in the Church, every one performed his penance, and few asked pardon. But when devotion decayed, men refused to do penance, and the Church was compelled *perforce* to grant Indulgences. I appeal confidently to every one who knows what real contrition is, and ask him, whether that man can be *truly contrite* who refuses to bear the punishment of his transgression, which he is told is also for the good of his soul? Whether the fact of his refusing the penance, while acknowledging it to be both just and useful, does not prove him to be any thing but contrite? Let Rome choose between these two difficulties —in the case of every man who ever accepted an Indulgence, for the sake of avoiding penance, either the Indulgence became void, for want of contrition in the man who gained it—or else the salvo, "provided they be truly contrite," is a mere form, and intended to be considered so. If she choose the former, then is she, like an utterer of counterfeit notes, passing off for genuine, what she knows to be otherwise—if the latter, then she is convicted of granting pardon to the impenitent.

The strong ground on which the Council of Trent argues for the infliction of penance on those who have sinned is, that it tends to restrain sin. Hear the words of the Decree on "the necessity and fruit of satisfaction:"—"Doubtless these satisfactory penances tend powerfully to preserve and restrain penitents from sin, and render them more cautious and watchful in future: they cure also the remains of sin, and remove vicious habits, contracted by evil living, substituting for them the opposite practices of virtue. Nor has the Church of God ever devised a more efficacious method of averting the punishment impending over us from the Divine Being, than a frequent performance of these works of penance, with genuine sorrow of heart." (14.)

Now I will take her own words—her own description of the benefits of canonical penances, and grant for a moment that the result of them is so good; and then remind you, that the Romish scheme of Indulgences, is a plan, which, by the confession of the Rhemish Commentators, sweeps away penances by wholesale. Their words are, "the Church pardoneth exceeding often and much, not only *all enjoined penance*, but also all, or great parts of what temporal punishment is due or deserved, either in this world or the next." If penance be the medicine, indulgence is the leave not to take the medicine; if, therefore, penance be to heal the soul, indulgence is to KILL THE SOUL!

I have remarked before, that Romish theologians ground their doctrine of a temporal, as well as an eternal punishment for sin, on the fact that God inflicted temporal punishments, after having pardoned the sins. This is an unfortunate source, whence to draw authority for Indulgences; for when God inflicted the temporal punishment, in what instance did he ever afterward remit it? Did the condemned Israelites enter the promised land? Did David's child recover? Did the sword depart from his house? Was Gehazi cleansed from his leprosy? No, in every single case in which God said he would visit the sin with punishment, it was so inflicted. Where then is the parallel between these and Romish Indulgences? If the example of the Almighty were to be followed by the Church of Rome, it might seem to justify her penances, but then it must fatally condemn all her Indulgences.

I must briefly adduce two passages from Scripture, that are generally cited by Romanists to support this doctrine. The first is, the promise of our Lord to Peter, "whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever

thou shalt loose on earth, shall be loosed in heaven."[1] To enter into the whole question involved in this verse, would be beside the mark; suffice it to say, that in the 18th chapter of St. Matthew, and 18th verse, the same power is given to all the Apostles; and therefore it is fatal to the claim of the Pope, who has reserved to himself the power of granting Indulgences, denying it even to the Bishops of his own Church, suffering them to grant in no case more than forty days' indulgence, whereas if they may be proved from this text, then the same power must rest with every authorized Minister of Christ.

The other passage is in the 2nd Epistle to the Corinthians, when the incestuous Corinthian had repented, after his excommunication, and was deeply afflicted for his sins, Saint Paul wrote to the Church, "so that contrariwise ye ought rather to forgive him and comfort him, lest perhaps such an one should be swallowed up with over much sorrow." And he adds, "to whom ye forgive anything, I forgive also; for if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ."[2] This is simply a case of excommunication for crime, and restoration upon deep penitence; and on this point we have no controversy with Rome: and if she claims no more power than St. Paul exercised in this instance, she needs no treasury from whence to draw Indulgences. But if she try to prove more than this from it, then let her mark this distinction between St. Paul's punishment, and her penance. St. Paul excommunicated the Corinthian, *when unrepenting*, and whatever punishment or deprivation he suffered, was laid while he was *unrepentant*, to bring him to repentance; and as soon as his repentance was announced to the Apostle, he removed the sentence of excommunication, and restored him fully. Romish penance, on the contrary, is not laid, until the man is truly contrite and confessed, and therefore *repentant*, and by the Romish doctrine, is imposed *because he does repent.* For her three parts of the Sacrament of Penance are, contrition, confession, and satisfaction, or suffering to be endured. Plainly therefore the two cases, instead of being parallel, are the reverse; they are as opposed the one to the other, as the east is to the west.

The second part of the temporal punishment of sin, is that to be endured in Purgatory. Indulgences further profess to release men wholly or in part, from Purgatory. Time fails, and other matter presses, and therefore I shall say but few

[1] Matt. xvi. 19. 2 Cor. ii. 7. 10.

words on this point: it has fallen into abler hands than mine to prove, what has already been satisfactorily done, that Purgatory has no existence (15.)—that there is no such middle state of suffering, and consequently that the Romish Church may safely engage with all her superstitious sons, that if they will buy her Indulgences, they shall not go to Purgatory; for they will not go there whether they buy them or not! Assuming then that Purgatory is what our Church calls it, "a fond thing, vainly invented," Indulgences, that profess to shorten it, are something more; they are a manifest imposition, a poorly disguised cheat—*a wholesale method of obtaining money under false pretences*—a scheme that makes him who boasts to be the successor of the prince of the Apostles—*himself the prince of swindlers!* Whether this name be too harsh or not, I will leave you to judge, after that I have laid open to you, as I shall shortly do, the practice and venality of the Church of Rome in the matter of Indulgences.

To introduce this, I must first point out the inevitable tendency of the doctrine of the Church of Rome concerning Indulgences. When the atrocities of their Church in this matter are brought out against her, Romanists are fond of replying, "don't charge the practices of individuals on the Church—what is the doctrine? Rome is chargeable only with the doctrine." I deny this—the Church is chargeable with the inevitable consequences of the doctrine: and the sinful practice of the Church is the inevitable result of holding such doctrine. For this doctrine makes men careless about sin in general. Whatsoever sin a man may wish to commit, he knows the process whereby he may obtain the pardon of the Church. When the sin has been committed, he must confess it to a priest and say he is contrite, and is willing to do penance. Upon this he is absolved, and the sin as to its eternal punishment, is said to be pardoned; all he has to fear is temporal punishment. In this case it will be some satisfactory penance, which if it is hard to bear, or of long endurance, in other words, if it appears worth while, may be got rid of by obtaining an Indulgence: and the extract I have given above from the Rhemish Testament, shews that this was considered the straightforward way of getting rid of the penance. Now the man, knowing this (so to speak) mechanical process, whereby he may obtain the pardon, plunges fearlessly into sin, trusting to the Church to wash him white again. Is not this practically the same thing as obtaining the pardon, before the sin is committed?

Romish theologians profess to draw a very nice distinction between the *pœna*, and the *culpa*, the *punishment* and the *guilt*, the former the temporal punishment, the latter, that which merits eternal punishment: and the former, say they, is all that is remitted by indulgence; therefore Indulgences are not pardons. Many Indulgences however are to be met with, releasing men especially from both: (16.) and indeed, all Roman theologians allow the *pœna*, temporal punishment, cannot be remitted until the *culpa*, the eternal guilt, is pardoned. Every Indulgence therefore that is able to be obtained, implies the full pardon of sin, though nominally it does not convey it. No wonder then, that they are looked upon as conveying full pardon; and as they are always to be got for a little trouble, or a little money, they form the most direct encouragement to sin that can possibly be devised. This consequence is inseparable from the doctrine, and therefore justly chargeable on it.

I turn now to the practice of Rome as regards Indulgences.

And first, they are one of the undoubted novelties of the Romish Church.

I adduce in proof of this, the words of Fisher, the Romish Bishop of Rochester. He says, "Who can now wonder that in the beginning of the primitive Church, there was no use of Indulgences? Indulgences began awhile after men had trembled at the torments of Purgatory." (17.)

One of the earliest Indulgences on record is that of Urban II. A. D. 1096, who promises to all crusaders, who are confessed and contrite, "indulgence of all their sins, and an entrance into the Paradise of bliss." (18.)

In the year 1300, Boniface VIII. granted to all those who should, for a certain number of days, visit the Churches of St. Peter and St. Paul, "not only a plenary and larger, but a most plenary remission of all their sins." (19.) Here then are already a full, a more full, and a most full pardon—a perfect, a more perfect, and a most perfect remission of all their sins; and is it too much to assume, that after gaining the latter, the happy votary of Rome considered himself as freed *from all the penalty of all his sins?*

Indulgences are sometimes of a more individual character. Fifty years after this, we find Clement VI. granting a most extraordinary Indulgence to John and Joan, king and queen of France, and to their successors upon the throne—in which express leave is given to their confessor, to free them from the obligation of all such oaths as they may have taken, *and find*

it inconvenient to keep! (20.) If this has any force or meaning is it not a direct sanction to perjury? And if *perjury* is sin, is not this *a leave to commit sin?*

Later still, at the end of the 16th century, Clement VIII. granted a plenary Indulgence to all those who should take part in a contemplated rebellion in Ireland against Queen Elizabeth. (21.) But instances of this nature might be multiplied without end. I will mention a few of a less public character, to shew how cheaply the most lengthened Indulgences may be obtained.

In a work called "the Hours of the Blessed Virgin Mary," printed at Paris, A. D. 1553, folio 62, we find the following: "To all them that before this image of pity (an image of Christ) devoutly say five paternosters, and five aves, and a credo, piteously beholding these arms of Christ's passion, are granted thirty-two thousand seven hundred and fifty-five years of pardon: and Sixtus IV., Pope of Rome, hath made the fourth and fifth prayers, and hath doubled the aforesaid pardon."

Again at folio 73, we find "These three prayers be written in the chapel of the Holy Cross in Rome, otherwise called 'Sacellum sanctæ crucis septem Romanorum.' Who that devoutly say them, shall obtain ninety thousand years of pardon for deadly sins, granted of our Holy Father John the 12th, Pope of Rome." These are only two out of many that might be produced equally extravagant and impious; and although Romanists affect to disbelieve the existence of such Indulgences, and talk to Protestants of forgeries and so forth, *they did exist, and were granted, and believed in*, as can be proved by evidence absolutely incontrovertible; nevertheless it is not to be denied, that if one Pope can by his decretals destroy what another Pope declares is to last for ever, then very many of these Indulgences have ceased to exist: for to use the words of an eminent modern writer, (22.) "they had increased so enormously, that it was found necessary to weed this wilderness, in order to find room for fresh plants. In 1678, two decrees were passed at Rome, abolishing a vast number of Indulgences called Apocryphal."

It is convenient to be able thus to get rid of worn-out Indulgences, to create a more speedy sale for new ones: but is the wilderness any the better for changing its old weeds for new ones? There is no lack of them now in the Church of Rome: in spite of all abolitions, they teem in every order that exists in the bosom of the Church. To take but one instance,

in a work published in the year 1838, in Dublin, entitled, "A Treatise on the Order of the Scapular," a selection is given out of what is called "the multitude of Indulgences" that have been bestowed by different Popes on the members of that order. Out of this selection I may enumerate, a plenary Indulgence on the day of admission into the order—another on the 16th of July, to all who pray for the Church—another for all those who assist at procession on the 3rd Tuesday of every month—another to all those who visit the Church of St. Teresa on the 5th of October—another to all who say five paters and aves, and a salve regina in honour of the Virgin—and another at the hour of death, to the confessed and contrite, who devoutly utter the name of Jesus. Besides these, every member, by visiting the Churches of the order, and praying for the ordinary necessities, may free a soul out of Purgatory, every Wednesday throughout the year. And lest persons should fancy that these may have been revoked, it further declares that *all these Indulgences are unrevoked,* and in full force at the present day. (23.)

Brethren, this is the TRASH with which the minds of the poor ignorant Romanists are filled; this is the light which is given them by their priesthood, to compensate them for the loss of that divine knowledge, the key of which they have taken away—to help them to grope their way through all the windings of the vast labyrinth of that Church's superstitions! Any Romanist, by undertaking to wear the Scapular, which is merely a strip of cloth, made out of the cast off gowns of the Carmelite Monks, may entitle himself to the benefit of all these Indulgences; (24.) and every other religious order in the Church of Rome, is endowed with as many as the order of the Scapular: indeed they have swarmed like the plague of locusts, through all the dominions of that great city, "which spiritually is called Sodom, and Egypt,"[1] and like that plague, have been followed by another, an Egyptian darkness—a darkness that may be felt, oh! fearfully, terribly felt, in every corner of every land whither her pestilent sway extends!

Such has been the profligacy with which Indulgences have been dispensed; such the heedless extravagance with which these so-called spiritual treasures have been squandered—each Pope striving to outdo all his predecessors, in cheapening these wares, one giving ninety thousand years of pardon for that for which others would only give thirty thousand years—

[1] Rev. xi. 8.

such, I say, has been the heedless extravagance with which they have been granted, that I hesitate not to affirm, that if all the Indulgences that have been supposed to be obtained, by good deeds or otherwise, have been made available according to the intention of the Church, first to the relief of individuals, and then to the souls suffering in Purgatory—then has Purgatory been effectually swept out again and again, yea and must for ever be kept empty; for Indulgences have been granted, and supposed to be obtained, enough to satisfy for all the sins of all the sinners that ever lived. Protestants have little idea of the desperate flagitiousness of the Popes in the matter of Indulgences. "Pope Paul III.," says Bishop Taylor, in his Dissuasive against Popery, "he that convened the Council of Trent, and Julius III.—for fear, as I may suppose, the Council should forbid any more such follies—for a farewell to this game, gave an Indulgence (25.) to the fraternity of the Sacrament of the Altar, or of the blessed body of our Lord Jesus Christ, of such a vastness and unreasonable folly, that it puts us beyond the question of religion, to an inquiry, whether it were not done either in perfect distraction, or, with a worse design, to make religion to be ridiculous, and expose it to a contempt and scorn." The Indulgence amounted to this:—every member of the order of Corpus Christi, who shall visit the Church of St. Hilary of Chartrès every day in Lent, can gain thereby, during one Lent only, no less than seven hundred and forty thousand years of pardon for himself, besides twelve plenary remissions for himself, and deliver four souls out of Purgatory. All the surplus of this huge mass of pardons, is applicable by way of suffrage to souls in Purgatory. To turn this monstrous matter then into an arithmetical calculation, if one man, belonging to one order, and using only one method, can gain all these, what must be the amount that can be done by all pious Romanists, of all orders, and using all methods?

Oh! surely, surely, in all this, there must either be the most accumulated mass of spiritual trickery, or else there is a wholesale licence to commit sin!

That Indulgences are made subservient to the most unblushing trickery, is illustrated in what are called "Privileged Altars," one of which is set up in many Churches, where masses for the dead are recited. A privileged altar is simply an altar, to which an Indulgence is attached, importing, that one mass said for a soul in Purgatory at that altar, will *infallibly deliver the soul out of Purgatory.* Now it is not an uncommon

thing for Romanists to leave money for *many* masses to be said for the repose of their souls. Cardinal Albernotius, (26.) for instance, left money by his will for fifty thousand masses to be said for his soul: an operation, which, performed at common altars, would employ one priest for more than a hundred years: recourse is therefore had to the privileged altar, where one mass solves the difficulty, happily rendering all the rest superfluous, and setting the priesthood free from the discharge of a laborious and irksome duty. But what name will express the vileness of a system that can foster corruption so tainted as this? (27.)

I must turn now to another part of the History of Indulgences: they have been, and still are, sold for money: they are to be obtained at their fixed price.

Romanists profess a holy horror of this practice, talk of it as an abuse, and deny it as a doctrine. It is not difficult however to show that this has been the practice of the Church, from the days of the Reformation to the present day: yet the system, without the money, is so iniquitous, that, though the selling of Indulgences proves and seals the iniquity beyond the possibility of equivocation, the mere sale adds but little to the flagrancy of the whole: for the evil effects of the Indulgence are equally sure to follow, whether it is granted for muttering over three prayers, or paying down three shillings.

In the year 1500, being the year of Jubilee, Pope Alexander VI. granted to the inhabitants of the whole realm of England, a plenary Indulgence, with power to choose their confessor, and obtain from him "absolution *a pœna et culpa*, from the guilt and punishment of sin," and a dispensation or changing of all manner of vows. In the bull, however, there is a clause, strictly limiting the privileges of the Indulgence to those who "being contrite and confessed, put into the chest for the intent ordained, such sum or quantity of money, gold or silver, as is limited and taxed:" and then follows a scale of sixteen different prices, accommodating the bull to the wealth and ability of so many grades of purchasers. Polydore Vergil, the historian, who mentions this bull, asserts, that though the money was collected, professedly to go to war with the Great Turk, yet that after vast sums had been amassed, no war was waged, but all found its way into the private coffers of the simoniacal Pontiff. (28.)

Eighteen years after this, the monstrous excesses of Tetzel, threw all Germany into an uproar: he unblushingly assured those who came to purchase release for the souls of their

parents, "The moment the money tinkles in the chest, your father's soul mounts up out of Purgatory." (29.) The profligacy of the priesthood proved infectious, and spread to the laity: it was no uncommon thing for a man, who had purchased an Indulgence, to carry it to the gaming table, and make it the stake in a game of cards or dice! (30.)

Oh! bitterly did the Church of Rome rue the folly and imprudence of that most unprincipled agent; yet, rotting as she was under the baneful leprosy of her own venality and corruption, her hands could not cease from sin; the evil continued, and even increased; so that five years afterwards, in the year 1523, the Princes of the Germanic Empire presented to the Pope a list of a Hundred Grievances—in which they complain "that the Roman Pontiffs had sucked all the marrow of their estates from the simple and too credulous Germans"—"that by this traffic in Indulgences the greatest encouragement is given to the commission of all manner of crimes, fornication, incest, adultery, perjury, murder, theft, robbery, extortion!" (31.) This catalogue of crime is no invention of the Germanic princes; as though to verify the charges thus brought against the Church, a book was at that very time, openly sold in Paris, called "The Taxes of the Apostolic Chancery, and Sacred Penitentiary," in which these very crimes, and a multitude of others are enumerated, and the prices marked for which absolution from them might be obtained! For instance, murder and incest might either of them be pardoned for seven shillings and sixpence, while perjury would cost nine shillings, and robbery twelve shillings. (32.) Romanists have made many efforts to overthrow the authority of this book; at one time, they called it a Protestant forgery, another, a list of the Fees of Office; but both these subterfuges are rendered useless by the honest indignation of Claude d'Espence, a doctor of the Sorbonne, and Rector of the University of Paris, who in his Commentary upon the Epistle to Titus, having cited several charges that were made against the See of Rome, proceeds to say, "that all these charges might be considered as the fiction of the enemies of the Pope, were it not for a book, printed and exposed for sale at Paris, entitled, 'The Tax Book of the Apostolic Chancery,' in which more wickedness may be learned than in all the summaries of all vices, and in which licence of sinning is proposed to most, and absolution to all who will buy it." (33.) This authentication of the book, by one who would have been glad to have been able to deny either its authenticity or its

existence—who laments over it, as doing an injury to the cause of Rome, puts the fact of its existence beyond a doubt; and it stands an incontrovertible witness against Rome, and her unblushing venality in the sale of Indulgences.

A singular circumstance proves that the sale of them still continued, two centuries after the publication of this book. "In the year 1709," says Bishop Burnet, "the privateers of Bristol took the Galleon (a Spanish merchant vessel) in which they found 500 bales of these bulls, and 16 reams were in a bale, so that they reckoned the whole came to 3,840,000. These bulls are imposed upon the people, and sold, the lowest, at three rials, a little more than twenty-pence; but to some at 50 pieces of eight, about eleven pounds of our money; and this to be valued according to the ability of the purchaser, once in two years; all are obliged to buy them against Lent. Besides the account given of this in the cruising voyage, I have a particular attestation of it by Captain Dampier, and one of the bulls was brought me printed, but so that it cannot be read. He was not concerned in casting up the number of them; but he says, that there was such a vast quantity of them, that they careened their ship with them." (34.)

To come down to our own day. In a work entitled, Rome in the 19th Century, the author says, "I was surprised to find scarcely a Church in Rome that did not hold up at the door the tempting inscription of 'Indulgenzia Plenaria.' Two hundred days' indulgence I thought a great reward for every kiss bestowed upon the great black cross in the Colosseum, but that is nothing to the Indulgences for ten, twenty, and even thirty thousand years, that may be bought at no exorbitant rate in many of the Churches." (35.) Indeed the charges of the Germanic princes, in the 16th century, may safely be reiterated on behalf of Italy in the 19th; for if we may believe the author of a work entitled, "Three Months Residence in the Mountains east of Rome," it is as easy to obtain absolution for money now, even for murder, as it was then. "At Tivoli," says the author, "a man was pointed out to us, who had stabbed his brother, who died in agonies within an hour. The murderer went to Rome, purchased his pardon from the Church, and received a written protection from a Cardinal, in consequence of which he was walking about unconcernedly, a second Cain, whose life was sacred." (36.) Oh! how atrocious that system which can thus set at defiance the laws of God, and even under his name and the pretended sanction of his authority, reverse the decree which said, "Whoso sheddeth man's blood, by man shall his blood be shed!"

It may be objected, that these are only the tales of travellers —they are worthy of credit nevertheless—however, the sale of Indulgences in the 19th century is proved under the hand and seal of Pope Leo XII. himself; in a bull granted so late as the year 1828, for the use of the faithful in Spain. Among other privileges, it empowers its purchaser "to choose his own confessor, and obtain from him plenary indulgence and remission of whatsoever sins and censures, even those reserved to the Apostolic chair (except the crime of heresy) once in his life, and again in the article of death." It then proceeds to suspend during that year all other Indulgences; so that by whatever means any of the faithful may have earned the benefit of standing Indulgences, they are all declared null and void, unless this bull be likewise procured. A happy expedient truly, to ensure a speedy sale for this Indulgence! And lastly, the bull fixes the price at which it is to be purchased, a little more than seven sueldos, Spanish money: signifying that when the money is actually paid, the Indulgence comes in force, and not till then. The whole is indeed merely a long laborious receipt for a few shillings, professing in return to bestow certain spiritual benefits. (37.)

Here then is the sale of Indulgences amply and clearly proved, even in our day: here is undoubted evidence, that it not only hath been, but it still is: that Rome, in this, as in all her errors, is Rome still;—the same lofty, proud, overbearing Babylon the Great—but also the same venal, grovelling, bargaining Mother of Harlots and Abominations of the Earth. Centuries have rolled over her head, since we, as a nation, bade her eat no more of our bread, nor drink of the wine that we have mingled; but alas! by many of us are those days disowned or forgotten now; the stern hatred of sin, which caused our fathers to cast her forth as defiled, now serves to point the jest of the infidel, or to curl the sneer of the latitudinarian; and the stranger that flattereth with her words, subtle of heart, has taken courage, and lies in wait to deceive. The MOTHER OF HARLOTS "sitteth at the door of her house, on a seat in the high places of the city, to call passengers who go right on their ways; whoso is simple, let him turn in hither; and as for him that wanteth understanding, she saith to him, Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there, and that her guests are in the depths of Hell."[1]

[1] Prov. ix. 14—18.

Oh! my brethren, may God protect and deliver you from all her foul blandishments! I appeal to you solemnly, as those that are amenable to the laws of God and man, and I charge this horrible doctrine of the Church of Rome with aiming at the subversion of both! It subverts the law of God—for whereas God says, "Repent and turn you from all your transgressions, so iniquity shall not be your ruin,"[1]—the Church of Rome says, "Confess and be absolved, and get an Indulgence; *so* iniquity shall not be your ruin." God's purpose is to save the sinner *from* his sin, and therefore in his dealings with sinners, he makes them miserable in their sin: but this soul destroying system, far from making men miserable in sin, makes them sit down contented under it; and while the Church, their guilty mother, pretends that she is, by her various arts and inventions, taking away their sin, she is but heaping it up on their heads, a great mountain, under the load of which they shall groan to all eternity!

The direct result of an Indulgence, by whatever means obtained, is to make men satisfied with sin; for whereas God in forgiving sin, makes it to become truly hateful to the sinner, and that by a permanent change in his affections, the Church of Rome looks for no such manifestation of hatred of sin; but eagerly accepts *the sinner's protestations and his pence,* promises what she cannot perform, to remit his punishment, and sends him off, self-satisfied and happy, to find how easy it is to sin, and easier still to repent and get pardon!

How totally at variance are the methods employed by God, and by the Church of Rome! The one is *the wise and gracious Father*—the other, *the foolish indulgent Mother!* God, as a wise and gracious Father, punishes his children when they disobey him; and the *true Church* exhorts her erring child, and says, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."[2] Rome, like a foolish and indulgent mother, *spoils her children by indulgence!* In her younger days, she too punished her children when they rebelled against her; she laid penances upon them, and they received them as intended for their good; but she grew old and foolish and indulgent; her children gave her to understand her punishments were not welcome, and would not be borne; and she, fearful to assert her authority, gave them good words, and fair

[1] Ezekiel xviii. 30. [2] Heb. xii. 5, 6.

speeches, and granted Indulgences. As in the case of old Eli, her sons made themselves vile and she restrained them not; and mark, dear brethren, how exactly the curse pronounced by God, on old Eli, has lighted upon her; "I said indeed that thy house and the house of thy father should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed. And I will raise me up a faithful priest, that shall do according to that which is in my heart, and in my mind, and I will build him a sure house, and he shall walk before mine anointed for ever."[1]

Need I add many words to prove to you, that the system of Indulgences is subversive of the laws of man? Oh! could you read *the filthy catalogue of the Tax Tables*, you would need no more to convince you of this. Shall I turn you for proof to the hundred Grievances of the Germanic Princes, where they complain, not from a holy zeal for religion, so much as from the conviction they express, that the bands of society are being unloosed, and social order subverted, by the licence to commit sin, furnished by the sale of Indulgences? Shall I remind you of the many instances in which the Popes have encouraged men to rebellion and murder by the promise of the Church's pardon? how her wicked hand is red with the blood of monarchs, slain by her agents? Shall I refer you to the bull of Clement VIII., encouraging the Irish to rise against their sovereign, promising them plenary remission of all their sins? Shall I remind you of the Popish plot, to blow up with gunpowder, the King, Lords, and Commons—a conspiracy to which its perpetrators were encouraged by the fullest promise of eternal salvation, if they died in the execution of it? Oh! surely, I need add no more, to make you feel that the system of Papal Indulgences is as subversive of the laws of man, as it is of those of God.

Briefly then, in conclusion, let me sum up what has been proved, and then address a parting word of exhortation to you all.

We first endeavoured to state the doctrine of Indulgences, as gathered negatively from Pope Pius's Creed, and the Council of Trent, and positively from a bull of Leo X., confirmed by the "Garden of the Soul," and other approved Romish authorities.

[1] 1 Sam. ii. 30. 35.

From them we gathered it to be, A remission of the temporal punishment due to sin—that the source of Indulgences was the superfluous merits of Christ and his Saints—that the punishment remitted was either canonical penance, or suffering in Purgatory—that Indulgences were of two kinds, plenary and limited, explaining the difference between them. We then stated the views of the Church of England, in her Articles and Homilies, and then proceeded to rebut the papal doctrine from the light of revelation—shewing, that the papal exchequer was empty—that if canonical penance was good, indulgences were bad—and purgatorial punishment a mere invention; and consequently the whole doctrine was unscriptural and false.

We then proceeded to the practice of the Church of Rome—first shewing the inevitable tendency of the doctrine to be, to make men careless about sin in general—supporting this by many examples of Indulgences, shewing the corruption of the system, and distinctly proving that Indulgences were and are still sold for money—concluding with pointing out the inevitable tendency of the practice of Indulgences, as subversive of the laws both of God and man.

Having then discharged this solemn duty, I must now add a very few concluding words. First, to my Romish brethren, if any such be here.

When I look back, dear brethren, on my completed task—and strive to gain one definite idea of the meaning of all this, I feel bewildered and amazed, and I unconsciously ask my soul, IS THIS RELIGION? Oh! there needs no answer to this question—the sober judgment of every one of you will answer, NO. But when I reflect a little longer and remember that these melancholy records are written in the blood of *thousands, nay, millions of souls*—that every one of these Indulgences, which perhaps now sound in our ears, only as monuments of the dark superstitions of Rome, has gone forth, like the lying spirit, in the mouth of all Ahab's prophets, commissioned to deceive and prevail to the destruction of the soul that trusted in them—Oh! how inexpressibly sad is the thought!

Now you cannot but be aware, that, according to the instructions you receive from your priests, the next sabbath day (38.) is a high day—it is the great day for confession, and obtaining Indulgences. And perhaps on that day, you purpose, dear brethren, to kneel at the footstool of your priest, confess your sins, declare yourself to be sincerely

penitent—devoutly receive the Holy Eucharist, and offer up prayers for the peace and welfare of the Church, and profess yourself to be ready to perform works of piety and charity; then according to the rules laid down for your guidance, you will have gained a plenary Indulgence. (39.) You will then regard yourselves as safe—prepared to meet your God. Perhaps at that very moment of fancied purity, the love of sin is as strong in your hearts as ever. The absolution could not cure that—the Indulgence could not cure that—for all that either pretend to do, is to clear away the guilt and punishment of the actual sins for which they are granted. You are not then ready to meet your God, because you love not yet the thing that he commands, nor desire that which he promises; the process enjoined by your Church, to rid you of your sin, does not take away likewise the love of sin; *and you know this to be true;* and that the Sacrament of penance as administered to you, tends rather to make you quite satisfied with sin. Now supposing you gain a plenary Indulgence—what will you be the better? Has God pardoned you, because you have got an Indulgence? *Oh! idle thought!* Whom God pardons, them he seals for himself with the Holy Spirit of promise; and that Holy Spirit, when he takes up his abode in any man's heart, drives from thence the love of sin, a result which Rome, with all her endless confessions, absolutions, penances, pardons, mortifications, and holy rites and ceremonies, can never effect! She knows it to her cost! She feels, and the innumerable expedients that I have mentioned before, testify that she feels, that all her efforts, are powerless to stem the torrent of iniquity. Sin is the *dry rot in her spiritual building;* it has infected every beam, every plank, every splinter in her whole extent; and though she has sought to hide it, she has washed, and painted, and gilded, and plastered, and done all she could to *hide* it, she never attempted to *cure* it—she knew that was in vain; the building must come down, before such a reformation; and now she stands, a gorgeous temple, crowded with worshippers, *rotten in every part,* waiting for one storm from heaven, to shake her into dust, and crush all her wretched children beneath her ruins! *Oh! come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues!* Your Church's system of Indulgences is the *plague-spot* on the breast of one, smitten with the pestilence—it is the forerunner of destruction—it is the breaking out of a disease that has long worked within, but can now no longer be hid.

Your priests would fain make you believe that it is an ancient doctrine, beginning with the Apostles and handed down from them through all ages of the Church. Oh! this is a foul, unworthy deception! Let me explain to you, what your priests will be backward to do, because it convicts their Church of novelty—let me explain the true origin of Indulgences.

In the early Church, in the times of the heathen persecutions, many Christians were found, whose faith was not strong enough to withstand the fear of death; when commanded to sacrifice to heathen gods, they complied, to save their lives; and on so doing, they were spared by the heathen, but excommunicated by the Christians. It often happened that many of these were sincere Christians, but weak ones; and they afterwards bitterly repented, and desired to be restored to the communion of the faithful; nevertheless, they were not admitted again until after a long trial, to prove the sincerity of their repentance. Sometimes however, in the discretion of the Bishop, when their penitence seemed very deep, and their sorrow overwhelming, the time of their exclusion was shortened, and this was called, INDULGENCE. Of this kind precisely was the case alluded to in the 2nd Epistle to the Corinthians. In time, apostacy came to be punished not only by excommunication but by penance added to it; and in the cases of deep penitence, the two were remitted together. Error creeping in, penance soon came to be laid, not as a preventive from sin, but in expiation of it. Then Purgatory was added—and when men began to dislike and refuse to fulfil penance, and tremble at the thought of Purgatory, till the burden of the one, and the fear of the other seemed likely to drive men from the Church, the scheme of Indulgences was yet further enlarged, till they utterly and finally lost all resemblance to the primitive Indulgences, and they became *a mere plaister for the Church's sore;* a kind of "PENANCE MADE EASY, AND PURGATORY MADE SHORT,"—and at length, by the venality of Popes and their agents, the whole has been reduced to a matter of merchandize, *a system of exchequer bills for the convenience of needy Popes,* the issue of which is limited only by the demand that can be created, and the fear of too great a depreciation of so useful a Papal currency.

Now, Fellow Christians, professing to trust to one common Lord, stand for one moment, aloof from all the world, and think of yourselves as individually required to give up a

solemn account to God—think of the inestimable worth of your precious souls, and then, casting an eye back on that *corrupt, putrid dunghill* of Indulgences, say whether you can rest your soul's salvation on such a system as this? You will say, how are we to be purified from our sins, and our imperfect natures made fit for Heaven? I answer unhesitatingly, by the joint work, both of Jesus Christ and the Holy Spirit, and by no other agency. To prove this truth, I refer you to the following passages of Holy Writ.—For the first, the perfect work of Christ, Hebrews x. 14—"By one offering he hath perfected for ever them that are sanctified," that is, the work of atonement for the sins of all those that shall be saved, is absolutely complete in Christ, and therefore to attempt to make more perfect, what he has made perfect, is impious and vain.—For the second, the sanctifying work of the Holy Spirit, turn to the first Epistle to the Corinthians, vi. 11—"But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." This is his especial work, to make the believer in Jesus, fit for the inheritance of glory; this is the work which Rome impiously pretends to do by Purgatory and Indulgences; let her take heed to herself, for she has meddled with this awful prerogative of the Holy Ghost: and, Oh! blasphemous as the thought is, she has sold, or pretended to sell this blessed gift of God, for filthy lucre! And on her guilty head—and mark too, brethren, on the heads of all who believe in her to the destruction of their souls—shall alight the indignant curse of St. Peter, whom they call their prince. "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money; thou hast neither part nor lot in the matter, for thy heart is not right in the sight of God."[1]

One parting word to my Fellow Protestants. Time has failed to allow of my opening before you, half of the corruption of the Papal system of Indulgences; how the Pope, on the day of his installation, sitting upon a throne at the top of the stairs of St Peter's Church, throws handfuls of Indulgences *to be scrambled for*, by the crowds who are waiting to do him homage; (40.) how Pope Gregory, when he dedicated the Church of the Lateran, gave as many days of Indulgence, as there fall drops of rain, when it rains without ceasing for three days and nights; (41.) how at different times, Indul-

[1] Acts viii. 20, 21.

gences have been attached to shreds of cloth, lumps of wax, ropes, strings of beads, bones of saints, teeth, arms, legs, holy nails, and a multitude more superstitious relics, with which I need not detain you;—but now, after all you have heard, Fellow Protestants, WHAT THINK YE OF ROME?

It is impossible for an honest Protestant, to become *in this matter*, what many who call themselves by that name, are not ashamed to become—Apologists for Rome, on the plea that she is not what she was. I meet this, with the BROADEST DENIAL. She is the same in every iota in doctrine and desire. She has not repealed one word of her voluminous errors. What says her Creed?—"That the use of Indulgences is most wholesome to Christian people;" and this was the verdict of the Church, at a time when, from history we know, they were used to bolster up thieves, murderers, adulterers, fornicators, and criminals of every grade, in all their monstrous guilt! And facts that I have adduced before, prove that they have been, in this century, and still are sold for money, and granted to murderers; and what stronger evidence of the most unparalleled flagrancy would you desire? Oh! if your hearts do not burn with holy indignation against the errors of a Church which has reached this, the last stage of corruption, it is because you love sin too well in yourselves to hate it in another!

Thank God, Protestants are daily becoming more and more alive to the dangerous errors of Popery; may God grant you a like spirit, and enable you to make a holy determination—each in your own sphere, in the limits of your influence—earnestly to contend for the faith once delivered to the Saints.[1] This is Protestantism: no novelty, three hundred years old, as Papists are fond of taunting, when they have lost the power of arguing;—that is a taunt which may safely be thrown back to them; for it is not three hundred years since the Council of Trent met; it is not three hundred years since their Creed was made; but Protestantism is the Catholic religion of the Church of Christ, *cleansed from all its Romish rust;* it is the *candle of the Lord, brought out from under the Popish bushel;* it is the book of the law of the Lord, found among the rubbish of the temple, by Hilkiah the priest; and not the less God's book—yea, and the very original itself too—because hidden for so many generations, and thought to be lost. Oh! never forget this, dear friends, that ours is *the ancient Catholic and Apostolic religion*, the religion which is as old and as true as the Bible itself!

[1] Jude, 3.

But while standing fast, and earnestly contending for the faith, remember them that are in bonds, and pray for them, and bear with them, and love them, as wanderers from the fold of that good Shepherd, who came to seek and to save them as much as yourselves. Yet, while one stone of that idol's temple remains upon another—while her great Goddess Diana survives to sit upon her seven-headed beast—yea, even until the triumphant cry is raised, that "Babylon the Great, is fallen, is fallen"[1]—remember your sacred duty, to protest against her errors. Protest against her Indulgences, as not "wholesome," but destructive to the souls of the people; as not "left by Christ," but invented by the devil. Protest against all Indulgences—all, all are Apocryphal, but that one, which Rome in her blindness, her eagerness to sell her own, has overlooked and forgotten: it is a *most plenary Indulgence*—not for a day, nor a year, nor a thousand, nor a million of years, but for ever; it has its price, too, marked on it; and yet, unlike their pardons, it is freely offered to all that will have it; unto you that believe, it is precious, Oh! unspeakably precious; for it was drawn up by God himself, and it is written in his own infallible word, "THE BLOOD OF JESUS CHRIST HIS SON CLEANSETH US FROM ALL SIN!"

[1] Rev. xviii. 2.

APPENDIX.

(1.) "Indulgentiarum etiam potestatem a Christo in Ecclesiâ relictam fuisse: illarumque usum Christiano populo maximè salutarem esse, affirmo."—*Bull of Pope Pius IV.* A. D. 1564.

(2.) Cùm multa a diversis anteà Conciliis tam Lateranensi, ac Lugdunensi, quam Viennensi adversus pravos elëemosynarum Quæstorum abusus remedia tunc adhibita, posterioribus temporibus reddita fuerint inutilia; potiusque eorum malitia ita quotidie magno fidelium omnium scandalo et querela excrescere deprehendatur, ut de eorum emendatione nulla spes amplius relicta videatur; statuit, ut posthac, in quibuscumque Christianæ religionis locis, eorum nomen atque usus penitùs aboleatur; nec ad officium hujusmodi exercendum ullatenus admittantur, non obstantibus privilegiis ecclesiis, monasteriis hospitalibus, piis locis, et quibusvis, cujuscumque gradus, status et dignitatis personis, concessis aut consuetudinibus etiam immemorialibus. Indulgentias vero, aut alias spirituales gratias, quibus non ideo Christi fideles decet privari, deinceps per Ordinarios locorum, adhibitus duobus de Capitulo, debitis temporibus populo publicandas esse decuerit, quibus etiam elëemosynas, atque oblata sibi caritatis subsidia, nullâ prorsus mercede acceptâ, fideliter colligendi facultas datur; ut tandem cœlestes hos Ecclesiæ thesauros non ad quæstum, sed ad pietatem exerceri, omnes verè intelligant.—*Concil. Trid. Sess.* xxi. *cap.* 9.

(3.) Cùm potestas conferendi Indulgentias a Christo Ecclesiæ concessa sit, atque hujusmodi potestate, divinitùs sibi tradita, antiquissimis etiam temporibus illa usa fuerit: sacrosancta Synodus Indulgentiarum usum, Christiano populo maximè salutarem, et sacrorum Conciliorum auctoritate probatum, in Ecclesiâ retinendum esse docet et præcipit: eosque anathemate damnat, qui aut inutiles esse asserunt: vel eas concedendi in Ecclesiâ potestatem esse negans; in his tamen concedendis moderationem juxta veterem et probatam in Ecclesiâ consuetudinem, adhiberi cupit: ne nimiâ facilitate ecclesiastica disciplina enervetur. Abusus verò qui in his irrepserunt, et quorum occasione insigne hoc indulgentiarum nomen ab hæreticis blasphematur, emendatos et correctos cupiens, præsenti decreto generaliter statuit, pravos quæstus omnes pro his consequendis, unde

plurima in Christiano populo abusuum causa fluxit, omninò abolendos esse. Cæteros verò, qui ex superstitione, ignorantiâ, irreverentiâ aut aliundè quomodocunque provenerunt, cùm ob multiplices locorum et provinciarum, apud quos hi committuntur, corruptelas commodè nequeant specialiter prohiberi; mandat omnibus Episcopis, ut diligenter quisque hujusmodi abusus Ecclesiæ suæ colligat, eosque in primâ Synodo provinciali referat: ut aliorum quoque episcoporum sententia cogniti, statim ad summum Romanum Pontificem deferantur: cujus auctoritate et prudentiâ, quod universali Ecclesiæ expediet, statuatur: ut ita sanctarum Indulgentiarum munus piè sanctè et incorruptè omnibus fidelibus dispensetur.—*Concil. Trid. Sess.* XXV. *Die.* 4. *Decemb. Decretum de Indulgentiis.*

(4.) Mendham's Council of Trent, p. 310.

(5.) Ex novâ decretali Leon. X. See Roscoe's Life of Leo X.

(6.) Delahogue's Appendix to his Treatise on the Sacrament of Penance. Coyne, Dublin, 1825.

(7.) I am aware that this is a very slippery part of the subject; and some Romish authors, who have found themselves hard pressed on the matter, have asserted, that an Indulgence of a thousand years did not mean release from a thousand years of Purgatorial fire, but release from the punishment due to a crime of such magnitude as would have required a thousand years of penance on earth to expiate. And when charged with the absurdity of ninety thousand years of pardon, they say, that Purgatorial fires may be made so hot, as to expiate the whole in a very few years; this is, however, the mere assertion of wholly unauthorized individuals. The Church has defined nothing—it never will define anything. The crafty priesthood understand concerning Indulgences all that it is necessary to know, viz., that they are to subserve the venal interests of the Papacy, and beyond that, the less defined, the better for their purposes.

(8.) Book of the Roman Catholic Church, by Charles Butler, Esq., p. 109, Ed. 1815.

(9.) "Garden of the Soul," p. 328.

(10.) Delahogue de Penitentiâ. Dublin, 1825.

(11.) Communion Service.

(12.) Rhemish Testament, Ed. 1582, p. 475.

(13.) Rev. Mr. Green, Romish Priest, of Tixall.

(14.) Procul dubio enim magnoperè a peccato revocant, et quasi fræno quodam coërcent hæ satisfactoriæ pœnæ, cautioresque et vigilantiores in futurum pœnitentes efficiunt; medentur quoque peccatorum reliquiis: et vitiosos habitus, malè vivendo comparatos contrariis virtutum actionibus tollunt: neque verò securior ulla via in Ecclesiâ Dei unquam existimata fuit ad amovendam imminentem

a domino pœnam, quàm ut hæc pœnitentiæ opera homines cum vero animi dolore frequentent.—*Concil. Trid. Sess.* xiv. *cap.* viii.

(15.) See Lecture VIII. by the Rev. J. C. Barrett.

(16.) I present my readers with a copy of an Indulgence, for which I am indebted to an able work, entitled, "The Venal Indulgences and Pardons of the Church of Rome," by the Rev. Joseph Mendham:—

"Universis presentes literas inspecturis Raymundus Peraudi, sacre pagine professor, Archidiaconus Alnisiensis, in Ecclesia Xanctonensi sedis apostolice prothonotarius, ad almaniam universaque et singula provincias civitates terras et loca germanie Sacro Romano imperio principibusque electoribusque ac subditis ubilibet subjectis. Ærator, nuncius et commissarius, apostolicus salutem. Notum facimus quatenus sanctissimus dominus noster Innocentius papa octavus et modernus cunctis utriusque sexus christifidelibus pro tutione orthodoxe fidei contra thurcos juxta ordinationem nostram manus adjutrices porrigentibus ultra Jubileum et alias Indulgentias gratias facultates quas supradicti christifideles obtinere possunt visitando ecclesias per nos aut per commissarios nostros deputandas, ac si visitassent ecclesias urbis tempora Jubilei prout in bullis apostolicis desuper confectis plenius continetur, possint eligere confessorem idoneum secularem vel regularem qui eos vita comite ab omnibus excessibus et delictis preterquam sedi apostolice reservatis totiens quotiens opus fuerit absolvere possit. Et insuper totiens quotiens ad talem statum devenerint ut verisimiliter de eorum morte dubitentur, etiamsi tunc eos ab hac luce decedere non contingat, atque in vero mortis articulo plenariam omnium suorum peccatorum remissionem eis valeat impartiri de sue plenitudine potestatis facultatem concessit. Voluitque idem sanctissimus dominus noster motu proprio omnes et singulos hujusmodi benefactores atque eorum parentes defunctos et eorum benefactores qui cum caritate decesserunt in omnibus precibus, suffragiis, missis, eleemosinis, jejuniis, orationibus, disciplinis, et ceteris omnibus spiritualibus bonis que fiunt et fieri poterunt in tota universali sacrosancta Christi Ecclesia militante et omnibus membris ejusdem in perpetuum participes fieri.

Cum itaque devotus in Christo *Dns Johannes de Vorda monachus Ordinis sancti benedicti* ad ipsius fidei piam subventionem et defensionem juxta summi pontificis intentionem et nostram ordinationem prout per presentes literas sibi in hujusmodi testimonium a nobis traditas approbamus de suis bonis contulerit ejusdem auctoritate pontificis sibi ut indulgentia pro predicta tuitione fidei concessa quo ad in superioribus contenta uti et gaudere valeat, merito constat esse concessum. Datum sub sigillo nostro ad hoc ordinato. Die xxi. Mensis *Aprilis*, Anno Dni MCCCCLXXXVIII.

Forma absolutionis in vita totiens quotiens. Misereatur tui Dns noster Ihesus Christus per meritum sue passionis te absolvat, aucto-

ritate cujus et apostolica mihi in hac parte commissa et tibi concessa ego te absolvo ab omnibus peccatis. In nomine p. et fi. et ss. Amen.

Forma absolutionis et plenarie remissionis in vero mortis articulo vel verisimilis. Misereatur tui, &c. Dns noster Ihesus Christus per meritum sue passionis te absolvat: et ego auctoritate ipsius et apostolica mihi in hac parte commissa, et tibi concessa te absolvo. Primo ab omni sententia excommunicationis majoris et minoris si quam incurristi. Deinde ab omnibus peccatis tuis contritis confessis et oblitis, conferendo tibi plenariam omnium peccatorum tuorum remissionem, remittendo tibi penas purgatorii. In nomine patris et filii et spus. sancti. Amen."

(Printed Seal.)

(17.) Assert. Luth. conf. per Rev. Pat. J. Roffensem, Episc.

(18.) Baron. Annal. ad an. 1095.

(19.) Bullar. Compend. Cherubin. Rom. 1623, tom. i. p. 36.

(20.) Dacher. Spicileg. Edit. 1723, tom. iii. p. 724.

(21.) Townshend's Accusations of History, App. p. 353.

(22.) Mendham's Spiritual Venality, p. 18.

(23.) Order of the Scapular, p. 50.

(24.) That a book of so superstitious and even childish a nature, as the "Order of the Scapular," should, in the year 1838, be published and extensively sold in Dublin, speaks but ill for the discernment of those who say that Popery has become more enlightened of late years. Perhaps a few extracts may not be unacceptable to those who have never read the work.

Speaking of the benefits that accrue to those who wear the Scapular, the author says, "they are so many, that no man knows them, but he who receives them." True enough—but *cui bono?* What is the good of knowing the blessings are to be had, if we know not how?

However there are enumerated four special privileges:—

1. A share in all the good works of all the Members of the Order.
2. He that dies invested with this habit shall not suffer the eternal fire.
3. The Virgin Mary will take the earliest opportunity of freeing all who have worn it, from the pains of Purgatory, according to a promise she made to Pope John XXII.
4. There are multitudes of Indulgences that can be got by none but members of this Confraternity.

And all this for wearing a strip of an old gown, hung over the shoulders, which has been blessed by a Priest, and has cost a few pence!

(25.) Impress. Paris per Phillippum Hotot, 1550.

(26.) Apud Genes. Sepulvedam. in vita Egidii Albernotii Card.

(27.) "A rich merchant by his last will had left them (the Jesuits of Rome) all his estates, to have so many millions of masses said for the deliverance of his soul from Purgatory after his death. His near kinsman, who of right was to have been his heir, being made acquainted with his will, lost no time, but as soon as he was dead, went to the Jesuits, and gave them money to say a mass at their privileged altar, for the soul of the deceased; he himself was present at it, and took an attestation in writing of them, that they had said it. Having done this, he ordered all the goods of his kinsman to be arrested, alleging that the end of the testament being obtained, the goods ought to return to their natural channel, that is to say, to the heir at law; that he could prove that his relation was either in Paradise or Hell, and that, in either of those places, they stood in no need of masses. This case was brought to the bar, and pleaded with great heat on both sides—the Jesuits being plaintiffs, and the merchant defendant. But alas! the case was to be determined by an ecclesiastic's court, where all the judges were parties, who, had they done right, would have condemned what themselves do every day: so the suit was carried in favour of the Jesuits, under pretence, forsooth, that the Church must be always favoured."—*Frauds of Romish Monks*, p. 213.

(28.) Mendham's Venal Indulgences, p. 11.

(29.) Milner's Church History, vol. iv. p. 316.

(30.) Taylor's Works, vol. x. p. 143. London, 1828.

(31.) Fascic. Rer. Expet. by Orthuinus Gratius. Cologne, 1835, quoted by Mendham, in his Council of Trent, p. 5.

(32.) Mendham's Spiritual Venality.

(33.) See Hodson's Three Letters to Green, p. 22.

(34.) Vol. iii. Introduction, p. 20.

(35.) Vol. ii. pp. 267—270.

(36.) Page 34.

(37.) Mendham's Council of Trent, Appendix, p. 344.

(38.) Easter Day.

(39.) See the "Garden of the Soul," on the subject of Indulgences.

(40.) Moulin's Novelty of Popery, p. 465, quoted in Morning's Exercise, p. 689.

(41.) Chemnit. Exam., p. 739, quoted by the same.

PAPAL SUPREMACY.

LECTURE XII.

PAPAL SUPREMACY.

BY THE REV. J. BURNET, LL.B.

"BUT JESUS CALLED THEM UNTO HIM AND SAID, YE KNOW THAT THE PRINCES OF THE GENTILES EXERCISE DOMINION OVER THEM, AND THEY THAT ARE GREAT EXERCISE AUTHORITY UPON THEM. BUT IT SHALL NOT BE SO AMONG YOU; BUT WHOSOEVER WILL BE GREAT AMONG YOU, LET HIM BE YOUR MINISTER; AND WHOSOEVER WILL BE CHIEF AMONG YOU, LET HIM BE YOUR SERVANT, EVEN AS THE SON OF MAN CAME NOT TO BE MINISTERED UNTO, BUT TO MINISTER, AND TO GIVE HIS LIFE A RANSOM FOR MANY." —*Matthew* xx. 25—28.

THE context of this passage affords a striking example both of the weakness of human nature in the ambition of two Apostles, and the indignation of the others; and also of the united gentleness and decision of manner by which the Redeemer exposed their error, exalted their views of the gospel economy, and animated them to a spirit of mutual condescension and meekness, which might form a contrast with the vain emulations of the world, and descend through all ages as a pattern to the universal Church.

It requires but little knowledge of human nature to foresee that men would, through infirmity, neglect in practice the admonitions of our text, and that the constitutional tendency of many would break forth in attempts to lord it over God's heritage; but we could scarcely be prepared to expect that any body calling itself Christian, and thus professing to obey Christ in all things, should deliberately recognize as a doctrine essential to salvation, and should publicly set forth in its discipline and practice, the principle that one of the Apostles

addressed in our text, was virtually and really the prince and master of the rest; and that (in strange contradiction to the teaching of the Saviour), he established and transmitted a form of ecclesiastical polity, closely assimilated to that whereby "the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them." Such however is the melancholy fact. Not only has such a Church existed, and such a tenet been propounded, but even at the present day, the body maintaining this doctrine boldly courts the observation and approval of mankind, and ventures thus to submit to the light of the Bible, and the scrutiny of christian judgment, pretensions to exclusive authority, orthodoxy, and certainty of salvation, more befitting the darkest ages, than the vaunted intelligence of the Nineteenth Century.

This Church is the Church of Rome, and the tenet alluded to in the foregoing reflections, is that of the Supremacy of St. Peter over all the Apostles, and the transmission of this high prerogative from him to the Popes of Rome, as his legitimate successors.

To expose the unscriptural character of this assumption, I have undertaken, in dependance on divine grace, to address you this evening, and as the subject is one of vast extent, I shall at once introduce it to your notice, by laying down the Doctrine of Papal Supremacy, as expressed in the established authorities of the Church of Rome.

The eleventh article of Pope Pius's Creed thus unfolds this doctrine. "I acknowledge the Holy, Catholic, and Apostolic Church of Rome, to be the mother and mistress of all Churches; and I promise and swear true obedience to the Roman Pontiff, successor of the Prince of the Apostles, St. Peter, and the vice-gerent of Jesus Christ."

Similar to this is the language of the Council of Trent, in many parts of its Decrees and Canons. It calls the *Roman* Church "the mother and mistress of all Churches." It "commands all Patriarchs, Primates, Archbishops, Bishops, and all others, to promise and vow true obedience to the Roman Pontiff;" it styles him "the vice-gerent of God on earth," and declares that "by virtue of the *supreme* authority committed to them in the Church universal, the supreme Pontiffs can reserve certain cases for their own jurisdiction."

The Catechism drawn up by command of the Council of Trent, declares "the visible head of the Church to be he, who as the legitimate successor of Peter the Prince of the Apostles, holds the Roman chair." And it scruples not to assert that

inasmuch as the Pope "sits in that chair, in which it is evident that Peter the Prince of the Apostles sat to the end of his life, it (the Catholic Church), acknowledges that the highest grade of dignity is in him, and that unlimited jurisdiction has been given to him, not by any Synodical or other human constitutions, but from heaven; wherefore, as the successor of Peter, and the true and legitimate Vicar of Jesus Christ, he presides over the Church universal, being the father and governor of all the faithful, and of Bishops, and of all other Prelates, no matter with what office and power they may be endued."

In accordance with the command of this Council, that obedience should be sworn by all Bishops to the Pope, a form of oath was drawn up and published by Clement VIII., in which the following clauses occur:—

"I, N., elect of the Church of N, from this hour forward, will be faithful and obedient to St. Peter the Apostle, and to our Lord, Lord N, Pope N, and to his successors canonically coming in." And again—"I will help them, (saving mine own order), in keeping and defending—against all men—the Roman Papacy, and the *Royalties* of St. Peter."

Amongst the Royalties of St. Peter, the following may be enumerated:—

"To have a plenitude of power, by which he can infringe any law."

"To be so much superior to all other men, that none shall presume to tax his faults, or to judge of his judgment."

"To possess the temporal and the spiritual sword; and in right of the spiritual sword, to be superior to all sovereigns upon earth; nay, so much so, that it is held of necessity to salvation, for every human creature to be subject to the Roman Pontiff."

"To have a right to dethrone heretical princes, absolve their subjects from their allegiance, and empower Roman Catholics to exterminate them, and seize upon their lands."

"To be Christ's Lieutenants, whom it is so necessary to obey, that he who doth not obey them, ought to die the death."

"To render void promises, vows, oaths, obligations to laws, by his dispensation."

"To be the fountain of all Pastoral jurisdiction and dignity."

"To constitute, confirm, judge, censure, suspend, depose, remove, restore, reconcile Bishops, &c."

Be it remembered that these are not the obsolete and exploded tenets of dark and barbarous ages, but the doctrines of an infallible and therefore immutable Church, and, that at

the *present day*, every Romish Bishop swears to protect the Royalties of Peter!

I shall only quote one other authority as to the Romish doctrine of Supremacy, and that is from a theological text book now used at the College of Maynooth, in the education of candidates for the Priesthood. This work maintains the following proposition:—

"The Roman Pontiff, as successor of St. Peter in the Episcopal See, deservedly claims, by divine right, that Primacy of honour and jurisdiction in the universal Church, which was granted to St. Peter."

These are lofty claims, my brethren, involving not only the spiritual liberty of individuals, but the ecclesiastical rights and the political interests of mankind in their united capacities, as Churches and as nations. Clear, explicit, and incontrovertible should be the authority and the evidence on which such claims are founded; and such evidence and authority has every man and every community a right to demand, before the Pope be recognized as "holding the place of God on earth," as being "the Lieutenant of Christ," and as "the visible Head of the universal Church."

Into the evidence on this point we are now about to enter. May the Holy Spirit, the teacher, the illuminator, the convincer, and the guide, be vouchsafed unto us, for the Redeemer's sake. May the establishment of Gospel truth, and the exposure of error, be my sincere motive in addressing you. May your attendance here, arise from a humble and prayerful wish, first to "prove all things," and then to "hold fast that which is good."[1] May none of the acrimony of controversy arise in my spirit, or be transfused into yours. May those hearers who profess the doctrine which I impugn be divested of all prejudice, hearkening with patience, and deciding with impartiality, and may the result be to the glory of God, the confirmation of "the Faith once delivered unto the Saints,"[2] the extension of the holy Catholic Church, and the salvation of immortal souls.

As the pretensions of the Pope are not founded on the dignity, or antiquity, or orthodoxy of the Roman Church, but on the claims of a direct Apostolical transmission of authority from St. Peter—in fact, as Rome claims her pre-eminence through the Pope and not the Pope through Rome—we shall dismiss, with very brief notice, the first clause of the eleventh

[1] 1 Thess. v. 21. [2] Jude, 3.

Article of Pope Pius's Creed, viz., that the Roman Church is the "Mother and Mistress of all Churches." As to the title of "Mother," if applicable at all, the Church of Jerusalem may indisputably claim it—both Prophecy and fulfilment are in her favour. "Out of Zion shall go forth the Law, and the word of the Lord from Jerusalem."[1] And our Saviour gave commission "that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."[2] Indeed, we find this title conceded to Jerusalem in the fourth century, by the 2nd General Council, which the Church of Rome herself holds to have been infallible, and which styles the Church of Jerusalem "the Mother of all Churches." The Western Bishops gave it a similar title—"the Mother of the Christian Name." Jerome says the Church of Jerusalem planted all other Churches. And Eusebius hesitates not to call it by way of distinction, "*the* Apostolic See." As to the union of the title, "Mistress" with that of "Mother," we must say that it is as unjust and unnatural in the character of a Church, as it would be in the feelings and requirements of a parent in domestic life, and that wherever the Roman Church has been enabled to extend her sway, she has always proved "a little more than kin, and less than kind."

Proceeding then to consider the Supremacy of the Pope, we shall examine:—

1st. The Passages of Holy Scripture adduced in support of the doctrine.

2nd. Those texts which appear to us directly to disprove the doctrine.

3rd. We shall bring the Pope's pretensions to the test of Church history.

4th. We shall offer some remarks on the practical tendency of the Supremacy of the Pope.

1st. The passage of Holy Writ on which the advocates of Papal Supremacy place the greatest reliance, is contained in the Gospel of St. Matthew, xvi. 15—19:—

"He saith unto them, but whom say ye that I am? And Simon Peter answered and said, Thou art Christ the Son of the living God. And Jesus answered and said unto him, blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter: and upon this

[1] Isaiah ii. 3. [2] Luke xxiv. 47.

rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

Now we observe in the first place, that be the meaning of this passage what it may, the Popish advocates cannot avail themselves of it, inasmuch as they are bound by the 2nd novel article of Pope Pius's Creed "never to receive or interpret the sacred Scriptures, otherwise than according to the unanimous consent of the Fathers."

Concerning the meaning of this text, the Fathers are *far* from being unanimous; some of them make the rock to be *Peter;* others, the *Faith* professed by Peter; others, *Christ* himself: some are not consistent with themselves, sometimes attaching one meaning and sometimes another to the passage; whilst the Council of Trent seems to intimate that the rock means the principles of a sound faith in general, as in its 3rd Session it thus speaks concerning the Nicene Creed:— "Wherefore it (the holy Council) deemed it right to express in the exact words in which it is read in all Churches—that profession of faith, which the holy Roman Church uses, as being that principle in which all who profess the faith of Christ necessarily agree, and the firm and *sole* foundation, against which the gates of hell shall not prevail." And then reciting the Nicene *Creed alone,* without one of the innovations against which we protest—and to instruct you in the grounds of which protest, this course of lectures has been delivered—it tacitly acknowledges that Papal Supremacy, amongst the rest, is no part of the real foundation.

Brethren, a text on which the Fathers disagree, and which their own last Council interprets differently, is but slight foundation for the proud superstructure of Papal Supremacy.

But we further enquire, does the general teaching of our Redeemer, and the spirit which he inculcates on his followers, agree with the Romish assertion, that this text conferred Supremacy on one Apostle? Consult the following passages, Matthew xviii. 1—4; Matthew xxiii. 8; and Luke xxii. 24. The spirit of these passages directly contradicts the supposition, that Jesus intended to convey to any one of His Apostles authority or dignity superior to that conferred on the rest.

Again we ask, do other texts wherein our Lord gives commission to the Apostles, hold out the Romish view of Matthew xvi. 15, &c.? Far from it. The power there given to Peter,

is afterwards given in as strong language to all the Apostles, not through Peter as the source from which all future authority was to flow, but directly from the Redeemer himself, and therefore conferring equal power and dignity.[1]

We may also fairly enquire whether we have any intimation as to the meaning attached to the address to Peter,[2] by the Apostles who heard the words uttered. In one of the passages already quoted,[3] we find them in a short time after the discourse with Peter, raising the following question, "Who is the greatest in the kingdom of heaven?" Why ask this if Peter had been granted Supremacy? And why in his reply did Jesus discountenance a spirit, which if our opponents be correct, he was the very first to instil? In the passage connected with our text,[4] we find the Ten moved with indignation against James and John, because they aspired to any superiority, and we see the Redeemer again enforcing humility and equality, instead of replying that the matter had already been decided in Peter's favour.

But it must not be forgotten, that in order to establish the Papal Supremacy from any text, two things are required:—first, that it expressly asserts Peter's Supreme authority; and secondly, that it *as* expressly asserts the transmission of that authority from Peter to the Bishop of Rome. Even granting then, that Christ did, in the 16th of St. Matthew, constitute Peter as supreme, we ask where is the connexion of Peter and Rome indicated in the passage? Granting that THE *Church* was to be built on Peter, where is the proof that it means the *Roman* Church? The Church of Jerusalem was begun by Peter; the Church of Antioch enjoyed his presence—was anciently denominated his See—was recognized, as such, by the 4th General Council, and it is generally admitted that he sat there as Bishop for seven years before the period when he was *said* to have been Bishop of Rome, yet neither the Church of Jerusalem, nor that at Antioch—though possessing much more plausible pretensions—has asserted that any exclusive privilege is conveyed to either of them in this passage of St. Matthew.

There are only two other portions of the New Testament advanced in support of the doctrine of Supremacy, and certainly it requires no ordinary sagacity to discover even the remotest allusion to it in either.

[1] Matt. xviii. 18; John xx. 21—23.
[2] In Matt. xvi. 1.
[3] Matt. xviii. 1.
[4] Matt. xx. 20.

The first is Luke, xxii. 31, 32:—

"And the Lord said, Simon, Simon, behold Satan hath desired *to have* you, that he may sift *you* as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."

I confess that I do not comprehend how a prayer of Christ that Peter's faith should not fail, and the exhortation that after his conversion he should strengthen his brethren, can be brought forward to prove his *Supremacy*.

If it be urged that the *peculiar notice* thus taken of Peter, points him out as a *peculiar* person, the context furnishes a ready answer, in the melancholy narrative of Peter's denial of his Master. Peter *was* peculiarly noticed, and that in the way of warning, because he was peculiarly tempted—and to this he exposed himself, because he was peculiarly *presumptuous*. Is the Church of Rome willing to abide by this parallel? Is she willing for once to yield to the force of truth, and pronounce herself to be presumptuous? Will she abide by all cases wherein Peter is peculiarly noticed? Will she abide by the following, related within two verses of the celebrated passage in Matthew 16, from which she extracts Peter's Supremacy and her own:—"Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men."[1]

Here, with all the honours of Supremacy fresh upon him, he receives the bitterest rebuke ever uttered by Christ; will the Church of Rome participate in this? No! she exclaims, this was uttered to Peter simply as an *individual;* so say we of the other passages on which she relies.

The last passage occurs in St. John, xxi. 15—17:—

"So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, lovest thou me? And

[1] Matt. xvi. 22, 23.

he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep." Equally unfortunate is this quotation; there is a triple command to feed his sheep and lambs given by the Saviour, evidently because Peter had *thrice* denied him. The prominence given here again to Peter, is of an unenviable kind; let us take Peter himself as an interpreter of the Saviour's meaning, v. 17:—"Peter *was* GRIEVED because he said unto him the third time lovest thou me." So far then from conferring an honour, the master conveyed a rebuke, and a gentle caution, as to the spirit in which the Apostle made his protestations of attachment, by shewing him that having thrice denied him, triple assurance of future fidelity was required. In fact, if there be any peculiar notice of a favourable or affectionate description bestowed on any Apostle it is on St. John, who is expressly called "the Apostle whom Jesus loved," who leaned "on Jesus' bosom," and to whom *Peter* (even after being invested with this fancied Supremacy) applied, that by virtue of his superior intimacy and affection with his master, he might ask a question which Peter, the supposed Lieutenant, and earthly successor of the same master dared not to put.[1]

Such, beloved brethren, is the whole amount of testimony from the sacred volume advanced by the ingenuity of the advocates of Papal domination: an amount of testimony insufficient for even matters of comparative unimportance; and if so, how vastly disproportionate to establish the grave and startling claim of being "God upon earth," of demanding allegiance from every Church and individual on pain of eternal damnation, of trampling on the necks of kings, forcing them as menials to hold the stirrup, shaking their thrones, abrogating their titles, absolving their subjects from allegiance, and placing their dominions under interdict.

2nd. Strange as it must appear to find such unexampled pretensions founded on such slight pretexts, our amazement will be much increased by briefly reviewing the testimony from the sacred volume against any such Supremacy as exercised by Peter, or as transmitted to the Roman Bishop. We cannot more naturally or simply effect this part of our enquiry than by pursuing through a few important seasons the inspired history of the Apostolic times as contained in the Acts of the Apostles. The first notice we have of Peter after the ascension is at the selection of a successor to the traitor Judas. Here

[1] John xiii. 23—25.

was full scope and an adequate necessity for the exercise of Supremacy if it existed; Christ's Vicar had only to appoint to the vacant Bishopric a new suffragan; but no, Peter indeed acts as spokesman, but this proves nothing, as other Apostles do so on other occasions; but Peter decides nothing; the whole body of the Apostles select two individuals and then commend *their*, not *Peter's*, decision to the guidance of the Holy Ghost.

Again, on the day of Pentecost, although Peter was the spokesman in one part of that eventful day, "they were *all* filled with the Holy Ghost, and began to speak with other tongues as the spirit gave *them* utterance;"[1] and "every man heard *them* speak,"[2] and *all* they which spoke were Galileans.[3] And *these men* were accused of being full of new wine.[4] Then after Peter had answered this accusation, and opened up the scheme of salvation—but not of *Supremacy*—the multitude, appealed not exclusively to him, but "said unto Peter *and to* the rest of the Apostles, *Men* and *Brethren* what shall we do?"[5] Immediately after this, a lame man is healed by the instrumentality of Peter accompanied by John, and in speaking of this miracle to the people, Peter, whilst he ascribes all the power and glory to the name of Jesus, fails not to unite in the instrumentality his apostolic equal—"Ye men of Israel, why marvel ye at this? or why look ye so earnestly on US, as though by OUR OWN power or holiness, WE had made this man to walk?"[6] Pursuing the train of the narrative, we find after some time, that the Gospel became so successful in Samaria through the preaching of Philip, that the Church there was an object of importance and solicitude. To whom? we naturally ask—of course, if Peter were Supreme, to him. But what says the narrative?—"when the *Apostles*, which were at Jerusalem, heard that Samaria had received the word of God"—— Here it seems the whole body of Apostles shared the anxiety and responsibility; and lest it might be thought that their counsel and sympathy was like that of a privy council to a prince, or of the *Cardinals* to the *Pope*, it was immediately added——"THEY (the Apostles) sent unto them (the Samaritans) PETER and John."[7] Now who ever heard of the Cardinals sending the Pope on a mission? Here was a gross infringement of Peter's prerogatives! an infringement which he ought immediately to have corrected, not only on account of his own dignity, or his Master's honour, but the

[1] Acts ii. 4. [2] Acts ii. 6. [3] Acts ii. 7. [4] Acts ii. 13. [5] Acts ii. 37. [6] Acts iii. 12. [7] Acts viii. 14.

salvation of those who were in the act of violating one of those articles which the Creed of Pope Pius was *afterwards* to pronounce as indisputable to salvation! Peter, however, does no such thing. The Apostles send, and Peter IS sent, and what says the Saviour, "he that is sent, is not greater than he that sent him;"[1] and we therefore conclude that this very missionary expedition of Peter, lays the axe with unerring force to the root of any Supremacy. But our argument stops not here; Peter is not only sent, but he goes, and works, and returns, and then after going through all quarters, by the guidance of the Holy Ghost he admits Cornelius, a Gentile by birth, to the Sacrament of Baptism and the Covenant of Grace; and here, lest his being selected for this office, might be distorted into an argument for Supremacy, we read that "when Peter was come up to Jerusalem, they (the Christians) that were of the circumcision, contended with him, saying, Thou wentest in unto men uncircumcised, and didst eat with them."[2] What language from spiritual subjects to a spiritual sovereign! Here the *supreme* Peter is rebuked and called to account, not by the Apostles *expressly*, but by those of the circumcision. Can any man believe these murmurers had ever heard of Supremacy? may I not add, can any man believe Peter had ever heard of it? If he had—one allusion to his vice-regal office; one hint of his supreme authority; one implied threat of excommunication; one simple quotation from the *royalties* of Peter, "that he had a plenitude of power by which he could infringe any law;" one plain dictate, such as that of his *presumed* successor (and, of course, equally infallible and orthodox Bishop of Rome,) Gregory VII, that, "the Pope ought to be judged by no man;"—in fact, the very appearance of his sacred person, like that of Ocean's God in the ancient poet—would have stilled every rude breath of censure, calmed every wave of passion, and restored all the ecclesiastical elements to sudden tranquillity:—but Peter uses no such weapons; they had not in his day been added to "the whole armour of God." What says the simple narrative? "Peter rehearsed the matter from the beginning, and expounded it by order unto them;"[3] and then, by virtue of his *reasons*, not his *Supremacy*, "they held their peace, and glorified God."[4]

Proceeding onward in the history, we come to a still more interesting occurrence, and one which could not fail to have

[1] John xiii. 16. [2] Acts xi. 2, 3. [3] Acts xi. 4. [4] Acts xi. 18.

elicited some proof of Supremacy, did it exist at all. I allude to the Synod of the Apostles and Presbyters at Jerusalem, which has been, by some, denominated the 1st Council. Whether it be correctly styled so, or not, no person can deny that it was a solemn assembly of Apostles and Presbyters, convoked in dependence on the spirit of God, to decide the important question whether Gentile converts should be bound to observe the ceremonial law. If Peter were Supreme, he should have summoned this assembly, he should have presided in it, and confirmed its decisions; for amongst the royalties of Peter, are enumerated the following:—"to convoke general Synods; to preside in Synods, so as to suggest matter, promote, obstruct, over-rule the debates in them; to confirm or invalidate their determinations, giving life to them by his assent, or subtracting it by his dissent."

The narrative, however, exhibits not the slightest trace of any such authority as claimed by or conceded to Peter; but on the contrary, gives strong presumptive grounds for believing that another Apostle acted as president on the occasion. Observe the following expressions:—"The Apostles and Elders came together to consider of this matter."[1] After much disputing, Peter rose up and delivered his opinion.[2] Then Barnabas and Paul recounted the success of their mission among the Gentiles; and then *James*, and not *Peter*, pronounces something approaching to an authoritative opinion, saying, "Wherefore my sentence is," &c.[3] and this sentence "pleased the Apostles and Elders, with the whole Church,"[4] Here then we have both positive and negative testimony against any precedency of St. Peter.

Turning now from the historical to the epistolary portions of the New Testament, let us briefly examine whether they contain any intimation of Peter's Supremacy.

We have two Epistles of St. Peter; in these, if his Supremacy were a part of divine truth, we may naturally expect to find some mention of it, or at least, we cannot imagine that he would use any expression contrary to the existence of an authority from which were to flow the security, prosperity, and infallibility of the universal Church.

The ingenuity of Papal advocates cannot discover, in either of these Epistles, a single passage assenting or alluding to any peculiar power as vested in the Apostle, whilst on the other hand, brief as the Epistles are, they furnish many forms

[1] Acts xv. 6. [2] Acts xv. 7. [3] Acts xv. 19. [4] Acts xv. 22.

of expression fatal to the alleged superiority of St. Peter;—amongst these, are the following. The first Epistle commences with the title of the writer, "Peter, AN *Apostle* of Jesus Christ,"[1] not "Peter, THE *Apostle*, or, the Vice-gerent." The second Epistle also announces the writer to be "Simon Peter A servant and AN Apostle of Jesus Christ."[2] Addressing the laity, he says, "be mindful of the words which were spoken before by the holy Prophets, and of the commandment of *us*, the Apostles of the Lord and Saviour,"[3] claiming no separate or peculiar power. When he addresses the Clergy, he says, "the Elders which are among you I *exhort*." There is here nothing of Supreme authority, nothing of those *royalties* whereby Peter is said to have been "the fountain of all pastoral jurisdiction:" and lest we might suppose that modesty or delicacy led the Apostles to use a less powerful term than he was entitled to employ, he disclaims, in the very next words, any superiority of rank, as decidedly as he had in the word *exhort* guarded against the appearance of dictation;—"the Elders which are among you, I exhort, who am also *an Elder!*"[4] In this we have the exhortation of a brother, not the injunction of an absolute monarch. How unlike the royalties of Peter is the following passage!—"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the King, AS SUPREME; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well."[5] Here we have the *Supremacy* of temporal monarchs over their subjects recognized, and the duty of Christian submission, even to heathen governments, most clearly enforced.

Compare with these sentiments the claims of Popes as contained in their Bulls. For instance, the Bull of Sixtus V. against Henry, King of Navarre, and the Prince of Conde, where the Pontiff claims a power of casting down "earthly Kings from their thrones, though never so puissant, and tumbling them down to the lowest parts of the earth, as the ministers of aspiring Lucifer:" or again, that of Pope Pius V. against Queen Elizabeth, which commences thus:—"He that reigneth on high, to whom is given all power in heaven and on earth, committed one Holy, Catholic, and Apostolic Church (out of which there is no salvation) to one alone upon earth,

[1] 1 Peter i. 1. [2] 2 Peter i. 1. [3] 2 Peter iii. 2.
[4] 1 Peter v. 1. [5] 1 Peter ii. 13, 14.

namely, to Peter the Prince of the Apostles, and to Peter's successor the Bishop of Rome, to be governed in fulness of power. Him alone he made Prince over all people, and all kingdoms, to pluck up, to destroy, scatter, consume, plant and build, &c."

But perhaps the Holy Spirit deemed it right to inform us of Peter's Supremacy, by the lips of others. Let us then glance at the numerous Epistles of St. Paul. From these not even a solitary text is advanced by Romish Theologians, whilst from them the opponents of Papal assumption draw many triumphant arguments in favour of the truth.

The Church of Rome leads all her children to identify themselves with Peter: but Paul thus writes:—"Now this I say, that every one of you saith I am of Paul, and I of Apollos, and I of CEPHAS, (*i. e.* Peter), and I of Christ;"[1] and then, instead of teaching that all should say that they *were* of Peter, he indignantly rebukes them for calling themselves by any name but that of Christ. He resumes the subject again:—saying, "For while one saith I am of Paul, and another I am of Apollos; are ye not carnal?"[2]—and he thus concludes, "therefore let no man glory in men; for all are yours, whether Paul, or Apollos, or Cephas, &c."[3]

Romish Polemics assert, as we have seen, that Christ made Peter the rock on which the Church should be built; Paul, however, expressly affirms "other foundation can no man lay than that is laid, which is Jesus Christ:"[4] and in another remarkable passage, speaking of believers, he says, "ye are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone."[5]

The Church of Rome styles St. Peter the *Prince* of the Apostles; but Peter not only calls Paul his "beloved *brother*,"[6] but Paul hesitates not to contradict most positively any diversity of power or dignity amongst the Apostles, exclaiming, "In nothing am I behind the very chiefest Apostles."[7] And again, "I suppose I was not a whit behind the very chiefest Apostles."[8]

The Saviour had already discountenanced any superiority by his teaching, and also in his practice, by associating James and John with Peter on some peculiar occasions; and agreeably to this we find St. Paul—instead of applying when he went to Jerusalem to Peter as the Prince—informing us, that

[1] 1 Cor. i. 12. [2] 1 Cor. iii. 4. [3] 1 Cor. iii. 21, 22. [4] 1 Cor. iii. 11.
[5] Eph. ii. 20. [6] 2 Pet. iii. 15. [7] 2 Cor. xii. 11. [8] 2 Cor. xi. 5.

he communed with "James, Cephas, and John, who seemed to be pillars."[1]

The Church of Rome makes Peter the head of the Church, both Jew and Gentile. St. Paul asserts that "the Gospel of the uncircumcision was committed unto him, as the Gospel of the circumcision was unto Peter."[2] The Church of Rome makes itself the mistress of all Churches, and Peter its original head, and therefore the care-taker of all Churches; but what says Paul of his official labours, "Besides those things that are without, that which cometh upon me daily, the care of ALL the Churches."[3] The Article of Pope Pius's Creed, which we oppose to-night, obliges men to swear "true obedience to the Roman Pontiff, successor of the Prince of the Apostles St. Peter." Now St. Paul informs us of a difference arising between him and Peter. Here we have a fair opportunity for testing the Supremacy. To submit, must, according to Rome, have been Paul's duty; to murmur or reply, must have been a *sin;* to oppose, must have been spiritual rebellion; to accuse Peter of error, awful presumption, nay, idolatry itself. For thus runs the Canon Law:—"No man must presume to tax the Pope's faults, or to judge of his judgments." "It is idolatry to disobey his commands." "If the Pope should err by enjoining vices, or forbidding virtues, the Church should be bound to believe vices to be good, and virtues evil, unless it would sin against conscience!" And now the question is, how did St. Paul act on this trying occasion? He not only maintained his own opinion, but actively and honestly opposed Peter:—"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed."[4] But further he rebuked him publicly, he "said unto Peter, before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"[5] Hearken now to the Papal sentence on such conduct:—"Whoever rashly dareth to thwart his (the Pope's) will, shall incur the indignation of Almighty God,"——One would think this sentence quite enough, but it proceeds, in strange contrast with the passage we have been considering, to add——"And of St. Peter and St. Paul also." And yet of these two Apostles, who are to add their wrath to make up the deficiency in the Divine indignation, one without scruple committed this sin, and had notwithstanding the

[1] Gal. ii. 9. [2] Gal. ii. 7. [3] 2 Cor. xi. 28.
[4] Gal. ii. 11. [5] Gal. ii. 14.

persuasion that "nothing could separate him from the love of God," and the other instead of visiting him with implacable vengeance calls him afterwards his "beloved Brother!"

Before we turn from the inspired volume to the subsequent history of the Christian Church, the other point of investigation again suggests itself, namely, what connexion do the historical and epistolary portions of the New Testament point out between St. Peter and the Church of Rome? Here we can emphatically answer—none whatever. There are allusions to a Christian Church at Rome, contained in the Acts of the Apostles, such as in the last chapter, where there is mention made of the brethren meeting St. *Paul*, not St. *Peter*, at Appii forum.[1] I call this only an allusion to a *Church*, but not a proof of a constituted and disciplined body, inasmuch as the Apostle immediately on his arrival calls together not The Church, but "the chief of the Jews;"[2] and in their reply they evidently speak of Christianity in terms denoting its novelty in their vicinity, and however worthy the brethren at Rome might be of the praises previously bestowed on them by the Apostle in his epistle addressed to them, still their number and influence were too insignificant to satisfy the Jewish body, as to the real character of Christianity, for they say to Paul, "But we desire to hear of thee, what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against."[3] This evidently is not the language of men with a Christian Church extended, and the chief Apostle residing amongst them. Paul therefore and not Peter was the Apostolic organizer of a regular Church in Rome.

Turning to the Epistles we find that Peter makes no allusion to the Church of Rome in his writings, except it be supposed that when he speaks of the Church at Babylon[4] he mystically means Rome; an interpretation from which the book of Revelation must induce our adversaries to recoil, and which we have no reason to imagine was applicable to the Roman Church in St. Peter's time. Driven then from the writings of their first Pontiff, who unaccountably overlooks both his own Supremacy and his own see, we recur once more to St. Paul. He wrote to the Roman Christians; his Epistle evidently holds out the impression made on our minds by the narrative in the Acts, that no Apostle had visited or founded the Roman Church. He therefore expresses his great desire to see them, that he might establish their Church as Peter

[1] Acts xxviii. 15. [2] Acts xxviii. 17. [3] Acts xxviii. 22. [4] 1 Pet. v. 13.

and John had founded that in Samaria: and thus expresses himself, "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established.[1] This is language which he never would have used had St. Peter organized the Church at Rome, for he declares to this same Church that he strove "to preach the gospel not where Christ was named, lest he should build on another man's foundation."[2] It must also be kept in memory that St. Paul resided some years at Rome, and from thence wrote many Epistles, in none of which is either the remotest allusion to St. Peter as being Bishop of Rome, or being at Rome; neither is there any insinuation that Paul's own Apostolical authority was inferior to that of Peter. Finally, in his 2nd Epistle to Timothy, which bears internal marks of being written in the immediate prospect of martyrdom, there is no reference to Peter either as Bishop, or as a prisoner for the Gospel: he says, "only Luke is with me."[3] "At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge."[4] I know not how the advocates of Peter's episcopate at Rome, can account for the fact that, Paul in all his intercourse, whether epistolary or personal with the Church at Rome, was silent on a point of such vital consequence.

In fact, we may conclude this examination of Scripture testimony by asserting that the Bible and the Popedom are completely at issue: the Bible says of its own Scriptures that they "are able to make the man of God perfect, thoroughly furnished unto all good works," and that they are able to "make us wise unto salvation,"[5] but they are not only silent about, but afford many arguments against Peter's Supremacy, and Rome's derivation of authority from him; whilst Rome in her Creed pronounces the belief of Supremacy to be essential to salvation.

3. Turning now to the history of the Church, we observe, as a link of connexion between it and the Bible history that, as Peter is said to have suffered martyrdom before the year 70, and to have transmitted the Supremacy to the Bishop of Rome, if *any* inspired Apostle survived Peter, he must have been placed in the extraordinary position of an inferior to an uninspired man! Now it is certain that St. John survived Peter by many years, and that all his writings are in general attributed to a date subsequent to Peter's demise. In none of

[1] Rom. i. 11. [2] Rom. xv. 20. [3] 2 Tim. iv. 11.
[4] 2 Tim. iv. 16. [5] 2 Tim. iii. 15, 16.

these do we find St. John yielding authority to any man: nay the book of Revelation makes him the vehicle of important warnings and rebukes to the Seven Churches of Asia, instead of this duty being intrusted to the legitimate Successor of Peter.

Passing down the stream of time we come to the interesting case of a diversity of opinion between Polycarp the disciple of St. John, and Anicet Bishop of Rome. This dispute arose as to the keeping of Easter, and Polycarp having visited Rome, and conferred with Anicet, when neither party could convince the other, they in a true Christian spirit decided that the difference should not interfere with their brotherly harmony, or disturb the peace of the Churches which should be members of one body. What a strange proceeding, and what an erroneous conclusion, if Anicet were supreme, and Polycarp a sworn vassal! Towards the termination of the 2nd Century, a less benign spirit presided over the Roman Church in the person of Victor, an intemperate and aspiring man, eager as his successor to turn the dignity of Rome as the metropolis of the world, to the advantage of the ambitious and unhallowed projects which even then appeared to influence the Roman Pontiff. He boldly excommunicated the Asiatic Bishops for adhering to their primitive discipline as to the observance of Easter, and disturbed the repose of Christendom by launching the first thunderbolt of Papal intolerance. The Eastern Bishops calmly rebuked his impotent assumption, and persisted in the original practice of their Churches. As we already have seen the commencement of Romish aggression, so we find that shortly after this time the Bishop of Rome began to found his claims on a succession from St. Peter; and this plea called forth from Tertullian, the plain statement that the Bishop of Rome was an usurper, and that if Christ granted any privilege to Peter, he did so to him *personally* and not as a representative of successors.

Passing into the 3rd Century we find a controversy touching the rebaptizing of heretics, in which Stephen the Bishop of Rome, and Cyprian Bishop of Carthage, took opposite parts. We find the Pope in this case equally arrogant, and his opponent equally determined. Notwithstanding all the fulminations of Stephen, Cyprian summoned a Council of the African Bishops, wherein were ratified the opinions condemned by Stephen, and his arrogant claim of Supremacy was censured in the following decisive terms of indignant sarcasm. "None of us, is a self-constituted Bishop of Bishops, nor one who

compels his colleagues to the necessity of obedience by the tyranny of intimidation; since every Bishop has a will of his own, in right of the privilege of his own liberty and authority; and can no more be brought into judgment by another, than he can himself pass judgment. But we all await the judgment of our Lord Jesus Christ, who is the sole and only one that has authority both to appoint us to the government of his Church, and to pass judgment on our conduct." Could words more explicitly deny the eleventh Article of Pope Pius's Creed? Can Supremacy be essential to salvation when Cyprian, styled a Saint, presided over the body which thus emphatically condemns any such assumption?

Time does not permit us to select more instances from the history of these ages, we therefore proceed to examine whether the first four general Councils, whose acts were received by the universal Church, exhibit any traces of the state of this question at the times when they were convoked.

The Council of Nice sat, A. D. 325; its sixth Canon is as follows:—"Let the ancient customs prevail, which are in Egypt, Lybia, and Pentapolis: that the Bishop of Alexandria have authority *over all*, since this is customary also to the Bishop of Rome. In like manner also as regards Antioch, and in all the other Provinces, let the Churches preserve *their* dignity."

The Council of Constantinople sat, A. D. 381; in its second Canon it decreed:—"Let not the Bishops go out of their Dioceses to Churches beyond their bounds, nor cause a confusion of Churches; but, according to the Canons, let the Bishop of Alexandria order the affairs in Egypt only; and the Bishops of the East, the East only," &c.

The third Canon is very remarkable, "Let the Bishop of Constantinople have rank next after the Bishop of Rome, for Constantinople is New Rome." This evidently infers that the Bishop of Rome's rank was held by the Council to arise from the see over which he presided, and not from any connexion with Peter. In fact his position was like that of the Bishop of London, who has a certain degree of pre-eminence and importance attached to his office, because the Metropolis is in his see.

The Council of Ephesus assembled A. D. 431. Their sixth action or Canon sweeps away not only Supremacy, but all the novelties of Pius IV., and places him and the Council of Trent in a singular position before the Christian world. "The Holy Synod determined that it should not be lawful for any

one to set forth, write, or compose any other Creed than that which was determined by the holy Fathers, who assembled at Nice in the Holy Ghost: and that if any shall dare to compose any other Creed, or adduce or present it to those who are willing to be converted to the knowledge of the truth, either from Heathenism or Judaism, or any heresy whatsoever; such persons if Bishops, shall be deprived of their Episcopal office, if Clergy, of the clerical, &c."

The following extract from the seventh Action of the Council is also worthy of attention.

"———so that none of the Bishops beloved of God, take another province, which has not been formerly and from the beginning subject to him. But if any one has taken another, and by force has placed it under his controul, he shall restore it, that the Canons of the Fathers be not transgressed, nor the pride of worldly power be introduced under the cloak of the Priesthood, nor we by degrees come to lose that liberty wherewith our Lord Jesus Christ, the deliverer of all men, has endowed us by his own blood. It seemed good therefore to the holy and general Synod, that the proper rights of each province, which have before time from the beginning, by ancient custom belonged to it, be preserved to it pure and inviolate; every metropolitan being *equally* secured in the discharge of his own proper functions."

The fourth General Council was held at Chalcedon, A. D. 451. Observe particularly the tenor of its 28th Canon:—

"We, everywhere following the decrees of the holy Fathers, and acknowledging the Canon, which has been just read of the one hundred and fifty Bishops most dear to God, do also ourselves decree and note the same things concerning the precedency of the most holy Church of Constantinople, New Rome; for the Fathers, with reason, gave precedency to the old Rome, because it was the imperial city: and the one hundred and fifty Bishops beloved of God, moved by the same consideration, awarded equal precedency to the most holy Church of New Rome, reasonably judging that a city which is honoured with the government and senate, should enjoy equal rank with the ancient queen Rome, and like her be magnified in ecclesiastical matters, having the second place after her; but so that the metropolitans alone, of the Pontic, Asiatic, and Thracian dioceses, and also the Bishops among the barbarians in the said dioceses, should be ordained by the aforesaid most holy throne of the holy Church of Constantinople, to wit, that each metropolitan of the said dioceses, with

the Bishops of the province, should ordain the Bishops of the province, as it is stated in the divine Canons; but that the metropolitans of the said dioceses, as has been said, be ordained by the Archbishop of Constantinople, where there has been an agreement in the election, according to custom, and a report been made to him."

Now, bearing in mind the testimony of these Councils, and also that they are said by the Church of Rome to be her Councils, inasmuch as they were Catholic Councils and she forsooth is the sole Catholic Church, can I use a milder term than *audacity* as applicable to her claim of an established *Supremacy* from the days of St. Peter; and is not a still stronger epithet befitting her assertion, that hers is the ancient religion?

We shall refer to only one more circumstance in ecclesiastical history. After the fourth general Council, the Patriarchs of Rome and Constantinople ceased not to view each other in the light of rivals. As the western empire declined, the Bishop of Constantinople advanced in his claims to universal sway; indeed, secular feelings and carnal jealousies entirely superseded all holy and spiritual considerations, and the explicit warning in our text seems to have been lost sight of, amidst the intrigues and encroachments, reprisals and recriminations of worldly competition. At length the title of *universal Pontiff* was claimed, not however by the Bishop of Rome, but by John, Patriarch of Constantinople. Pelagius II, and Gregory I, Bishops of Rome, successively denied him such a title, shrunk from claiming it themselves, and evidently felt the profanity and wickedness of the assumption. Pelagius thus writes—"Regard not the name of universality which John has unlawfully usurped to himself; for let no one of the Patriarchs ever use this profane appellation. You may well estimate what mischief may be expected rapidly to follow, when even amongst Priests such perverted beginnings break forth. For he is near, respecting whom it is written:—"he himself is king over all the sons of pride." More explicit and more indignant is Gregory:—"My fellow-priest John, attempts to be called the universal Bishop. I am compelled to exclaim, O times! O manners! Priests seek to themselves names of vanity, and glory in new and profane appellations. Do I, in this matter, defend only my own proper cause? Do I vindicate an injury specially offered to myself? Do I not rather take up the cause of God Omnipotent, and the cause of the Church universal? Far from the very hearts of Christians be that name of blasphemy, in which the honour of all

Priests is taken away, while it is madly arrogated to himself, by a single individual!"

"No one of my predecessors, ever consented to use this so profane appellation: for, if a single Patriarch be styled Universal, the name of Patriarch is derogated from the others. But far, very far, be it from a Christian mind, that any person should wish to snatch to himself a title, whence he may seem, even in the smallest degree, to diminish the honour of his brethren!" Addressing John he exclaims—

"What wilt thou say to Christ, the true head of the Universal Church, in the examination of the last judgment: thou, who attemptest to subjugate all his members to thyself by the appellation of Universal? In the use of so perverted a title, who, I ask, is proposed for thy imitation, save he, who, despising the legions of angels constituted in a social equality with himself, endeavoured to break forth to the summit of an approached singularity? To consent to the adoption of that wicked appellation is nothing less, than to apostatize from the faith." In fine he says—

"I indeed confidently assert, that, whosoever either calls himself or desires to be called Universal Priest; that person, in his elevation, is the *precursor of Antichrist:* because, through his pride, he exalts himself above the others."

But all these protestations were vain. Satan who fell by pride, failed not to infuse his own poison into the Church, and shortly after the death of Gregory, his immediate successor, became what he had styled "the precursor of Anti-Christ," and purchased from the secular authority the sole right to the title Universal Bishop by basely and corruptly recognising on the Imperial throne a murderer and an usurper.

From thenceforth Papal arrogance was only bounded in its desires by the temper and dispositions of successive Popes, and in its attempts by the occasional independence of those whom it assailed. In some cases its claims and enactments, almost surpass credibility; and having in the eighth Century united temporal sway with spiritual Supremacy, the representative of the meek and lowly Jesus, whose only earthly crown was one of thorns, whose sceptre was a reed, and who desired the sword to be returned to its sheath, was seen decorated with a triple crown; wielding a sceptre, at whose mysterious touch monarchs trembled, thrones were shaken, and nations were agitated; and drawing forth from their sheaths both the temporal and spiritual swords, he claimed to be prince over all

nations and all kingdoms, and brought upon his Church the awful prophetic characters of being "the mother of abominations of the earth," and "drunken with the blood of the Saints."[1]

It would be cheering, and seasonable to recount the opposition given especially in England to this awful spiritual despotism, but I cannot longer tax your patience. I must therefore briefly allude to the last point of consideration, the practical tendency of this doctrine of Supremacy.

In the first place, it is *debasing* in its influence. Like all parts of the Romish system, it appeals to carnal and visible things. It therefore draws down the mind to things of earth; instead of exalting the Christian's view to the Lord and Saviour Jesus Christ as the sole head of the Church, it presents a corporeal and visible head; a process fully as debasing as that of image worship. The result is seen in all countries under the thraldom of Rome, when compared in any respect with those, where the free and full gospel is preached, and where faith is made "the substance of things hoped for, and the evidence of things not seen." Papal Supremacy is called by Bellarmine the top stone of the Christian faith; does it not rather merit the title of the top stone of that dungeon, wherein a foul conspiracy against the spiritual liberty of mankind, had determined to immure the gospel of salvation?

In the next place we observe, that the Papal Supremacy, by contradicting the express gospel declaration, "my kingdom is not of this world," makes and ever has made Priests busy politicians: it enjoins on the Bishops an oath, which, after allowing for the utmost extenuation of even Jesuitical ingenuity, is alarming in its import. Have the workings of the system proved otherwise? What wrested Belgium from Protestant Holland? Papal Supremacy. What obliged the strong and decisive steps of the Prussian government lately? Papal Supremacy. What has kept Italy, Spain, and Portugal, degraded? Papal Supremacy. What makes Ireland a care and burden to this mighty Empire—a land of constant fever—of dreadful scenes of bloodshed? Papal Supremacy and its results, I feel convinced; not the soil or natural character of the people.

The danger of this system must be also apparent. Let us never forget that a universal Bishop is a thing as much to be dreaded in religion as a universal monarch in politics. Let us be taught by the past history of mankind, and let us by the

[1] Rev. xvii. 5, 6.

grace of God escape the rebuke which even a heathen poet gives:

"O twice a slave! what beast that breaks his chain,
"In love with bondage, would return again."

Were I to sum up in one sentence my warning to British subjects, legislators and Christians, it would be this; *the spirit which first devised Supremacy, will never rest satisfied with equality.* Toleration and equal privileges may now be held forth by the agents of Papal aggression, but if opportunity occur, they will cast them to the winds. "What is toleration of various sects in religion," exclaim the Belgian Bishops to the king of Holland, "but to propagate falsehood for truth?"

Brethren, I must now bring this lengthened address to a conclusion, and in doing so, I would direct an affectionate word of exhortation to my brethren of the Romish persuasion.

Dear brethren, learn to distinguish assertion from argument. Learn to exercise man's privileges as an intellectual being—to require proof—man's privilege as an immortal being—to require *Bible* proof. Like the Bereans of old, whilst you receive the word with all readiness of mind, imitate them also in searching the Scriptures daily, whether those things be so.[1]

Seek, by fervent prayer, the grace of God to guide you into all truth. Search first of all for the grand fundamental principles of the Gospel. Amongst these you will find the following:—

"That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption."[2]

Compare with this view of the spirit of the Gospel, all your *peculiar* tenets. Compare with it, the Supremacy of the Pope. Bring to this test the strong assertions which I have quoted on this subject from your own writers, and say, is not Man in your system exalted, and God thereby degraded? Hearken to an extract from the ceremonies at the inauguration of a Pope:—

"The Dean of the Cardinals, and, after him, the other Cardinals, *adore* his Holiness on their knees." Again, "The Pope is placed *on the altar*, in the Chapel of Sixtus, where the Cardinals come and *adore* the second time." And again, "The Pope is carried in his Pontifical chair, under a grand

[1] Acts xvii. 11. [2] 1 Cor. i. 29, 30.

canopy of red, fringed with gold, to the Church of St. Peter, where he is placed *upon the grand altar*, where the Cardinals adore him for the third time."

Compare this solemnity with the spirit of our text; compare it with the assertion of the word of Prophecy:—"Let no man deceive you by any means; *for that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."[1]

Brethren, these are vital points. Ignorance ceases to be a plea, when the means of information are offered, and when the enormity of error is laid before you. Put not my exhortation from you, because you may have heard to-night many truths opposed to your prejudices, or derogatory to the proud and arrogant claims of your priesthood. Believe me, my soul's desire and prayer to God for you is, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints." May God extend to you this precious gift, and then ceasing from man as a spiritual monarch, a visible representative of Deity, an absolver of sins, and a mediator with God, you will to the comfort and establishment of your souls, seek with undivided affection "the blessed and only Potentate, the King of kings, and Lord of lords."[2]

[1] 2 Thess. ii. 3, 4. [2] 1 Tim. vi. 15.

COUNCILS AND CANONS.

LECTURE XIII.

COUNCILS AND CANONS.

BY THE REV. J. GARBETT, M. A.

"THEIR FEAR TOWARD ME IS TAUGHT BY THE PRECEPT OF MEN."—*Isaiah* xxix. 13.

THE fountain in which religious error is engendered, and from whence its diversified and destructive streams have issued, is the innate enmity of the human heart to whatever is spiritual and self-denying. Conscious of its need of pardon and of assistance, from the source of life and purity which it has forsaken; yet rooted in hostility to the restraints which the divine law imposes upon self-indulgence and self-sufficiency, its unwearied efforts have been directed to shake off a yoke which the intellect unenlightened from above is as little fitted to receive, as the heart unrenewed is indisposed to obey. To introduce, therefore, in the name of God, an authority practically paramount to that of God, and which, proceeding from man, can harmonize with man's corruptions, and present an easier road to happiness and peace than the subjection of the mind to the pure and unerring declaration of the supreme will; this has been the object of its desire, and the aim of its pursuit, even where that will has been fully revealed. For the furtherance of this, the opposite gates of Infidelity and Superstition have been opened by the author of evil; and, under the guidance of his subtlety, our wretched race, fugitive from God, has found a soothing balm for the alarms of conscience, even in the very means by which it is demoralized and degraded. But the conviction that this well-spring of iniquity is not peculiar to any, but common to us all, and that he who is delivered from its "overflowings of ungodliness" owes his freedom to something stronger and more holy than his own reason or virtue could supply; whilst it renders him

peculiarly watchful over himself, and inveterately opposed to whatever clearly militates against the only remedy for error, and the only sure path of safety which the Word of God presents; will, at the same time, imbue his mind with the most charitable allowance and the most tender forbearance towards those among his fellows, upon whom the Sun of righteousness hath not risen with "the fulness of its grace and truth."

In a solemn and instructive portion of sacred writ (where the words prefixed to this discourse occur), the Holy Spirit, by the lips of one of his most highly gifted servants, reproaches the members of the Hebrew Church with the guilt of hypocrisy and will-worship, because "they feared God by the commandment and doctrines of men." (1.) That they had a religion—that they were under a "fear of God"—is not denied: but it was hypocritical and unaccepted, because it proceeded not from the direction of his word, but from human institutions. This, and many similar denunciations, however, failed to withdraw these professors of a true religion from the false and dangerous road into which they had entered. Pursuing the same path, they declined farther and farther from primitive purity; until, at length, they lost sight of it altogether. When, in the last age of their iniquity, the Son of God "was made flesh, and dwelt among them;" he renewed the censure which the prophets had cast upon their fathers, and traced their corruptions to the same source. "Well hath Esaias prophesied of you, hypocrites, as it is written, this people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men."[1] It was the equalizing human inventions in holy things with divine instructions, which had produced the gradual but certain effect of consuming the vitality of faith and godliness. Their conscience became so seared, and their understanding so bewildered, that they were morally incapable of perceiving the difference between the word of God and the mere teaching of men. This is the distinguishing feature which the elder Church presents, in the whole course of her degeneracy, as clearly in the books of her own prophets, as in the writings of the apostles and evangelists.

The most awful responsibility of the ministers of God is that of preserving and imparting, pure and untainted, the deposit of his revealed will. But, if the well-spring of life be

[1] Mark vii. 6.

poisoned by those who are appointed to guard it; or if it be stopped up, and unhallowed sources opened in its stead, by those who ought to dispense its saving streams; if its legitimate guardians be the first to "forsake the fountain of living waters, and hew out for themselves, and their deluded flocks, "cisterns, broken cisterns, that can hold no water;"—what must be the result, save error, ignorance, and destruction? This was the crime of the Jewish priesthood. Under its sanction, precepts of men took the place of the commandments of God: and a substitute for the Scriptures having been found, that sacred volume which is the only infallible criterion of truth, was at first neglected, and, at length, absolutely lost. Its recovery, by king Josiah, was followed, of necessity, by a partial reformation, and a recurrence to first principles.[1] But this was only temporary. The root of bitterness had struck too deep. The inventions of men resumed their ascendancy, in defiance of the reiterated denunciations of the prophets; and the Church was incurably infected by it. When the Redeemer came, he found it overwhelmed with corruption: and, laying bare the disease, he told them, that, ancient and highly sanctioned as their tradition might be, "from the beginning it was not so." He bade them "search the Scriptures," and compare the divinity in which they had been trained, with the positive directions of the written word. But all was in vain. They "despised and rejected" Him; because, though every thing written in the prophets concerning the Messiah was manifest in him, the things written in the traditions of the elders were not so. The realities of the one were therefore lost in the vanities of the other; and the deluded and mistaken nation "crucified the Lord of glory."

Now, the Hebrew Church never directly denied the faith. On the contrary, they gloried in this, that they only were the Church of God: that to them belonged Moses and the prophets, "the adoption and the covenants," the priesthood and the sacrifices, "the service and the promises." But, having admitted the primal sin of a corrupt theology, that it is lawful to bind human contrivances upon the conscience, as of equal obligation with a revelation from heaven, the truth was buried under a multiplicity of fictions; and their practical religion became an utterly secular thing: "their fear of God being taught by the precept of men." Their common belief and

[1] 2 Kings xxii.

devotions, though they had descended along the stream of ancient succession, and to their origin no date could be assigned; though they had long been received, and were universally taught by those who wore Aaron's ephod and sat in Moses' seat; seeing that they were in part clearly opposed to Scripture, and altogether without the impress of the Holy Ghost, were mere "commandments of men:" and no time or custom can make that spiritual and heavenly which is "of the earth, earthy."

Such *was* Judaism, and such *is* Romanism. Typical and instructive in all points, the Hebrew Church is peculiarly so in its degeneracy and downfall. Why has the Holy Spirit drawn so perfect a portrait of that venerable though fallen "Mother of all Churches," but for the admonition of her offspring, the Christian Church, "upon whom the ends of the world are come?"

Did time permit, it would not be irrelevent to the subject before us, to notice how, almost universally, apostacy from truth has originated in the natural determination to ingraft human devices on sacred verities. In the earliest eras of the world, we note the footsteps of Satan scattering the poison of earthly imaginations over the primitive religion of the patriarchs, and alienating it from the service of the Creator to that of the creature, through all the grades of idolatrous devotion; from the worship of the glorious hosts of heaven which "walk in brightness," to that of the vilest insect, which crawls beneath the feet; thus plunging our fallen and degraded race into that utter debasement of conscience and feeling which yet engrasps a vast majority of mankind. If we descend to the memorable period, when, for the preservation of the unity of his name and service, God chose a particular nation to himself, we instantly perceive the progress of the same Serpent, winding itself into the folds of the "tabernacle of witness in the wilderness," perverting God's appointments there, and subsequently creeping into the courts of the Hebrew temple, absorbing all that was vital in it, and leaving it at length, a miserable carcase, to which in the consummation of divine wrath, "the eagles" of destruction "were gathered together." Finally, from the scene of judgment and desolation which the ruins of the Jewish Church present, we mark the same everlasting enemy of God and man insinuating the like mischief into the community of Christ, and producing similar effects.

Without enquiring how far other parts of Christendom have disregarded the warning with which the corrupted Church of

Judah is arraigned by the Spirit of God, it is too evident that that large portion of it which owns a subjection to the Pope of Rome, and is therefore properly denominated the *Papal* or *Roman Church*, so far from shunning the reprobated precedent of Jerusalem, has taken it as an especial object of emulation. It would be sadly instructive were we to place, in parallel opposition, the striking aspects of resemblance which the principles and services of these two systems present. The marked and prominent feature, however, which the imitation of Judaism by the Roman community exhibits, is in the practical supremacy of tradition over the written Word of God, as manifest in that modern traditional faith which she has built upon the foundation of Scripture, and by which she has severed herself from the rest of the community of Christ. To the common belief of Christians, embodied from holy writ in the Apostles' and Nicene Creeds, and especially commanded, by Councils recognized by herself, and by the universal assent of the Catholic Church, never to be enlarged, the Church of Rome, in a modern synod of her communion, has added twelve new articles of faith; and, by her own private authority, she declares a belief therein to be absolutely necessary to salvation; excommunicates and anathematizes all who do not believe them; denies the mission of every community that does not bow down before them; and, by fomenting schism and contention, labours, with untiring industry, for the destruction of every Church that does not receive them. A steadfast faith in the Holy Trinity, implicit trust in the merits of the Redeemer, grateful acceptance of his revealed word, and exemplary submission to its will—all are of no avail to the salvation of a man, nor even entitle him to the name of a Catholic Christian, unless he also "undoubtingly" receives a new creed of dark heterogeneous propositions, devoid of evidence and consistency. He must "most firmly admit and embrace all apostolical and ecclesiastical traditions, and other observances and constitutions" of the Church of Rome. He must "receive sacred Scripture according to that sense" which the said Church "hath held and holds," acknowledging it to be her privilege "to judge concerning the true sense and interpretation" of the same; and never receiving or interpreting it "except according to the unanimous consent of the Fathers." He must profess that "there are seven true and proper Sacraments instituted by Christ, necessary to salvation, and conferring grace." He must "receive and admit all the rites received and approved of the said Church, in the administration of

these Sacraments." And "all and every thing that the Synod of Trent defined and declared concerning Original Sin and Justification." He must profess that "in the Mass is offered a true, proper, and propitiatory sacrifice for the living and the dead;" and that in the "holy Sacrament of the Eucharist there is really, truly, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ;" and that "there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls Transubstantiation." He must "confess that under the one species only, Christ whole and entire and a true Sacrament is taken." He must "steadily hold that there is a Purgatory, and that the souls detained there may be helped by the suffrages of the faithful." He must "most firmly assert that the Images of Christ, and of the blessed Virgin Mother of God, and of other Saints, are to be held and retained, and due honour and reverence imparted to them." He must "affirm that Christ left the power of Indulgences to the Church; and that the use of them is most wholesome to the people." Moreover, he must acknowledge "the holy Catholic and Apostolic Roman Church as the Mother and Mistress of all Churches:" and he must "vow and swear true obedience to the Roman Pontiff, the successor of blessed Peter, prince of the Apostles, and the vicar of Christ." Neither is a solemn assent to this strange appendix of false doctrine and erroneous statement—nor a full conformity to the idolatrous practices and superstitious observances therein inculcated—encroachment enough upon faith and conscience; but, according to the safe principle, that by compelling a man to believe every thing, nothing remains to be disbelieved, it is declared necessary to his salvation that he furthermore pronounce as follows:—"*Also all other things delivered, defined, and declared by sacred Canons and General Councils, especially by the holy Synod of Trent, I undoubtingly receive and profess: and also all things contrary, and all heresies, and whatever is condemned, rejected, and anathematized by the Church, I do, in like manner, condemn, reject, and anathematize.*"

It is likewise required that this confession of faith be not only affirmed, but received with the solemn obligation of an oath; and by that oath it is also sworn that without the belief of all this no one can be saved: for thus terminates this unprecedented and unparalleled formula:—

"*This true Catholic Faith, out of which no man can be saved, which I now willingly profess and truly hold, I promise, vow, and swear, to hold most constantly, and confess, entire and inviolate, by God's help, to the last breath of my life; and I will take care as far as lies in me, that it shall be held, taught, and preached by those who are subject to me, or by those to whom the care of my office shall pertain. So help me God, and the holy Gospels of God.*" (2.)

Now, to the light of reason what can be more monstrous—to the rights of conscience what can be more tyrannical—to the custom of the primitive universal Church what can be more uncatholic—to the dictates of Christian truth and love, what can be more unscriptural and uncharitable, than to bind the trust and hope and duty of a redeemed servant of the blessed Jesus, to the propositions of this creed, more especially to the solemn affirmations and reckless denunciations of its closing article?

"*This is that true Catholic faith,*" to which every convert who desires to enter the bosom of the Church of Rome must solemnly assent. Let him, when his assent is thus required, and before he chains down his soul to such an obligation, put this question to the priest, "What is the meaning of this article? In order that I may not lie unto God, let me know what are these "sacred Canons and General Councils;" and what are the things by them "delivered, defined, and declared," which I am to receive "*undoubtingly,*" as part of the faith of Christ, without which I cannot hope for salvation; and what are those "things contrary thereto," which I am bound not only to reject and renounce, but also to anathematize?" Let him ask this question, as seriously as the seriousness of the subject demands, and let not his conscience, on such a point, be satisfied with a vague reply. The priest may mystify him; he may allege the statements of some private divines; he may take advantage of his ignorance, and bear him down by assumptions concerning the authority of the Church; but he cannot give, to this plain necessary question, a rational and adequate answer.

I will illustrate my assertion by a collateral example. In one of the articles of this Creed, allusion is made to the sacred Scriptures. If the convert asks, "What are the books which the Church acknowledges to be the Scriptures?" the priest would instantly direct him to the "sacred Canon" of the 4th session of the Council of Trent, which gives a catalogue of these books; and thus, (though it be a catalogue contrary to

Catholic tradition, and to a "sacred Canon" of a former Council, yet) he has the satisfaction at least of having something definite submitted to him. But with respect to the article before us, though he is required to "receive undoubtingly, all the decisions and declarations of sacred Canons and General Councils," the Church of Rome herself has never understood what these Canons and Councils are. There is a boundless mass of decrees of all sorts, which would come under the name of "sacred Canons;" and the assemblies which have been called "General Councils" are innumerable. Of these, many are unquestionably disowned. But there is not a decision of the Roman Church to be found as to what are disowned or what are received. Whenever an attempt has been made to define this, their theologians have instantly been at issue with each other; they never could agree what is necessary to make a Council General; what respect is due to its decisions; or how far it is to be admitted or rejected. There is not perhaps a single essential which they can, in harmony with their own tenets, lay down for a General Council, which the history of some Council, acknowledged by themselves to be General, will not be found to contradict. Their ablest divines differ on this subject, on almost every point on which a difference can arise. Therefore, to chain down the conscience of an accountable being, by making him assert his belief in a chaos of definitions, declarations, decrees, and canons, of the meaning, validity, and even existence of which, the Church which imposes the obligation has herself never been able to decide—to make this an article of saving faith; to place it in the same creed, and pronounce it to be equally necessary with the acknowledgment of the Holy Trinity; at first glance, the impiety of the thing seems to be lost in its absurdity.

But few societies are gratuitously wicked. That the presumptuous follies of men be equalized with the essentials of revealed truth is not without a cause. The Church of Rome, however childish in spiritual understanding, has been richly endowed with the wisdom which cometh from beneath. She has a commanding purpose, never lost sight of even for a moment. Hence, strange and preposterous as her measures sometimes appear to be, the craft of the serpent by whose policy the whole mass of error is fabricated and arranged, has rendered them well nigh availing for their object. The peculiarities of her system are not only destitute of support from the Word of God, and opposed to its letter and spirit; but they are so contrary to Catholic doctrine and primitive

practice, that if her people were allowed the exercise of their own judgment, the more reverential that judgment was to real authority, the more it would be awake to the delusion under which it had lain. It was only through a struggle of many centuries, that the Bishop and Priesthood of Rome succeeded in establishing her present usurpation over a large extent of the Catholic Church, and confirming the great schism by which its authority was rent asunder. And this is to be maintained in none other way than by enthralling the understanding, and enchaining to her tribunal the conscience of her people, with the fetters of a supposed Infallibility; and thus transferring to herself that allegiance of the faculties which is due to God and to his word alone. Her faith is so multifarious and entangled, that it is, of necessity, vague and uncertain: and this vagueness and uncertainty are the very bond by which she holds her votaries fast, and compels them to sit down at length in the easy security of an implicit faith. Thus, whilst they appear to ramble, as it were, loose and unsettled, in the wide field which their belief opens to them, they see no necessity for enquiring into the nature of what they hold, but remain willingly ignorant of what it really is; having surrendered their conviction, and, as they trust, their responsibility, to the unerring guidance of the Church. An *explicit* faith—a faith of the understanding, grounded upon moral evidence—no one can have in such a creed as this. He who assents to it, assents to he knows not what. He vows an obedience, and he utters an anathema, of the meaning and extent of which he has no conception. These heterogeneous materials, then, form the basis on which is built the duty of an *implicit faith;* the only faith that is with them meritorious and availing: the duty of acquiescing in whatever the priest tells him is the doctrine of the Church; and in this all the manifold articles of faith, with all their fences of anathemas, will be found to terminate;—not in any *Catholicity* of the Church of Christ, but in the decision of the existing Church of Rome, issuing from the lips of her priests. Thus, as to "sacred Canons and General Councils," that Canon is "sacred," and that Council, or portion of a Council, is "General," which the present Church makes so; though past ages may have disowned the one and controverted the other. This it is that renders the unbending and "unchangeable" Church of Rome so flexible and changeable as she often seems to be. This accounts for the contradictory expositions of her doctrine, which her theologians have put forth, at variance

with each other and with their authorized documents. Her belief expands or contracts itself, as circumstances may require. Its severity is the source of its looseness. The conscience and the practice has a vast field of liberty, so long as it admits allegiance neither to God or man, save by the will of the Church. There is no danger in letting a favourite bird fly in the open air, whilst you have its foot bound by a chain which may regulate its movements, and recal it at pleasure to the narrow cage of its confinement. All discord becomes harmony by the charm of an implicit faith in all that the existing Church requires. This is so far from being denied, that it is set forth as the real Catholicity and Unity which they desire to establish. The late Vicar-apostolic of this district, Dr. Milner, in a superficial and disingenuous book, complacently called "The End of Controversy," tells us, "that if we question the members of his Church in whatever part of the world, as to their faith, we "shall not find any essential variation in the answers of most of them"—but, startled probably by the boldness of a statement so glaringly opposed to fact, he adds, "at all events, they will confess their belief in one comprehensive article—*I believe whatever the holy Church believes and teaches.*"—It might seem then that all these specific articles, whether of the ancient or modern Creed, are solemn mockeries. Though the votary receive each and all, *explicitly*, he may safely disregard them all, provided he will profess, by "one comprehensive article, to believe all that the Church believes." To establish therefore the sole authority of the Church of Rome is the supreme object, the duty paramount to every other: and the instruments by which this is effected, be they good or bad, and the evidences upon which it is grounded, be they genuine or spurious, are equally legitimate. The infallible safety of the end sanctifies the means by which it is attained. At the same time, there is, of necessity, an awful counterpart; not only in the sacrifice of divine truth and of human responsibility which such a theology involves, but in the fact, that the method by which they conduct their people to an *implicit faith* which embraces all, leads thousands to an *implicit unbelief* which renounces all. For, seeing how the only Church with which they are acquainted has identified Christianity with her own corruptions, and having been taught that these are inseparable, they implicitly reject it altogether. How many souls have made shipwreck of their hope upon this rock, to which the pilots in whom they trusted have deliberately guided them!

The subject before us is one of great extent. It is impossible to take even a cursory view of the manifold questions

which this article suggests. Considering also the place in which we are assembled, the topic is so peculiarly irksome, that nothing but its connection with considerations far more holy than itself, and the remembrance that it is not optional with a minister of the Anglican Church, whether or not he will be ready, with "faithful diligence, to drive away all erroneous and strange doctrines, contrary to God's word;" (3.) induced me to comply with the request that I would deliver a discourse upon this subject. May the Spirit of wisdom and revelation render the observations addressed to you, conducive to his own gracious purposes; by opening the eyes of the blind to discern the wretched materials of which error is composed; by confirming the faith of the unstable in the pure solidity of divine verities; and by leading both to "the acknowledging of the truth which is according to godliness."

Confining my observations mainly to the definitions of those Councils, which Romanists call General, I might remark, that although, in many instances, their decisions were directed by the Holy Ghost to the establishment and elucidation of Christian doctrine, yet the acts and history of these assemblies, with certain exceptions, "few and far between," present a dismal record of the manner in which God's "unspeakable gift" in the gospel of his Son has been mangled, obscured, and depreciated; and the well-spring of life either entirely choked or envenomed by the poisonous weeds of falsehood, discord, and all uncharitableness. And this, by the men to whose unfaithful hands that sacred deposit of universal mercy had been confided by the gift of the suffering and glorified Redeemer.

After a short reference to primitive Councils, I shall briefly show the sinfulness and absurdity of this article of faith, by the consequences which it involves, and the principles which it advocates.

Without entering into the disputed question as to the persons of whom such a convention should consist (which is unnecessary for our present design), I would observe, that an Ecclesiastical Council is an assembly of Christians—whether of Bishops alone, or of Bishops with Presbyters, or of both together with the people—regularly met for the purpose of supporting or promoting the kingdom of Christ, and the purity and influence of true religion; either by defending or explaining the universal faith, or by establishing or regulating discipline and order. As the Jewish Church had assemblies of this kind: so had the Christian Church, from its commencement.

Passing by certain small meetings, such as were held for filling up the vacancy of Judas, and electing the seven Deacons—which afford, however, an obvious sanction to meetings of various classes of the Church upon its sacred interests—we read, that the first serious division which arose among Christians gave occasion for an assembly, convened by the authority of the Apostles, and which has very fitly been called a Council, for it had all the properties of such a convention.[1] The point in dispute was one of supreme importance, viz., whether the observances of the Law, divinely given by Moses, were to be abrogated or retained. A deputation, consisting of St. Paul and Barnabas, with others, was sent from Antioch to Jerusalem, about the question. "The Apostles and Elders came together for to consider of the matter." The subject was handled "with much disputing," upon evidence of fact and the language of Scripture. The decision was embodied in a decree, which, though the assembly was of a limited kind, (4.) was of obligation upon the whole Church, because it was avowedly under the direction of the Holy Ghost; and, certainly, any decision which is conformable to the will of God, is binding upon all, be the expounders of it who they may. A higher sanction to the principle of holding Councils can scarcely be given, than is derivable, as well from the general conduct of the apostles on other occasions, as from the remarkable fact, that, although they were not only directly inspired as to all truth, but, on the case in dispute, were especially instructed, they did not decide by their infallible authority, but submitted the point to the solemn deliberation of the assembled Church. From this example, as well as the dictates of right reason, Synods or Councils were held from age to age; and these of different kinds. Some were *Particular, Diocesan, or Provincial,* limited to a particular district, diocese, or province. And for the first three Centuries, there could be, of necessity, none other. To these, after the conversion of the Empire, were added Councils called *General, Ecumenical,* or *Universal,* which term originally meant a Council of all the Provincial or National Churches of the Roman Empire, which then comprised nearly the whole Christian world; though the denomination seems to have been given from the fact of their being convened by the Emperor, the sole authority by which such a convention could be called together. These consisted of the Bishops and Presbyters (with, primarily at least, certain lay members) from the

[1] Acts xv.

several Provinces of Europe, Asia, and Africa, and who were presumed to represent the entire Catholic Church. Many of the smaller Councils, however, called themselves *General;* either because they represented all the Churches of a province or district, or because they professed to decide according to the General or Catholic faith. Innumerable Councils of one sort or other were thus held. Some of their decisions were received by Christians universally; others were rejected as universally; and others were admitted partially. No Council of elder day spretended to be infallible; or that it had any right to add to the Christian faith; or to do any more than enquire, examine, and declare what the faith really was. The later Councils, as they deviated from Scripture, claimed to be infallible, in order to obtain a sanction to their decrees; and denounced and punished, as heretics, those who questioned their authority.

Now, if we look off from the profession to the practice of the Church of Rome, we shall find that, whatever she may compel her adherents to affirm, she no more receives any Council upon its own authority, as an infallible representation of the flock of Christ, than the Church of England does; but upon some other consideration. Our Anglican Church, gladly embracing truth wherever it may be found, even if it flows through a polluted channel, receives any Canon, or Council, or tradition, provided "*it can be shewed to be taken out of the sacred writings.*" (5.) The Roman Church receives all that is accordant with the will of her Bishop, or the prevalent theology of her own communion. Each Church therefore alike denies the infallibility of Councils, and has its test whereby to try the validity of their decisions: but the difference is essential. The Anglican Church, so far from including them as a part of Christian belief, denies that there is inherent authority in any of them; and expressly declares that "General Councils, forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God, may err, and sometimes have erred, even in things pertaining to God: wherefore, things ordained by them, as necessary to salvation, have neither strength nor authority, unless it may be declared that they are taken out of the holy Scriptures." (Art. 21.) The Roman Church not only professes to receive General Councils universally, but includes them all in her confession of saving faith; anathematizes those who do not accept their dicta unreservedly; and then proceeds to selectfrom them at pleasure, what may be held, and what refused. The Anglican Church, in full conformity with her prin-

ciple, tries their decisions, when brought before her, "by the Spirit and Word of God;" and retains or renounces accordingly. The Roman Church, in contravention of her avowed tenets but in strict conformity with her steady purpose of "acknowledging her own authority," (6.) brings them to the touchstone of the Pope's approbation, or the acceptance of certain Churches; and thus, professing to admit all, she really admit, but a small proportion, and of these ofttimes a part only. Contrary also to her professed reverence for antiquity, the more modern a Council is, the more is it venerated, and the greater is its influence. The Synod of Trent, which is especially exalted above the rest, was the latest of these assemblies; and the Councils to which that Synod chiefly refers were of comparatively recent existence. It was not so with Rome in her purer days. Gelasius, an early Pope, in the fifth century, whom she invocates as a Saint, gave a contrary and wiser decision, when he thus declared—"As often as discordant judgment is found in the acts of Councils, let the judgment of that Council be the more regarded, whose authority is the more ancient and better." (7.) This is the same Pope who declared that in the Eucharist "the substance of the nature of bread and wine does not cease to exist;" and that to "abstain from receiving the sacred cup" proceeds from "superstition," and is "great sacrilege." (8.) Happy indeed had been his Church, if, in all these points, she had respected the decision of her sainted pontiff. The dogma of Transubstantiation would not then have been invented: the cup would not have been denied to the people: the decrees of Councils would have been different from what they are: the Inquisition would not have existed: the annals of the Papacy would not have been annals of blood and persecution: and the Church of Christ might have presented to an unbelieving world a fairer aspect than she now exhibits.

Of the Councils called General, the first was held at Nicea, in the year 325, in consequence of the heresy of Arius, who denied the eternal divinity of the Son of God. The second, at Constantinople, in 381, occasioned by the heresy of Macedonius, who denied the divinity both of the Son and of the Holy Spirit. The third, at Ephesus, in 431, in opposition to those who denied the unity of two natures in one person in Christ; and the fourth, at Chalcedon, in 451, in refutation of an opinion which assumed the existence of two persons in our Lord. The doctrines set forth by these Councils are admitted by our Church, as in full accordance with

the Word of God, upon points essential to the religion of Christ. The fifth General Council was held at Constantinople, in 553; and the sixth, in 690, at the same place. The former was an unimportant assembly: the latter refuted a heresy which maintained that there was only *one will* in Christ; thus, by implication, denying his two-fold nature. By this Council, also, the Pope of Rome, Honorius, was condemned as a convicted heretic. To the doctrine of these assemblies no objection can be made. It is in harmony with Scripture. These are the only Councils universally received; or that can in anywise be said to have represented the Catholic Church; or to have decided in conformity to the Word of God, without the admixture of serious error. Not long afterwards, the main body of the Church was rent asunder, into the two great divisions of the Western and Eastern Churches. The Churches of the West were commonly called the *Latin* Church, from the general use of that language in their services and theology; from their connection with the seat of the empire; and ultimately from their submission to the See of Rome; although, even in the West, there were always large communities of Christians who were not subject to this See. The Churches in the East were denominated the *Greek* Church, as well from their common use of the *Greek* language, as from the predominating authority of the Patriarch of Constantinople, the metropolis of the Greek empire. These never allowed the Supremacy of the Bishop of Rome; but their Bishops paid canonical subjection to one or other of the Patriarchs of Constantinople, Antioch, Alexandria, or Jerusalem; thus conforming to the decrees of General Councils, which had declared these Sees to be equal to and independent of Rome.

Of the Six General Councils, which are thus universally received, the fourth expressly confirmed the decrees of every preceding "Council of holy Fathers," without exception: (9.) and all the canons and decrees of these Councils, being joined together in one collection, were denominated "The Code of the Catholic Church;" in accepting which all Christendom concurred; which the Roman Creed "undoubtingly receives," and the Roman Church more undoubtingly violates. The proceedings of these assemblies were often sufficiently unjustifiable to repel the notion that they were regulated by the Holy Spirit; but we admit their doctrines by the same criterion whereby we admit the three really Catholic Creeds; "because they can be proved by most certain warrants of holy writ;"

and because they imposed on the conscience none other yoke than clear deduction from the sacred word enjoined. They enforced an assent to nothing more than the right acknowledgment of the true God, into whose name all Christians are baptized; of the eternal divinity, relation, and economy of the Father, of the Son, and of the Holy Ghost. "THIS IS THE CATHOLIC FAITH," says the Creed of St. Athanasius; and whoever holds this is a Catholic Christian; more purely and consistently when separated from the Church of Rome than in communion with her. Such was the unanimous opinion of the Fathers and Councils of the early ages, who style every Church a *Catholic Church*, and every Christian a *Catholic Christian*, who thus believed. As a testimony that will scarcely be questioned, I advert to the definitive decision of the highest human authority, in the "imperial edict of the Catholic Emperors" about the year 380, issued with the sanction of a Roman Pope and Saint of eminent authority; forming a part of the "Code of the Catholic Church" above referred to; and entitled "*Concerning who are to be accounted Catholics or Heretics.*" The decree is thus expressed:— "We will that all people of our empire abide in that religion which the Apostle Peter delivered to the Romans, as the religion introduced by himself even now declares; which Pope Damasus, and Peter, Bishop of Alexandria, a man of apostolical sanctity, clearly follows: that is, that according to apostolical discipline and evangelical doctrine, we believe the one Deity, in equal majesty and pious Trinity, of the Father, and of the Son, and of the Holy Spirit; and we command, that *those who follow this rule, embrace the name of Catholic Christians.*" (10.)

Whilst then we steadfastly hold fast, as the only secure principle of a right belief, that "whatever is not read in Scripture, nor may be proved thereby, is not to be required of any man, as an article of faith;" we act in full consistency with it when we receive the Creed of the Catholic Church, as it was held, "whole and undefiled," for ages. In our controversy with Rome, we would willingly abide by that decision. But she shrinks from being examined by this test, well knowing that, if tried by it, her pretensions fall to the ground. Hence, we perceive the object of the last article of her present Creed. It is, of necessity, so worded as to embrace all the primitive decrees, and thereby to condemn itself; but it was not formed with any such purpose as that of giving a sanction to ancient Canons and Catholic Councils. These were not

questioned by any one. The separation from Rome proceeded on the fact, that she had notoriously violated both. This Article of Pius IV. is enjoined in order to enforce the reception of all those modern Canons and Councils, which have no validity in themselves; which in no sense speak the voice of the universal Church; are at utter variance with the sentiments of Catholic antiquity; and cannot be received by any man, without incurring the woe denounced by the Almighty against those who add to his word, or take away from it.

But, even with regard to *these*, all is uncertainty. Cardinal Bellarmine, indeed, the most illustrious defender that Rome hath found, tells us that sixteen Councils are altogether admitted. But he refers to no authority: and, although his works are an arsenal to which the champions of her Church resort for weapons of defence, his judgment is denied on many tenets, as that of a mere private individual; and, on this point, he is quite at issue with some branches of his communion. With the solitary exception of the "Synod of Trent," it has never been authoritatively declared what Councils are received. Several, however, are expressly quoted in the acts of that Synod; as, for instance, the second Council of Nicea, the Lateran Councils, the Council of Constance, &c. We must then infer, that concerning *these*, at least, there is no doubt. But if we so infer, we shall find ourselves mistaken. So far from there being no doubt, they tell you, that certain Acts and Canons even of these Councils are heretical, and not to be believed. But why? Is it because the Acts and Canons of one Council glaringly contradict the Acts and Canons of another? This, as I shall shew, would be no objection to their being made alike articles of Roman faith; but they also often oppose that divinity which the existing Church chooses to maintain; and this it is that is fatal to their reception. Many Councils, as truly General as those which are retained, they wholly repudiate. Some are in the strange position of being neither received nor rejected. Others are received by some and denied by some. Even of those which they profess to admit, often a part only is admitted, and a part rejected; and the part rejected by one side of the Church is precisely the part received by the other. So that, although it be maintained, that a General Council is presided over by the Holy Spirit, He is supposed to be absent from certain of their decisions, without leaving a criterion by which the grace of His sacred presence may be ascertained.

There is no end to their divisions on this essential part of their system. One divine asserts; another denies; and a third places all in doubt. Whether the Pope be supreme, or a General Council, has been a source of perpetual controversy; and both propositions have been declared at one time, and denied at another, with awful anathemas against those who question either. What is called the *Transalpine* opinion, expresses the tenet of those who hold the sole supremacy of the Pope. What is termed the *Cisalpine* opinion, expresses the views of those who maintain the sole supremacy of a General Council; and between these contending tenets, Romanists have ever been divided; unable to agree on this fundamental doctrine. The Cisalpine side of the question, has been upheld and acted upon by the French or Gallican Church especially, for many ages; and was definitively expressed in the year 1682, in a National Council of that Church, in four articles, denominated the *Gallican Liberties*, sustained with immense learning and talent, by her highest theologians; in which not only is the Pope's infallibility denied, but even his supremacy, as of divine right; and his primacy is reduced to little more than a point of ecclesiastical expediency. But, it appears, that as every thing else is revolutionized in that country, so their divinity is likewise altered; and whilst the lowest liberalism marks their secular vicissitudes, the high Transalpine notion of papal supremacy is for the first time adopted, instead of the former low Cisalpine tenet. Whence this anomalous change? Necessity has wrought it. For, if the Pope has not, by divine right, a supreme authority to trample all Canons and ordinances under his feet, and to depose and raise up Bishops at his pleasure, the French Church is at this day in a state of utter schism. During the convulsions in that unhappy nation, the Church has been pulled down and set up—Bishops thrust out and thrust in—bishoprics suppressed and instituted; as the political phases have varied. The Constitutional Bishops of the Revolution, the Imperial Bishops under Napoleon, the Royalist Bishops under the restored Bourbons, and the citizen Bishops of the present regime:—all whose conscience did not conform to each new government, have been forcibly deposed, and usurping Prelates placed in their room. These proceedings, alike violent, unprincipled, and uncanonical, have been either effected or sanctioned by the Pope, in the exercise of that pretended plenary authority which has been, in this and in many other cases, the tool of successful power, and the oppressor of the feeble. (11.) His-

tory and experience bitterly establish the fact, that the Popedom, so far from constituting a common "Father of Christianity and a centre of unity," has established a scourge of piety, a focus of schism, and an instrument both of reducing prelates and priesthood to a slavery which could not have been effected by any other means; and of keeping in the fetters of superstition and error the communion which it enthralls. There is scarcely a Roman Catholic country in which the Church is not either the tyrant and disturber of that civil authority, which, by the will of God, demands the subjection of all men; or so completely enslaved, as to have its spiritual functions trammelled and degraded by the secular arm. This degradation, which is now her general state, may be imputed to the Pope's supremacy. Bishops are taken to be, what themselves declare they are, the mere deputies and subjects of a foreign bishop and prince. Hence, whenever the state requires it, the Pope is employed to control them in their functions, and to get rid of them, if need be. Or, if he be refractory, they are looked upon, as half-subjects, with the eye of suspicion; and a contest of rival authority and duty commences. Such then, with respect to Popes and Councils, are the conflicting opinions which affect the very foundations of the Roman faith; and upon this sand the basis of her unity is built. This is the maze in which they wander; and through which they rest, at length, in the refuge of implicit faith or implicit unbelief.

The history of the ancient and important Council of Rimini, may illustrate the insecurity and uncertainty in which the whole question is involved. This assembly was held in the year 359, in the heat of the Arian heresy; soon after the first General Council, at Nicea, had defined the Catholic faith of the eternal divinity of the Son of God, as "of one substance with the Father." It is undeniable, that the divines at Rimini subscribed and set forth an heretical creed, excluding the essential point of the Nicene Creed, and thus distinctly symbolizing with heretics. It is equally undeniable, that the reigning Pope, Liberius, concurred in the heresy; and that such was the effect produced through the Christian world, by this apostacy of Pope and Council, that it gave, for awhile, so perfect a triumph to the Arian heresy, as to draw from St. Jerome (a learned theologian of the time), the memorable statement, that "the condemnation of the Nicene Creed was carried by acclamation, and the whole world groaned, and wondered to find itself Arian." (12.) One would suppose there could be no doubt that this was an heretical and uncatholic convention. But, if

we turn to the volumes of the Councils, set forth by learned Romanists, we are told that the Council of Rimini was "*Catholic,* approved and confirmed by the Pope." (13.) What is the solution of this difficulty? The fact of their signature to a false Creed is unquestionable. Without adverting to other explanations, Professor Delahogue, in the class-book used at Maynooth College, where the Irish priests are educated, affirms, that the Fathers at Rimini were undoubted Catholics, but that they were deceived by heretics, and thus subscribed to heresy. (14.) Suppose then we take this view, unsatisfactory as it is; and what is the result? A Catholic Council may be so thoroughly deceived as to mistake error for truth; and may set forth, for the faith and instruction of the Church, a Creed of fundamental heresy. What need of other proof as to the insecurity of a Church which is built on such a foundation?

This uncertainty is still more apparent when we examine those Councils, whose Acts and Canons are extant; which is not the case with that of Rimini. Many copies of these differ importantly from each other. Many are interpolated; many have been undeniably forged. We have an example of this as early as the year 418, when Pope Zosimus sent certain forged Canons, under the name of the Council of Nicea, to deceive a Council, at Carthage, into the acknowledging his supremacy. The Acts and Canons of some Councils did not come to light for ages after the Councils were held whose name they bear; nor is there any evidence to prove whether they are genuine or surreptitious. This was the case with the fourth Lateran Council, one of the most famous of these assemblies, which was held in the year 1215, but its Canons were first published in 1537, upwards of three centuries afterwards. "I am forced to say," is the confession of a learned Romanist, "with extreme anguish of mind, that there are no books extant, in which there are so many and so great fictitious and spurious writings, as may be read in the volumes of the Councils." (15.) To extract the enquirer from this thicket of confusion, the Church, detesting the word *enquiry,* as the sure parent of heresy, lends not the least assistance. Her object is to establish an implicit faith, which shall "undoubtingly receive" them all—forged and authentic, genuine and interpolated, harmonious and contradictory.

As far as it is possible to collect the doctrine of Rome on this point, from her highest authorities, it appears—though, perhaps, this may be denied, for there is scarcely a peculiarity

of this united Church, which one divine has not maintained, and another disowned—that, to constitute a General Council, it must be convened by the Pope, and presided over by himself or his legates, and be free and open to the deliberation of all the Bishops of the Catholic Church. But, if these be the qualifications, it may be doubted whether such an assembly as a General Council was ever held. Of the first Councils, received by all, it is certain that they were not convened by the Pope, nor presided over by him or his legates. Though smaller Councils had been previously held, a General Council was impracticable, so long as the Roman Emperors remained in hostility to Christianity. The conversion of the first Christian Emperor, Constantine, was followed by the breaking forth of the Arian heresy. The notion of a General Council of the whole Church, to examine and declare the Catholic faith concerning the person of the Son of God, appears to have been the suggestion of the Emperor. The Council was convened solely by his authority: and, to those who inspect its proceedings, it is evident, that, when present, he presided in person; and it is yet more evident, that the Pope's legates had no presidency, nor did they even sign the decrees before all other prelates. The subsequent General Councils were convened by the civil authorities alone. For instance, there are letters extant, written by Pope Leo the Great, to the Emperor Theodosius, in which he "implores him, with groans and tears, to command a General Council to be held in Italy;" and the former part of the request was granted; but the latter part, that it should be held in Italy, was refused. A similar intreaty, with similar results, was made by the same Pope, to the succeeding Emperor, Marcian. (16.) Now, Leo was remarkable for the tenacity with which he boasted of the privileges of his See; but such a privilege as that of convening General Councils he had never heard of. His view, and that of the whole early Church, was in accordance with the tenet of our own Church, that "General Councils may not be called together but by the commandment of Princes." (Art. 21.) Earnestly did the Roman Bishops seek that these assemblies might be held in the West, within their own jurisdiction. But the Emperors, "acknowledging their own authority," and recognizing none in the Bishop of Rome, convened them in the East, within the jurisdiction of his especial rival, the Patriarch of Constantinople, where themselves resided. For, as the residence of the Emperors at Rome (if General Councils are to be believed) was the sole cause, why, at first, that See obtained a primacy before elder

Churches, so their removal to Constantinople was the reason why the Bishop of that See, which was of late origin, was exalted above others, and declared to be equal with Rome. It was not until after the dismemberment of the Empire, that the Roman Bishop—by fomenting treason and rebellion against his liege Sovereign, and by forging a donation to himself of the City of Rome from the Emperor Constantine, with various pretended ancient Canons—having made himself a temporal prince, laid claim to anything of the kind. In early days, in more than one instance, he protested against the measures of certain Councils: his protest was heard, and, when found unreasonable, was disregarded. This was the case with the General Council of Chalcedon, which placed Constantinople on an equality with Rome, regardless of the opposition of the latter.

As for those later Councils, upon which their system depends, and which they call General, but which none save themselves admit to be so; they were, for the most part, partial conventions of Bishops of this part of the world; brought together, not for the purpose of establishing Catholic truth, but of authorizing papal usurpation, and innovation upon ancient faith and discipline: and it was under their sanction, that the Roman Church gradually ascended to her present height, and established a tyrannical schism, which compelled every Christian community to withdraw from her, unless it was prepared to surrender the truth of God, and that liberty which, by the institution of Christ, belongs to every Church. The especially "sacred Synod of Trent," the founder of their Creed, hath not a single valid claim to the title of a General Council. It differs in almost every respect from the ancient assemblies which bear the name. It was one of the smallest in number. It was, indeed, called by the Pope, and presided over by his legates; but it was a mere conventicle of Western Bishops; most of them Italians; all subject to the Roman See; and some of them raised to the mitre for the express purpose of supporting her pretences. Neither was a single question allowed to be discussed, which had not been previously canvassed in private; nor even then, unless proposed by the papal deputies.

It were labour in vain to seek arrangement in this wilderness of disorder, or to elicit light from this region of darkness. Popes and their Councils have but a remote connection with any thing that is real in Christianity. Their proceedings are mainly useful as beacons, for Christians to beware lest they also make shipwreck of their faith. I proceed briefly to shew,

that, of those Councils of which there is no doubt in the Roman Church, and which are especially received by this Creed, some have declared things contrary to fact, or contrary to each other; or maintained principles subversive of all religious and moral obligation.

I. That they have declared things contrary to fact is so notorious, that certain papal advocates deem it needful to maintain that, though you are bound to believe the *doctrines* of Councils, as infallibly true, you are not bound to believe their *statements of facts*. This opens a fresh field of dispute; and here again we find their divines at issue with each other. But, forasmuch as doctrines are either simple assertions of facts, or built on such assertions, this hypothesis seems to allow that the Roman doctrines may be falsehoods, or founded upon falsehoods. The consequences of such an avowal are so obvious, that the Maynooth Professor earnestly employs himself in contradicting it. (16.) The Creed, moreover, knows nothing of this distinction. It compels the reception of "all things defined, delivered, and declared," by General Councils; among which are innumerable assertions of facts, real or supposed. In every proposition, provided it be tangible by common sense, the truth of the premises must surely be evident before a conclusion can be drawn: the fact must be certain before the doctrine is admitted. A dogma which follows from a fable, must either itself be fabulous; or, at least, devoid of any claim upon credence. If a Council proceeds upon falsehoods, or even upon doubtful evidence, how can any rational mind receive its decisions? Acquiescence in these is not faith, but folly and delusion. For what is, avowedly, the office of a Council? Not to fabricate new doctrines; but, by examination of indubitable evidence, to declare what the true faith really is; and, for this purpose, it is presumed to be under the guidance of the Spirit of truth. But will the Spirit of truth place false evidence before them; and suffer them to mistake fable for reality, and to perpetuate it, under his divine authority, in the acts and doctrines of his Church? The absurdity and impiety of this hypothesis are so palpable, that nothing but the notoriety of Councils having made definitive assertions contrary to fact, could have induced the adoption of it. That they have done so, we proceed to establish by a few examples.

The second Council of Nicea is held in especial honour by the Church of Rome. This was the assembly which set aside the Second Commandment of the immutable law of God, and established image worship in the Church. Its

proceedings, put forth by its own authority, prove it to have been a profane, superstitious, and illiterate convention. The ignorance of its members is allowed even by those who receive its decisions. (17.) The arguments and assertions by which they raised the modern idolatry, on the ruins of the Word of God, and of the universal practice of the primitive Church, are worthy of the cause. The folly and falsehood of their statements are incredible. Among the rest, they adduce the evidence of a gross profligate story, concerning a monk, who, having been tempted to evil, was told by Satan, that if he would worship images, the temptation should be removed. The monk, who had sworn not to mention the advice, breaks his oath, and consults an abbot, who unhesitatingly declares that he had better live in habitual vice than not fall down before images; and that, consequently, it is a far less sin habitually to break one commandment, than it is to keep another. Upon hearing this shameless narrative, the sacred Synod exclaimed, "Even so, O Lord; thus the holy Scripture teaches us." Such is the interpretation of the Word of God by this infallible assembly. Thus upon the foundation of a scandalous and immoral fable, is divine truth perverted; and an article of faith established, with an anathema against all who do not receive it. I might refer, did time permit, to the indignant language with which our learned countryman Alcuin, one of the most eminent Catholics of the time, inveighs against what he calls "the absurdity and insanity" of a Council which could teach that it is better to do what is forbidden by the Law and the Gospel, than to abstain from what is commanded by neither, but is in fact prohibited by both. (18.) This is a specimen of the doctrinal facts upon which the tenets of the modern Church are raised.

The same Council, being sorely pressed by the decrees of a former Council, which had defined the elements in the Eucharist to be an *image* of Christ, affirms that "not one of the holy Fathers ever said that the unbloody sacrifice of the Eucharist was an *image* of Christ:" an assertion which is opposed to passages in the writings of St. Ambrose, St. Gelasius, Eusebius, Theodoret, and other Fathers; who expressly use the term *image*, in reference to the elements. Upon this falsehood, did they rear the doctrine of the substantial presence of Christ in that Sacrament. (19.)

The Council of Trent, also, not only defines its modern doctrines by infallible authority, but, by a fatality into which error perpetually falls, and from which truth alone is free,

asserts, again and again, that "this was always the faith of the Church:" that "the Church always so understood:" that "Scripture, apostolical tradition, and the unanimous consent of the Fathers, always so taught:" &c.—assertions which are opposed to all the proofs of which demonstrable fact is capable; not merely to the evidence adduced by enemies, but conceded and acknowledged by many of the most learned and devoted of their friends. (20.)

II. The definitions of Councils are not only often contradictory to truth, but also to each other. The key-stone of the Roman system, is the sovereign supremacy of the Pope; founded upon the asserted facts, that "St. Peter was the Prince of the Apostles, and that the Pope is his successor;" and that the See of Rome is "the Mother and Mistress of all Churches;" that therefore all orders and missions must proceed from him. Hence, he is now the "Universal Bishop," which Pope Gregory, of old, declared no one possibly could be; for it might involve the ruin of the Church; and that the very name was "blasphemous," and contrary to the Gospel and Canons. Hence also his stile is not "*Patriarch or Bishop of Rome*," but simply "*Bishop*," and "Servant of the servants of God:" sole prelate, and vicar of the Saints of heaven; the height of dignity and power, expressed in the meekest of human phraseology. In him alone the sole episcopacy of the Church is vested; and none other Bishop hath an inherent independent authority by divine right. To colour an assumption devoid of valid claim, resting upon the feeblest pretences of evidence, and refuted by the annals of early ages, he appropriates to himself and to his See, all the titles and privileges which heretofore were common to each community of believers. Of old, every Church which maintained the Apostolic faith, was termed an "Apostolic See or Church." Now, this honour belongs to Rome alone; she only is called the "Apostolic See." Of old, any Bishop was termed "*Pope*," and addressed by the appellation, "Holiness." Now, none may thus be termed, save the Bishop of Rome only. Clad in these spoils of defrauded Bishops and Churches, he becomes "Vicar of Christ;" and, under the sacred name of Him who "never sent him," claims plenary dominion over all. This usurpation, which owes much of its success to its astonishing audacity, is sustained by the submission of all the Bishops of the Roman communion, bound by a vow of the most abject kind. That they are mere vassals of the See of Rome, is evident from the oath of fealty to him, which they

take at their appointment. For, as though it were not even enough to express it in the general terms by which a subject vows allegiance to his sovereign, it is couched in all that particularity of servile obedience by which a feudal vassal is bound to his immediate lord. Thus, by their own confession, they cannot be regarded as the Bishops of any other communion may, as possessing an inherent independent authority, but merely as deputies of another. With respect to those who exercise the office of Bishops among the Romanists in this country, they are deficient in every qualification for the office of a Bishop. Their consecration is contrary to the Canons even of their own Church. They have no valid mission for exercising their functions in this land. They succeed not in the place of legitimate predecessors. They have no dioceses; but preside over newly-invented districts, called *Vicariates*, with the name of Vicars-Apostolic, as delegates of a foreign prelate; assuming the names of Bishops of some defunct bishoprics in a remote part of the world. (21.) They are, in truth, mere heads of schism, intruded into the dioceses of regular and legitimate Bishops, in direct contravention of the solemn and reiterated decisions of those sacred Canons and General Councils which they profess "undoubtingly to receive." Did the Pope and See of Rome obtain this sovereign supremacy by divine right, as they affirm? Its utter contrariety to the institution of Christ has been ably established, and falls not under my consideration. But it is supported by the "unanimous consent of the Fathers, and of sacred Canons and General Councils?" The reply is easy. That Catholic Councils, Canons, and Fathers, honoured the dignity of Rome, as being the Church of the metropolis of the empire; that they allowed its Bishop a primacy of order among his co-equal Bishops; that they venerated the fidelity with which, for a long period, that Church generally upheld the faith, is true: but they never admitted in the Bishop of Rome, or in any other Bishop, a sovereignty over the rest. The humblest Bishop of the primitive age, would have shrunk with indignation from the notion, as sacrilegious, that his rule in the Church was merely the delegacy of another. When a Church was founded at Rome, the capital of the world, its Bishop would of necessity obtain an importance above the rest. But all his privileges were "given" to him by his brethren, and came to him by no divine right of superiority. The ancient Canons are as express to this point as the modern Canons are express to the contrary. Hence, when the Eng-

lish Bishops shook off the yoke of Papal Supremacy, they appealed to the Catholic Councils as decisive against its pretensions. (22.)

But the Creed of Pius IV. requires the avowal, that the Church of Rome is "the mother," as well as the "mistress of all Churches." Can they find a Father, Canon or Council, of antiquity, to sanction so palpable an absurdity? The "mother of all churches," must surely be prior to all; whereas many churches existed in the world, before "the feet of them that preached the gospel of peace" had appeared on the mountains of Rome? churches whose origin is distinctly recorded by the Holy Spirit, whilst that of Rome, as it were in contempt of its proud pretensions, is left in utter obscurity. The early Councils and Fathers expressly assign the title of "mother of all churches" to the Church of Jerusalem, to whom it is unquestionably due, as well by fact, as by the authority of the Word of God. (23.) The modern Councils expressly ascribe it to the Church of Rome. The ancient Councils declare, that the "privileges of Rome were (not of any divine right but) *given* to it by the Fathers, because it was the imperial city;" and they make other Sees equal with it. (24.) The modern Councils declare that it has a sovereignty over all, by divine right; and that none therefore can be equal with it. Thus, at the outset, as to the keystone of the whole system—the point upon which all their pretences, and their interference with other Churches, depend—"sacred Canons and General Councils" are in irreconcileable hostility to each other.

Similar instances of contradiction in the decrees of Councils, are not less notorious. The ancient Council of Elvira, in the year 305, whose Canons were confirmed by the fourth General Council, decreed, "that pictures ought not to be in a Church, lest that which is painted on the walls, be worshipped and adored." The second General Council of Nicea expressly commands that images and representations of the saints and of "their achievements, &c., be painted on tablets and walls, to be saluted and worshipped," (act. 7.) and a string of anathemas and execrations are denounced against all who gainsay this. (25.) Of the means adopted to evade a contradiction too flagrant to be denied, we will advert to the conduct of the learned papal historian of the Church, Cardinal Baronius. He first ventures to assail the character of the ancient Council, by intimating that some of its decrees "savored of heresy." But recollecting, perhaps, that those decrees were confirmed by an indubitable General Council, he retracts his insinuation, and admits

that it was "a Council of Catholic Bishops." Yet, being harassed with its decided testimony, he charges them a second time, with "touching upon heresy;" but, having met with a direct evidence of Pope Innocent, as to their undoubted Catholicity, he, a second time, contradicts himself, and concludes by the peremptory decision:—"Let no man charge them with any thing of the kind." (26.) This is the way in which they are entangled, when they attempt to reconcile the contrariety of their novel religion with those early Canons and Councils which they profess to receive with implicit faith; and with that ancient theology and service which they pretend to be identical with their own. In the instance before us, if it had not been for the infallible dictum of a Pope, a primitive Catholic Council would have been cast aside as heretical, without a shadow of proof, in order to escape its testimony against the worship of images.

The same Council at Nicea affirmed, that image worship rested upon Catholic tradition and the ancient Fathers. The General Council of Frankfort pronounced it to be opposed to both. So did other similar assemblies; and certain books, defending this decision, commonly called the *Carlovingian papers*, were set forth by the authority of the Catholic Emperor, Charlemagne, and approved by the above Council; but allowedly written by our countryman, Alcuin; fortified with evidence and reasoning which have never been replied to; and which, says a learned Romanist, will "never be condemned or rejected by any persons of a sane mind." (27.) It was not indeed, until Council after Council had contradicted and anathematized each other, during a controversy which lasted for more than a century, that, by the agency of fraud, treason, and civil war, in defiance of the inhibition of God's commandments, and in contempt of the fathers, synods, and practice, of primitive antiquity, image worship was re-established in the Church of God, for the first time since the memorable era of the Babylonian captivity; to the utter shame of Christianity; and the perpetual scandal of the Jew; to whose eye, in every part of Roman Christendom, the religion of Jesus presents a public scorn of the positive command of Jehovah's unchangeable law, and a renewal of that especial sin for which the tribes of Israel were scattered from his face for ever. It is cheering, however, for Englishmen to remember, that, by the authorized testimony of Alcuin, and by an especial Council, the Anglican Church reprobated this guilt, so long as she remained an independent branch of the flock of Christ; and declared that it was a "doctrine which the Church of God holds accursed."

Yet, mark again the contradictions of Roman divines, even as to the mere facts of the case. In the collection of Councils, it is said by Binnius, in the face of all evidence, that the Council of Frankfort "confirmed the decrees of the Council at Nicea." Bellarmine and Baronius distinctly affirm the contrary; for, says the latter, "we are so far from denying that the second Nicene Council was condemned by that at Frankfort, that we shall increase the number of witnesses, of undoubted credit and authority, who avow it." This same Nicene Council, though it professes to follow ancient tradition, adverts to no higher testimony than the 82nd Canon of the sixth General Council; and rests upon it as a full authority. But Romanists reject the entire Canons of the sixth Council, as spurious; declaring that "it is confessed by all, that this Council framed no Canons, and those which are carried about in its name, were not published by it." (28.)

We proceed to other examples. The Council of Laodicea, held in the year 367, and confirmed by the fourth General Council, set forth a "sacred Canon" of those books of the Old Testament, which the Catholic Church acknowledged as Canonical Scripture; which Canon *excludes* the books and parts of books which are called Apocrypha. The Council of Trent passed a Canon containing a similar list, which Canon *includes* the books rejected by the former Council and by the primitive Church; and not only accurses all who do not receive them, but likewise all who do not admit the Latin Vulgate translation to be, what the term *translation* proves it cannot be, *authentic*. (29.)

The same Council at Laodicea forbids, as St. Paul had done, the invocation of angels, pronounces it "hidden idolatry," and anathematizes those who practise it; declaring that they "have forsaken our Lord Jesus Christ the Son of God, and joined themselves to idolatry." We need not say how totally this is opposed to all the practised divinity of Rome, and to those modern Canons and Councils which enforce the invocation, not merely of angels, but of departed men. If the former be idolatry, what is the latter? Still more, what is the invocation of the cross, and the adoration of images and relics? (30.)

The Council of Gangra, in the year 340, confirmed by the fourth General Council, passed this Canon, "If any one shall contend, against a married priest, that we ought not to partake of the oblation when he administers, let him be accursed." The second Lateran Council, in 1139, decrees the contrary,

"We command that no one hear the masses of those whom he knows to be married." Thus every communicant in the Church of Rome falls under the condemnation of the one Council or of the other. (31.)

The fourth Council of Lateran, which is of especial importance to the Roman system, passed a Canon, requiring the sacred services to be administered in different countries in the vulgar tongue, and "strictly commanding Bishops to provide competent persons to celebrate divine offices, and minister the Sacraments of the Church according to the various rites and languages; instructing equally by word and example." The Council of Trent passed a Canon to the contrary, the preamble to which states, that "*the Mass contains great edification for the faithful.*" We might then surely infer, that it is necessary to celebrate it in a language which can be understood; that, as the former Council argues, instruction might be given by hearing as well as seeing. No! "It did not seem expedient to the Fathers to celebrate it in the vulgar tongue." Such is the connection between the preamble and the enactment of this statute; and such the reverence of one General Council for another. Nay, further, the ninth Canon of the same session says, "If any one shall say that Mass ought only to be celebrated in the vulgar tongue, let him be accursed." Thus, by the infallible decisions of General Councils, "divine sacraments and services ought to be in the vulgar tongue;" and "seeing that the Sacrament of the Mass is of especial edification, it is not expedient to be in the vulgar tongue; and if any one says the contrary, let him be accursed;" and if any one does not receive these edifying and consistent Canons as articles of faith, and deny all that is contrary to them, let him also be accursed. (32.)

It were easy to multiply examples of this kind. But with these instances before us, of "the things defined, delivered, and declared, by General Councils," we cease to wonder why the necessity of implicit faith is so strongly enforced. With such data of belief, who can deny the importance of infallibility, if it may be found?

I will but advert to one instance more of the opposition of Councils to each other, and of the contemptuous hostility of the modern to the ancient faith. The third General Council, held at Ephesus, in the year 431, condemned a supposed opinion of Nestorius, Patriarch of Constantinople, which denied the two-fold nature of Christ. It might not have seemed preposterous, if a fresh clause had been added to the Nicene

Creed, containing an acknowledgment of the doctrine said to have been impugned. But, so far from it, this Council had the wisdom to pass a Canon inhibiting the Church from ever doing anything of the kind. They appear to have deemed it incompetent to any assembly of men to enlarge the terms of the common salvation, or to require, of later Christians, a different confession from that of former ages. The decision is the more remarkable, because the proceedings of this Council were characterized by excessive prejudice towards those whom it opposed, and by intemperate zeal against the alleged heresy; which unquestionably affected the essentials of faith. It is, however, one thing for an assembled Church to require the assent of its Clergy and office-bearers to certain "articles for the avoiding of diversities of opinions, and for the establishment of consent touching true religion," such as the thirty-nine articles of the Anglican Church; and quite another thing to make a Creed of them, as all equally fundamental to salvation, and necessary for the name of Christian, and for communion in its privileges; such as are the articles of Pope Pius's Creed. The Canon of the General Council to which I have referred, is as follows. "This holy Synod has determined that it shall not be lawful for any one to set forth, unite, or compose, another Creed beyond that which was defined by the holy Fathers assembled at Nicea, with the Holy Ghost. But if any shall dare to compose, bring forward, or offer another Creed, to any one who is willing to turn to the acknowledgment of the truth, either from Heathenism, or Judaism, or any heresy whatever, such persons, if Bishops and Clergy, shall be deprived of their office." (Act. 16.) What would these Fathers—who would not allow an additional clause concerning the very person of the Redeemer—have said to the twelve novelties now added to the Nicene Creed, and forced upon the faith of every one who turns to them? Or what can be said of a Church which compels every convert to receive this same decision, in a confession of faith, which is itself the most flagrant denial of its authority? (*33.*)

III. This article involves consequences which render it quite impossible for any person to know whether there are any means of salvation at all; or whether there be a Church, a Priest, or a Sacrament, in existence. The General Councils of Florence and of Trent, declare that, to the validity of a Sacrament, it is absolutely necessary, and of its very essence, that the Priest who administers it should have "the *intention of doing what the Church intends to do.*" If the Priest does

not so intend, all its efficacy fails; it is no Sacrament at all. Now, it is a vital and all-prevailing doctrine of their Church, that every penitent obtains remission of sins, by the pretended "Sacraments of penance and of extreme unction;" that every Priest, Prelate, and Pope, is made so by "the Sacrament of orders;" and that every Christian is made a Christian by the Sacrament of baptism. But, if the Priest does not secretly intend to absolve a penitent, there is neither absolution nor unction: the gate of heaven is closed against him. If the Bishop who ordains does not intend to do what the Church intends he should do, there is no ordination; and the man who has passed through the ceremony is no Priest. And if Convert, Priest, Bishop, or Pope, has been baptized by one who did not intend to do what the Church intends he should do, neither the one nor the other is made a Christian at all; and, of course, all his functions are nullities, and all his acts invalid; and the acts of all who succeed him, to the end of time, are null and invalid also. Thus, if a Priest be an infidel or heretic, or if he, through malice or revenge, or drunkenness, insanity, or carelessness, has not the intention of doing what the Church intends, all his acts are void. The inferences from this doctrine are so obvious, that it is impossible for a Romanist to have even a probable evidence for the certainty of his faith. By their own confession this must be so. For, to say nothing of the infidel and heretical Priests, Prelates, and Popes, with which their annals abound, numbers of the persons whom they have excommunicated, and cast out as notorious heretics, were Bishops and Priests; and as these certainly did not intend to do what the Church of Rome intended they should do, innumerable baptisms, ordinations, and successions, have flowed from them, which, being utter nullities, must have long since thrown the Church into a thorough state of scepticism; nay, of absolute certainty that every probable security for the validity of Sacraments and orders has been annihilated ages ago. When this doctrine of *intention*, decreed by the Council of Florence, was disputed at the Council of Trent, we are told that the inseparable consequences of it were urged with a strength of argument, which threw them "into a perfect stupor;" but the determined design of thereby exalting the priestly character prevailed, and a doctrine was established, the monstrous absurdity and falsehood of which ought, of itself, to be quite enough to withdraw every thinking mind from a communion that can maintain it. (34.)

IV. This article compels the reception of decrees subversive of every moral obligation, and of social security and peace.

The third Lateran Council, in the year 1179, passed a Canon, "on the treatment of heretics," which asserts that, "although the Church does not inflict bloody vengeance, yet ecclesiastical discipline is assisted by the constitution of Catholic princes, so that men from the dread of corporeal punishment, often seek a saving remedy." Upon this open principle, that men are to be forced to salvation, by the fear of bodily inflictions, the Canon proceeds to anathematize divers heretics; "absolves all persons from every obligation of duty to them; and enjoins all the faithful, for the remission of their sins, to take up arms against them, and reduce them to slavery." This, however, was but a prelude to the more tremendous decree of a yet more daring assembly. The third Canon of the fourth Lateran Council, in 1215. "anathematizes every heresy which exalts itself against this Catholic faith;" "condemns all heretics, by whatever names they may be called;" commands them "to be left to the secular powers for due punishment;" "anathematizes all who are suspected of heresy," and who cannot "demonstrate their innocence;" "and, at the end of a year, condemns them as heretics;" "compels the secular powers to swear publicly that they will strive, to their utmost strength, to exterminate from their lands all heretics marked by the Church;" "excommunicates every temporal lord who neglects, when required by the Church, to cleanse his land from this heretical filth;" "declares that the Pope is to absolve his vassals from allegiance, and give up his land to Catholics; who, having exterminated the heretics, shall possess it without contradiction, and preserve it in the purity of faith;" decrees indulgences to all who shall "bind themselves to exterminate heretics;" and concludes with a series of anathemas, penalties, and a denial of civil privileges and sacred rites, to all "abettors, and defenders of heretics, and to all who do not shun them."

The Council which passed this Canon was the most numerous that was ever assembled, and one of the most important. It was the same Council which affirmed the Pope to be supreme, and the Church of Rome to be the "mother and mistress of all Churches;" and which established Transubstantiation, as well as unqualified persecution: having "equally achieved the proudest victory over the common feelings of humanity, as it triumphed with no less glory over the senses

and understanding of mankind." This is that frightful Canon, by acting upon which, in conjunction with innumerable other Canons, papal bulls, and ecclesiastical ordinances, equally ferocious, the history of the Church of Rome, for ages, was little else than a history of blood; a reckless continuous waste of human life, to which the annals of the universe present no parallel: proceeding upon the infallible dictum, that men are to "seek salvation by bodily punishments;" a principle detestable in itself; and especially revolting to the whole tenor of that spiritual service which Scripture enjoins; but awfully specious in a Church where the Word of God is hidden, and salvation mainly depends upon priestly pleasure and external rite. The Inquisition, which raged for centuries in the destruction of human beings, and is still retained in principle, however shorn in power, was the child of these Canons, and proceeded upon their authority; a tribunal which has no prototype in the entire records of cruel and remorseless man; and to whose horrors it has been truly, and perhaps not too strongly, said, "there can be found no counterpoise unless hell were plucked up by the root." The cruel and long-protracted persecutions of the Waldenses, and of the different Protestant communities, all proceeded under Church sanction, and the authority of those Canons and papal bulls, of which we are taught, even now, that every one which has been received by "open or tacit consent," is of infallible authority. In this country, the act of Henry IV. "for burning heretics," under which our martyred saints and prelates sealed with their lives the restored foundations of our Church, proceeds upon the express authority of this Canon law. These decrees, bulls, and ordinances of relentless persecution, were received and acted upon for centuries; and the creed of Pius IV. binds them upon the conscience as articles of faith; and requires with an oath, that they be "held and taught to the utmost extent." It matters not that the existing members of Protestant and other Churches have never held communion with Rome. This does not exempt them from the full operation of her decrees. Her highest authority, her Catechism, teaches every member of her community, that "heretics and schismatics are still in the power of the Church; and may by her be judged, punished, and anathematized." So teach the notes of their Rhemish Testament. So are the Irish Romanists taught by the highly-sanctioned volumes of Dens. So are the students for the priesthood at Maynooth trained in the doctrine that the Church "retains her jurisdiction over all apos-

tates, heretics, and schismatics, though they belong not to the body; even as a general of an army has the right of inflicting severer punishment against a deserter whose name has been erased from the muster roll." (35.)

As truth and love are the essential graces and inseparable bonds of genuine religion, so perjury and persecution will ever be found in union together. The "sacred Canons and Councils," therefore, which command the one, sanction the other. The third Lateran Council, which, as we have seen, enjoins the forcing of men to seek salvation by punishment, thus, in its sixteenth Canon, authorizes the violation of oaths. "Let not a decree be thwarted by any one saying that he is bound by oath to observe the custom of his own Church; for those are not to be accounted oaths, but perjuries, which are contrary to ecclesiastical utility and the institutes of holy fathers." Hence, the 27th Canon, above quoted, absolves all persons from "every debt of allegiance, homage, and every duty of every kind." The fourth Lateran Council did the same. The General Council of Lyons, in 1245, which was presided over by the Pope in person, deposed the Emperor Frederic from his imperial authority, absolved all his subjects from allegiance, and excommunicated all "who should obey him, or shew him help or favour." (36.)

But the General Council of Constance has long stood pre-eminent in infamy. Not that it proceeded upon any strange principle; but from the notoriety of the circumstances, and from the peculiarly important position which this assembly occupies in the page of history. Of all the Councils of the Roman Church, there is not one in the validity of whose constitution and proceedings she is so deeply interested. When this Council met, the Western Church had been rent, for more than fifty years, by a schism between three rival Popes. In the plenitude of its authority, it deposed them all. Pope Martin V. was elected sole Pontiff; and from him all subsequent Popes derive their succession. Hence, the existing fabric depends upon the hypothesis that the Council of Constance, at least, was an unquestionable representation of the Catholic Church. This powerful assembly, which swept away "Vicars of Christ" at its will, and subverted His institution, in the Eucharistical Cup, at its pleasure—so that, for centuries, it has bereaved the Roman Church of any valid Sacrament of the Lord's Supper—found a victim in the person of John Huss, the Bohemian *Reformer*, as he has been improperly termed; but whose main crime was that of refusing to acknow-

ledge himself guilty of errors which he never held; and thus questioning the infallibility of the Council. He had voluntarily come to Constance, under the highest human protection; having obtained a pledge from the Emperor, called a safe-conduct, that he should "go, sojourn, and return in full security." That this security was expressed "in terms clear, universal, absolute, and without reserve," is acknowledged by Romanists; and it is obvious from the fact, that in all the proceedings no attempt was made to shew that the pledge was ambiguous, or allowed of any evasion: whereas, in the case of his fellow martyr, Jerome of Prague, who had also obtained a safe-conduct, it was worded with an especial exception, which left him at the mercy of his persecutors, without violation of the security given. Notwithstanding this, the pledge given to Huss was broken in every respect. They imprisoned and tried him as a heretic; and, to use their own horrid sentence, "condemned his soul to the infernal devils," and delivered his body to be burnt by that same Sovereign, under whose guarantee they had obtained possession of his person. This united crime, by which the miserable and degraded Emperor consigned to the flames an individual whom he was bound, by the most sacred obligation, to protect, was not his own act, but in obedience to solemn decrees of the Council, that "no safe-conduct granted by princes to heretics, is to hinder ecclesiastical judges from proceeding against them;" and that "no faith or promise, by natural, divine, or human law, is to be observed to the prejudice of Catholic faith." Subsequent Councils admit the authority of these decrees, without question. The Council of Trent, for instance, on one occasion, suspends their operations by name, but makes no demur as to their entire validity. But, why refer to examples? The Church of Rome has held and practised, on all occasions and emergencies, without doubt or hesitation, as is concisely taught at Maynooth, that she "has a power of dispensing with vows and oaths." Volumes upon volumes are filled with Bulls, Canons, and Decrees, for annulling oaths, pledges, and engagements, of all sorts and kinds; and all these are received as of undoubted authority. "I am persuaded," says a noble historian, "that if there was a short collection of the bulls and dispensations which the Popes have granted from time to time, for the disposing and making of marriages, the breaking of oaths and lawful contracts, absolving of perjuries and the like; they would be found to have introduced more mischief into the Christian world, and brought more scandal upon the Christian religion,

than all the heretics whom they have condemned from the days of the Apostles." (37.)

Need any other proof be adduced, to designate the Creed of Pope Pius IV.; its utter opposition to God's revealed word; the falsehood and immorality, the absurdity and contradiction, which it forces upon the faith and conscience, and which it requires to be "maintained, held, and taught:" rejecting and anathematizing all that is contrary to it; and therein denouncing the most sacred principles of pure religion, and of social obligation?

Yet this is the community which assumes to herself every holy attribute and privilege wherewith Christ hath adorned and blessed His Church; which fixes the brand of heresy and schism upon all who worship not within her pale; and whose priesthood challenges us to come to the trial of catholic truth. Such challenges were not unfrequent in former days. They were, however, so effectually answered by the theologians of our Church, that they are now seldom repeated. *Here*, however, (possibly in the pride of their enlarged institutions in this district), such a call has recently been made; and here it has been replied to. Yet, surely when they invite the Anglican Church to the trial, they act unwisely. Resolved to abide neither by the only infallible test of divine verity, the Scriptures, nor yet by the records of real catholicism, it would surely be safer to rest, as indeed they commonly do, in the cool decision of the "sacred Synod of Trent," "*Holy Mother Church acknowledges her own authority.*"

The Arian heretics of old, when driven from the refuge of the written word, where neither heresy nor error long find shelter, appealed, in their last resort, to the decisions of Councils; as does the Creed of Rome. What was the reply of St. Augustine? "I ought not to oppose the Council of Nicea against you, neither ought you to oppose the Council of Rimini against me. Let us contend, by the authority of Scripture, matter with matter, cause with cause, reason with reason." (38.) So would we gladly do. We should rejoice to try the controversy by the unerring rule with which this venerable Father strove against the errors of his day. But, since it cannot be so, we have met them on their own selected ground: and herein we follow the steps of our sainted Reformers: men with whose erudition and wisdom I know not who at the present day could cope; men whose holy example will always be held in reverence, by every consistent and well-nurtured member of a Church which they rescued from bondage by their sufferings,

established by their prudence, maintained by their learning, and adorned by their lives and deaths. We have descended from our vantage-ground, the Rock of Scripture, where they scarcely attempt to meet us, to the more embarrassed arena of Canons and Councils; and we find them involved and entangled in the wheels of their own chariots; and put to flight by every thing that has the least shadow of claim to veneration. We have contended against them by no private authority of private men: by nothing which themselves do not profess to hold in honour; by no other weapons than those which they have themselves placed in our hands. And by these it has been proved, that the deviation of their faith from Catholic unity is as clearly to be seen, felt, and handled, as is their abandonment of consistency and charity. *Uncatholic* in belief and practice, they appropriate to themselves the name of *Catholic;* and, casting this veil over their system, and denying to their votaries the right of all enquiry, they blind them to the real materials over which this shadow of a name is spread. Every evidence is replied to, by the pretence of *Catholicity*, *Visibility*, and *Infallibility*. But, if they be *Catholic*, it is in the catholicity of a wide-spread schism, by which they have separated themselves from all other Churches, with the "causeless curses" of anathema; and fomented discord among all communities which reject their yoke. In what, also, is their Church *visible* more than others? Are the congregations of the Roman Bishop and his "Apostolic Vicars" the *visible Church* of Britain? or of all the German kingdoms: or of Sweden, of Denmark, or of Russia? Are the ancient Catholic Churches, of the East, and of Africa, extinct? or do they yield acknowledgment to the See of Rome? and do they no longer remain, as hitherto they have done, in utter contempt and detestation of her pretences? Do not all these call themselves *Catholic* as much as she does? But, if *names* prove realities, Rome is something else than Catholic. She has been called, for ages past, and yet is by thousands, after the appalling name of *Antichrist*, and the *Babylonian harlot* of the Apocalypse. I do not call her so; because I am not convinced of its propriety. But, if truth is to be proved by the possession of a name, affixed by myriads, held by long prescription, vindicated by no common learning, and sustained by no feeble argument, I know not how Rome is to escape a title, the validity of which annihilates *Catholic visibility* altogether.

Neither is the Roman Controversy a mere enquiry about the verity of a religious opinion; or of the danger of holding

positions such as those which the Creed of Pius IV. brings before us; and which a free reference to the Word of God might decide. But, it is about holding them as articles of faith, as truths of God's revealed word, from which Christian practice is to flow through all the relations of life; which involves the necessity of looking upon all who hold them not as out of the pale of salvation; of labouring to subvert every Church which repudiates them, and breaking-up the peace of every nation which receives them not. With respect to *persons*, it is no controversy at all. It is not that *we* do not embrace *them* in the bonds of Christian kindness and goodwill, but that, if they adhere to their principles, *they cannot* so esteem *us*. We regard her members as we regard other men; yea, as we regard all who, whatever their errors, have been baptized into the common Saviour; into the common name given for salvation among men; even into Him whose name is Mercy, and Truth, and Love. We are not ignorant of the snares by which the holiest and best feelings may be enthralled, and made to serve as materials upon which spiritual delusion may operate. We warn them of the nature of the faith they hold; and place before their eyes its destitution of proof—its manifest opposition to the Word of God—its superstition—its immorality—and its uncharitableness. We exhort them to withdraw from the inventions of Rome to the realities of the Gospel: from the Creed of Pius IV. to the Creed of the Catholic Church: from the schism fully established in the fifteenth century, to the faith founded by the Prophets and Evangelists on Jesus Christ, the chief corner-stone. But, if they will stop their ears and close their eyes, we have nothing further to do. We leave them to our common Master. We raise not the terrors of an anathema against them; lest we be found, as their Church hath often been, to "curse whom God hath not cursed, and to defy whom He hath not defied." Though the superstitious dread of her excommunication is the bond of her dominion, we have no execrations to fulminate in return. But, we can hold no communion with her, whilst she is what she is. And shunning her, as a society widely alienated from the truth, and overgrown with inveterate error, we pray that the Holy Spirit may yet enlighten her, and deliver her from the continual sin of stifling divine verity beneath a mass of human traditions; of upholding a perpetual barrier in the way of Catholic unity; and placing a stumbling-block of idolatrous practice in the path of those who would come to the knowledge of the truth.

Nor let her members be offended, if, in this land, the *protesting* voice be once more revived, with power, against the renewed efforts of the priesthood and emissaries of the Bishop of Rome. Shall the Catholic Church of England—appealing to nothing which the Word of God has not sanctioned—forsaking no truth which the best ages held, and advancing no heresy which they denounced; shall she see, in silence, the mask of antiquity once more resumed for the fresh diffusion of defeated error, and for the denial of every claim which she has to the allegiance and attachment of her members? Or, can her ministers so forget the solemn obligation by which they are especially bound to guard their people against her errors; as though the spread of a superstitious schism—which utterly denies their own ministry, the validity of every act which they perform, and of every sacrament they impart; with the substitution of an alien episcopacy and priesthood—were no concern of theirs? Has the Church of England ought in her constitution, which we fear to justify, or upon which we might hesitate to stand? Or does it beseem her members, in anywise, to stoop, in courteous abasement, before intrusive and dangerous pretences, which their duty to their people, and still more their allegiance to the truth, commands them to expose and renounce? The Catholic Church of this land is rich in all that makes affection dear, and memory glorious. Why, even now, the advocates of Rome virtually admit the purity of our faith, and the corruption of their own. Why else is it attempted to be shewed, for instance, that there is very little difference between their all-commanding dogma of Transubstantiation, and the doctrine of the Anglican Church concerning the Eucharist? except that the latter is the doctrine of Holy Scripture, and their own a novel and indefensible figment? Let not any one be deceived herein. As far as an entire, spiritual, scriptural, service differs from a mutilated, carnal, idolatrous rite, so does the Eucharist in the Church of England differ from the Mass in the Church of Rome. If they do not essentially differ, how is it that the "sacred Synod of Trent" expressly anathematizes the several positions in which the doctrine of our Church differs from theirs? The Anglican Church affirms, that "Transubstantiation, or the change of substance of bread and wine, is repugnant to Scripture." The Canon of Trent says, "If any shall deny the wonderful change called Transubstantiation, let him be accursed." The Anglican Church declares, that "the body of Christ is taken and eaten only in a spiritual manner." The Trent Canon says, "If any shall say that Christ is

only spiritually eaten, let him be accursed." The Anglican Church asserts, that the Eucharist "is not by Christ's ordinance, to be reserved, carried about, lifted up, or worshipped." The Trent Canons say, "If any one shall deny that it is to be reserved, carried about, and exhibited, let him be accursed." The Anglican Church says, The element is "not to be adored, that being idolatry to be abhorred of all faithful Christians." The Trent Canons declare, that "If any one shall deny that it is to be adored, and shall call this idolatry, let him be accursed." The Anglican Church avows, that "the cup is not to be denied to the lay people, but that, by God's commandment, they should receive in both kinds." The Trent Canons say, "If any one shall say, that by God's command, all should receive in both kinds, or that the Church has erred in communicating by the species of bread only, let him be accursed." (39.) The Anglican Church teaches, that "the sacrifices of Masses, in which the priest is said to offer Christ for the remission of sins of quick and dead, are blasphemous fables." The Trent Canons say, "If any one shall say that the Mass is not an expiatory sacrifice, and shall call it blasphemy, let him be accursed." No less than six several anathemas, in relation to this single article, are thus pronounced against that doctrine of the Eucharist which the Anglican Church has expressly defined in distinct and unqualified propositions. But yet their teachers tell them, that the doctrines of the two Churches, in this respect, are much alike; and they believe them—for encouragement in error is very flattering to the ease and vanity of the human mind. So did the Almighty complain over that "fearful and horrible thing" by which the Hebrew Church established itself in its corruption. "The prophets prophecy falsely; and the priests bear rule by their means; and *my people love to have it so.*"[1]

But, turning from these inventions of men to the foundations of the Church, in the living oracles of truth, he who hath ears to hear and eyes to see, must perceive, that there is no medium between rejecting the dominion of Rome or the dominion of the Word of God. It is not that she claims, as every Church hath a right to claim (and as every community of Christians exercises, whether they claim it or not) "authority in controversies of faith," under the restriction, that she "ordain nothing contrary to God's word written, nor expound one place of Scripture so as to be repugnant to another; nor

[1] Jeremiah v.

enforce any thing besides, to be believed for necessity of salvation." (Art. 20.) It is not that she speaks where Scripture is silent, or illustrates it where it may be obscure; but, in manifold instances, they are in irreconcileable hostility with each other. The Bible affirms one thing, and the Church of Rome affirms the contrary. To the careless and the impious, whether in her communion or our own, this may be a matter of light concern: to the sincere in both, it will be allowed to be of awful importance. To the one, it is as glaring as the sun at noon-day. From the other, it is hidden; because the sight is overwhelmed, and the conscience calmed, by carnal observances and human traditions:—so that, as of old, "their fear of God is taught by the precept of men."

Yet, let us remember, whilst it is difficult to overrate the importance of the questions at issue between us and the Church of Rome, that those who in simplicity of heart, and in places where the means of attaining divine knowledge are withheld, follow the delusions of a wide-spread and ancient error, may find that mercy hereafter, which utter ungodliness shall never meet with. We know that there is no deposit so sacred, as the purity of God's word and ordinances; and we seek, under the strongest sense of responsibility, that they should burst asunder those bonds by which they are united in confederacy against it; and which were never framed in the armoury of God. But we would intreat them to beware to what they turn. The fetters of religious error will be ill exchanged for licentious indifference to truth. The Church of Rome, indeed, is not that society which is qualified to complain of the contention, heresy, and infidelity, which have followed the Reformation. She has been a prolific parent and nurse of similar evils at all times; and these have, to a vast extent, issued from the fountain of her corruption. More or less such ills have ever been the inseparable companions of piety and zeal; and will continue to be so, "until the Spirit be poured upon us from on high," and the enmity between Christ and Satan shall terminate for ever, in the full triumph of the Redeemer's glory. But in these things rests the hope of Rome: not in the power of her own verity; for therein she is feeble indeed: but in the weakness of our divisions, as well as in the adaptation of her system to human corruption; and in these she is mighty. He then, who wantonly disregards even the visible unity of the Church of Christ, contributes a weapon to Papal imposition and to infidel reproach. We, therefore, would call off our deluded countrymen, not

from certainty to uncertainty; but from the uncertainty, the baseless claims, the schismatical intrusion, of the Church of Rome, to the visible Catholic Church of their own nation. We would bring them to nothing that is novel; but to a community which adheres to the foundation laid in Zion, the sole supremacy of the Scriptures; and to the elements and essentials of divine truth, drawn from those Scriptures, in the Catholic Creeds and Sacraments and ministry, cleansed from the corruptions of later ages, and presented with a truth and purity which Rome herself dare not gainsay. We lead them to Scriptures which she cannot question; to Creeds which she cannot deny; to a Mission which she cannot disprove.

But, my friends and brethren, in bringing to a close what has been to me a thankless and irksome task, whilst exploring the gloomy records of human wickedness, which seems to have reached its summit, when, in the name of Christ, it enforced, through fraud and forgery, through schism, persecution, and idolatry—falsehood and folly, as Articles of faith, on the people of God:—I would remind you, that superstition and error have not now, at least with us, the plea which heretofore they had. Though the light of the age in which we live, be, in many respects, an empty boast, and in few things might this be easier manifested than in the current theology, it is certain, that the means of knowing the Divine Will are not hidden from us. We may, such is our infirmity and ignorance, unavoidably mistake in some points; but we cannot greatly err, as perhaps in elder days of ignorance our fathers might, blindly and without guilt. At least, we cannot err in this, that what God hath forbidden, man cannot safely follow: what God hath commanded, man cannot safely neglect. Suppose it to be, in the abstract, a question whether the Church of Rome be right: still, whether the Word of God be right, can be no question: and, therefore, whether it be perilous to disobey or disregard that word, can be no question: and whether, in the face of the plain precept, of the letter and spirit, of that word, superstitious rites, invocation of saints, adoration of images, the practice of fabulous miracles, the violation of oaths, the maintenance of principles of persecution and uncharitableness, be lawful, can surely be no question. The evidence by which all this criminality is established against the Church of Rome, is not *ours*, but *her own*. The appeal depends upon authorities which she has not merely asserted to be valid, but has forced upon the belief and conscience, as part of that faith without which there is no salvation.

The inferences are plain and obvious, by the simplest operation that can establish the reality of any fact. Where then is her boasted *Infallibility* and her *Catholicity*? They fall to the ground, before the first gleam of light that breaks in upon them.

The man who can say, that the doctrines which the Roman Church inculcates, the worship which she maintains, and the practices which she sanctions, are not contrary to God's word and to Catholic faith and duty;—the man who can say, that, without receiving these things, and condemning all that is contrary thereto, there is no salvation;—the man, who, with her Creed in his hand, and her actual services before his eyes, can say, that communion with the Church of Rome is not a very dangerous thing, and her influence not to be deprecated and withstood:—Shall I say of him, what, if he be a consistent Romanist, he would say of me—"*Let him be accursed?*" No! As less than the least of the Ministers of Him "who came not to destroy men's lives but to save them," I will say, *Let him be blessed*—in being led to the pure fountains of perfect and unsullied truth; in having his understanding enlightened, to see what the will of the Lord is; to acknowledge the grace which will save him from the protracted guilt of perverting the right way of the Lord; free him from the trammels of error and uncharitableness; and open his eyes fully to behold the real nature of that Church, which presents features, awfully prominent, of a dereliction from the mind of "Him, who will have all men to be saved, and come to the knowledge of the truth."

APPENDIX.

(1.) This is the rendering of the Latin Vulgate, which the Roman Church calls *authentic*. "Timuerunt me a mandato hominum et doctrinis."

(2.) "Cetera item omnia a sacris canonibus et œcumenicis conciliis, ac præcipue a sacrosancta Tridentina Synodo, tradita, definita, et declarata, indubitanter recipio atque profiteor; simulque contraria omnia, atque hæreses quascunque ab Ecclesia damnatas, rejectas, aut anathematizatas, ego pariter damno, rejicio, et anathematizo. Hanc veram catholicam fidem, extra quam nemo salvus esse potest, quam in præsenti sponte profiteor, et veraciter teneo, eamdem integram et inviolatam, usque ad extremum vitæ spiritum constantissime, Deo adjuvante, retineri et confiteri, *atque a meis subditis, vel illius quorum cura ad me in munere meo spectabit, teneri, doceri, et prædicari, quantum in me erit, curaturum, ego idem N. spondeo, voveo et juro.* Sic me Deus adjuvet et hæc sancta Dei evangelia." In the copies of the Creed of Pius IV. circulated in this country, among those, at least, who are not of the Roman communion, the clause in italics, "*atque a meis subditis, &c.,*" is generally omitted. I know not, however, that we have any more right to complain of this passage than of the rest. The faith which is strong enough to "promise, vow, and swear to hold most constantly, entire and inviolate, to the last breath of life," a certain declaration of belief, would be strangely deficient in duty and consistency, if it did not "take care, as far as possible, that the same shall be held, taught, and preached," at every opportunity. The motive of the omission is, however, obvious. The Creed, especially in its last article, involves so many palpable contradictions, lying dogmas, persecuting principles, and absurd and fearful consequences, that the Church whose Creed it is, may well shrink from having it known that her votaries are pledged and sworn, not only to hold them implicitly, but to take the utmost care, *quantum in me erit curaturum*, to teach and inculcate them upon all. Upon discovering that Mr. C. Butler, in his "Book of the Roman Catholic Church," whilst he professed to set forth this entire Creed, as "an accurate and exemplary summary of their faith, to which all proselytes are required to give their assent, without restriction or qualification," had omitted the clause above referred to, Dr. Southey made the following remarks:—

"It is a noticeable omission. For, in the words which have thus been dropt, the Roman Catholic 'promises, vows, and swears, that he will, as much as may be in his power, procure that this Catholic faith, out of which none can be saved, be held, taught, and preached, by those who are subject to him, or who, in virtue of his office, shall

be under his care.' The clause is important in itself; and for the sake of those readers, who may need either to be informed or reminded that it is enjoined, as a religious duty, upon the Romanists to promote the Roman Catholic faith, *as much as may be in their power*. There is no mention in this Creed of the means whereby they are to promote it; but there *is* in those Decretals, 'all things declared and delivered' in which, are received in this comprehensive confession. In those Decretals it is declared, that heretics, however unwilling, are to be brought to salvation by force;[1] that the Church is to persecute them;[2] and that the enemies of the Church are to be coerced by arms.[3] The Creed comprehends all those obnoxious opinions, which in the name of the British Roman Catholics you are so eager to renounce or disavow. It comprehends an acknowledgment of the temporal authority of the Popes, of their power to depose kings, and to absolve subjects from their allegiance. It includes an assent to the propositions, that heretics are to be persecuted; that faith is not to be kept with them;[4] that simulation is lawful;[5] and that the guilt of homicide is not incurred by killing excommunicated persons, if zeal for religion be the motive.[6] For these principles have been laid down in the Canons, or proclaimed by Councils; and upon these principles the Papal Church has acted, so far, in strict conformity to its own Creed. In my heart, sir, I believe that you heartily disavow them, and that the great body of the British Romanists are sincere in disclaiming such intolerable opinions. But they are distinctly asserted in your Canons and by your Councils; and they are comprehended in this Creed which you yourself present as 'an accurate and explicit summary of the Roman Catholic Faith,' to be received '*without restriction or qualification*.' And I must add, that there are some among you whose temper and whose doctrines are in perfect accordance with these principles. There are men among you, upon whom the mantles of Gardiner and Bonner have descended; who equivocate like Jesuits, and who would persecute like Dominicans, if the power were in their hands. And these are the consistent Romanists; Romanists in heart and soul as well as profession."—*Vind. Ecc. Ang. p.* 28. The last clause was specially aimed at Dr. Milner, late Vicar-Apostolic, pretending episcopal authority in this district, with the name of Bishop of *Castabala*. The applicability of the passage has anything but ceased among us.

[1] "Hæretici etiam ad salutem inviti sunt trahendi."—*Dec. p.* 2, *Caus.* 23, *Quæst.* 4, *ff.* 299.

[2] "Ecclesia ratione etiam persequitur hæreticos."—*Ibid. ff.* 300.

[3] "Ecclesiasticæ religionis inimici etiam bellis sunt coercendi."—*Ibid.* 301.

[4] "Non est observandum juramentum quo malum incautè permittitur. Non omnia promissa solvenda sunt. Aliquando non expedit promissum servare sacramentum."—*P.* 2, *Caus.* 22, *Quæst.* 4, *ff.* 286.

[5] "Simulatio utilis est, et in tempore assumenda."—*Ibid.* 285.

[6] "Non sunt homicidæ qui adversus excommunicatos zelo matris Ecclesiæ armantur."—*P.* 2, *Caus.* 23, *Quæst.* 5, *ff.* 306.

(3.) Ordination Service for Priests.

(4.) "Non enim omnes undique pastores, presbyteri, prophetæ et evangelistæ convenerunt, sed qui Hierosolymis tantúm fuerunt, ubi quædam quasi religionis arx et caput ecclesiæ fuit.—*Whitaker de Conciliis.*

(5.) "Ostendi possint e sacris literis esse desumpta." The original of the Twenty-First Article of our Church, is here, as elsewhere, more apparently clear than the translation—"unless it may be declared that they be taken out of the Holy Scriptures."

(6.) This is the language of the "Sacred Synod of Trent," when, confessing that Christ instituted the Eucharist in *both* kinds, it decrees that it shall be received in *one* kind alone:—"Agnoscens sancta mater Ecclesia hanc suam in administratione Sacramentorum auctoritatem, licet ab initio Christianæ religionis non infrequens utriusque speciei usus fuisset, tamen progressu temporis, latissime jam mutata illa consuetudine, gravibus et justis causis adducta, hanc consuetudinem sub altera specie communicandi approbavit." "Insuper declarat, quamvis Redemptor noster, ut antea dictum est, in suprema illa cœna hoc Sacramentum in duabus speciebus instituerit, et apostolis tradiderit; tamen fatendum esse, etiam sub altera tantum specie totum atque integrum Christum verumque Sacramentum sumi."—*Sess.* xxi. *cap.* 2 *et* 3.

(7.) "In gestis conciliorum, quotiescunque discors sententia invenitur, illius concilii sententia magis teneatur, cujus antiquior et potior extat auctoritas."—*Dist.* 50, *Domino Sancto.*

(8.) "Sacramenta quæ sumimus corporis et sanguinis Christi divinæ res sunt, propter quod et per eadem divinæ efficimur consortes naturæ. Et tamen esse non desinit substantia vel natura panis et vini."—*Contra Eutych.* "Comperimus autem quod quidam, sumpta tantum corporis sacri portione, a calice sacrati cruoris abstineant. Qui procul dubio, (quoniam nescio qua superstitione doceantur adstringi,) aut integra sacramenta percipiant, aut ab integris arceantur, quia divisio unius ejusdemque mysterii sine grandi sacrilegio non potest pervenire."—*De Con. dist.* 2 *can. coop.*

(9.) "We have decreed, that the Canons set forth by the holy Fathers of every Synod, to the present time, be held valid." Τους παρα των αγιων πατερων καθ' εκαστην συνοδων αχρι του νυν εκτεθεντας κανονας κρατειν εδικαιωσωμεν.—*Conc. Chalc. act.* xv. *can.* 1. "This body of Canon Law," as Mr. Perceval observes, "was confirmed by the civil authority of the Emperor Justinian, who ordered, that the Canons edited or confirmed by the four General Councils should have the force of law."—*On the Roman Schism, p.* 52.

(10.) "*Edictum Imperatorium de eo quinam habendi sint vel Catholici vel Hæretici.*—Imperatores Gratianus, Valentinianus, et Theodosius, Augusti, populo urbis Constantinopolitanæ. Cunctos

populos, quos clementiæ nostræ regit imperium, in ea volumus Religione versari, quam D. Petrum Apostolum tradidisse Romanis Religio usque nunc ab ipso insinuata declarat, quamque Pontificem Damasum sequi claret, et Petrum Alexandriæ Episcopum, virum apostolicæ sanctitatis; hoc est, ut secundum apostolicam disciplinam evangelicamque doctrinam, Patris et Filii, et Spiritus Sancti, unam Deitatem, sub pari majestate, et sub pia Trinitate credamus. *Hanc legem sequentes, Christianorum Catholicorum nomen jubemus amplecti.*" The Edict closes with a memorable reference to Scripture as the real tradition of divine truth, and as the then recognized source from whence "Apostolical instruction and evangelical doctrine" were to be drawn:—"Moreover, the evangelical and apostolical history, together with the two Epistles of St. Peter, teach us what religion he delivered (tradiderit) to all the Churches through the East and West, as well as to that of Rome."—"Cæterum, evangelica et apostolica historia, una cum duobus Petri Epistolis, docent nos qualem religionem S. Petrus Apostolus tradiderit omnibus ecclesiis per Orientem et Occidentem, nedum Romanæ."—*Ex cod. Justin. Imp. et Tripart. Hist.* l. ix. *c.* 7. This Edict was prefixed to the Helvetic Confession, one of the earliest expositions of the Reformed Faith, to prove their entire agreement with the ancient Apostolical Church; "imprimis vero cum veteri apostolica Ecclesia per omnia consentire."

(11.) Since this discourse was preached, I have read Mr. Palmer's "Treatise of the Church," in which (vol. 1. chap. xi. app. 3) will be found a view of the state of the French Church, and of the position of the Roman communion in divers kingdoms of the Continent. When the Anglican Church is reduced by the State into a similar slavery, the Romanist may talk of his independence with some share of modesty, and all may well seek a dissolution of the union. Nothing but an utter forgetfulness of the position and character of a Church could brook so base a bondage.

(12.) "The condemnation of the Nicene Faith was carried by acclamation; the whole world groaned, and wondered to find itself Arian." "Tunc Nicenæ fidei damnatio conclamata est; ingemuit totus orbis, et Arianum se esse miratus est."—*Dialog. adv. Lucifer.*

(13.) *Binnius, Labbe, &c.* "Catholicum approbatum, a papa confirmatum." Bellarmine enumerates the Council of Rimini among the "*Concilia Generalia et reprobata.*" By a strange erratum —at least in the edition of 1596—it is printed "*probata.*" I may also notice here, an erratum in my discourse, page 533, where the number of General Councils admitted by Bellarmine, as approved, is said to be "*sixteen,*" whereas it should be "*eighteen.*"

(14.) Delahogue, who labours hard to escape the *consequence,* is compelled to allow more than a sufficiency of *fact.* The Creed proposed by the Arian Emperor to this Council, was unquestionably heretical. The Professor tells us, that, at first, the Bishops,

having found that the terms "*of one substance* were industriously suppressed, with design to subvert the Nicene faith, rejected it, and determined to stand to the Nicene Creed." "Cum hujus formulæ auctores de industria suppressissent voces, *substantiæ* et *consubstantialis*, ut Nicænam fidem subverterent, comperta hac fraude, istam formulam rejecerunt omnes episcopi Catholici, numero plus trecenti, et symbolo Nicæno standum esse definierunt." But what was the conclusion? They were persuaded, by the blandishments and threats of the Præfect Taurus, and by the protestations of two notorious heretical Bishops, as well as by fatigue and a desire to get home—to set their signature to, and solemnly promulgate, "*to the utmost grief and scandal of the whole Church*," the very Creed which they had previously rejected, "knowing it to have been framed for *the express purpose of subverting the Nicene faith*." "Iste (Taurus) nihil omittit, his blanditur, illis minatur, tandem Ursacio et Valente contestantibus se Arianismum detestari, varia anathemata adversus Arianorum hæresim pronunciantibus, et mentientibus idem secum sentire Patres Seleucienses, omnes episcopi, alii post alios, partim amore pacis, partim ærumnis confecti, partim desiderio abrepti ad gregem suum redeundi, ipsi formulæ subscribunt quam antea rejecerunt, illamque summo totius ecclesiæ luctu et scandalo approbant."—*De Ecclesia. p.* 281. This is a lame account of the transaction. But, as it admits the fact, that the Council did set forth heresy, and grieve and scandalize the whole Church, it matters little whether their decision proceeded from an heretical mind, or from the influence of flattery, threats, deceit, and regard to personal comfort.

(15.) Richer, Hist. Conc. Gen. 1. i.

(16.) "If, therefore, your piety will vouchsafe an assent to our suggestion and supplication, that you would command a Council of Bishops to be held within Italy."—*Ep. 9. ad Theod.* "All the priests supplicate your clemency, with groans and tears, that you would command a General Council to be held within Italy."—*Ep.* 24, *ad Theod.* "Unde si pietas vestra suggestioni ac supplicationi nostræ dignetur annuere, ut intra Italiam haberi jubeatis Episcopale Concilium, &c." "Omnes mansuetudini vestræ cum gemitibus et lachrymis supplicant sacerdotes, ut Generalem Synodum jubeatis intra Italiam celebrant, &c." The mind of Leo was so bent on this, that he wrote to the Clergy of Constantinople, intreating them to unite in his supplication. "Since it behoves you to seek, after the divine help, the favour of Catholic Princes, intreat, with humility and wisdom, that the most gracious Emperor would deign to assent to our petition, by which we request that a General Council may be proclaimed."—*Ep.* 23. *ad Clerum Const.* "Quoniam oportet vos, post divinum auxilium, etiam Catholicorum principum gratiam promereri, humiliter ac sapienter exposcite, ut petitioni nostræ, qua

plenariam indici Synodum postulamus, clementissimus Imperator dignetur annuere." The Council was held, not within Italy, as had been sought, but at Ephesus.

(16.) He tells us, however, that the *quality* of the assent which is due to the different statements and decision of Councils, is "a most intricate argument," and "among the most difficult questions in all theology."—*Delahogue de Ecclesia, cap. 5, quæst. 2, p. 238.* "In universa Theologia, forte nulla est controversia eâ difficilior quæ inter illustriores theologos vertitur, circa varias notas quæ Ecclesia affigit diversis propositionibus quas condemnat, et *qualitatem* assensus qui variis illis dogmaticis definitionibus debetur, ut et circa multa alia. Intricatissimum illud argumentum, &c."—But surely the *quality* of assent is involved in the term "*I most undoubtingly receive, &c.;*" and the "argument" of a most undoubting reception ought to be anything rather than "most intricate" and "difficult." But so it is. Such are the premises, and such is the conclusion.

(17.) As a specimen, we may take the following admission of Fleury:—"To confirm the fact that God works miracles by means of images, there was read a discourse attributed to St. Athanasius, containing an account of a pretended miracle at Berytus, upon an image of Christ, pierced by the Jews, from which blood flowed, which healed some sick persons. The Council was so affected by hearing this read, as to shed tears. But it is most certain that this piece does not belong to St. Athanasius; and the truth of the story may well be doubted; so that, of so many bishops who assisted at this Council, it appears that there was not one sufficiently versed in criticism; for many other false pieces were there produced."—"On lut un discours attribué a S. Athanase, contenant le recit d'un pretendu miracle arrive a Beryte, sur une image de Jesus Christ percée par les Juifs, dont il sortit du sang, qui guerit plusieurs malades. Le Concile fut touché de cette lecture, jusqu'a repandre des larmes. Toutefois il est certain que cette piece n'est point de S. Athanase, et il y a meme grand sujet de douter de la verité de l'histoire qu'elle contient. Ainsi de tant d'eveques qui assistoient a ce concile, il ne paroit point qu'il y en eut aucun assez versé dans la critique; car on y rapporta plusieurs autres pieces fausses."—*Hist. Ecc.* l. 44.

(18.) We are told, in the acts of the Council, that, when the above impudent story was narrated to the assembled Prelates, "a most holy Bishop, Constantine, exclaimed, "*As ear-rings of gold, so are the God-bearing Fathers, who agree in worshipping the sacred images.*" Nay, "*The holy Synod said, Even so, O Lord; thus the Holy Scripture teacheth.*" "Ωσπερ ορμισκοι χρυσοι, ουτως εισιν οι θεοφοροι πατερες, συμφονουντες εις την προσκυνησιν των ιερων"—"η αγια συνοδος ειπε, ναι, δεσποτα, ουτως η αγια γραφη διδασκει." Fleury merely alludes to this part of their proceedings, being evidently ashamed to detail them, and quietly says, "*it is indeed very extraor-*

dinary"—"*veritablement est fort extraordinaire.*" The reader may meet with an extract from Alcuin's work, in Lorenz's life of that theologian, recently translated by J. M. Slee. In Mr. Stebbing's History of the Church, he will also find some account of this valuable treatise.—*Vol.* i. *chap.* 14.

(19.) "Christ himself gave the symbols of the divine dispensation to his disciples, commanding the *image* of his own body to be made." *Euseb. Dem. Evang. l.* viii. *c.* 2. "Αυτος τα συμβολα της ενθεου οικονομιας τοις αυτου παρεδιδου μαθηταις, την ΕΙΚΟΝΑ του ιδιου σωματος ποιεισθαι παρακελευομενος."—"In the Law was the shadow; in the Gospel is the IMAGE; in Heaven the reality. Heretofore, a lamb was offered; a calf was offered; now, Christ is offered. Here, in an *image;* there, in reality." "Umbra in Lege; imago in *Evangelio;* veritas in cœlestibus. Ante, agnus offerebatur; offerebatur vitulus; nunc, Christus offertur. Hic, in *imagine;* ibi in veritate." *Ambros. Offic. l.* i. *c.* 48.—"For, after consecration, the mystic symbols do not depart from the proper nature. Place then the *image* by the archetype, and you will see the resemblance, for the type must resemble the reality." "Ουδε γαρ μετα τον αγιασμον, τα μυστικα συμβολα της οικειας εξισταται φυσεως. Παραθες τοινυν τω αρχετυπω την ΕΙΚΟΝΑ, και οψει την ομοιοτητα. Χρη γαρ εοικεναι τη αληθεια τον τυπον." *Theod. Dial* .ii.—"Certainly, the *image* and similitude of the body and blood of Christ are celebrated in the doing of the mysteries." "Certe *imago* et similitudo corporis et sanguinis Christi in actione mysteriorum celebrantur." *Gelas. de duabus Christi natur. &c.*—Now, for the infallible decision of the Second Council of Nice:—"Not one of the trumpets of the Spirit, the holy Apostles, or of our venerable Fathers, ever said that our unbloody sacrifice, which was made for a remembrance of his suffering and entire dispensation, was an image of his body: for they did not receive of the Lord so to speak or confess. It is therefore clearly manifest, that neither the Lord, nor the Apostles, nor the Fathers, have any where said that the unbloody sacrifice, offered by the priest, was an *image.*" "Ουδεις γαρ ποτε των σαλπιγγων του Πνευματος, των αγιων αποστολων, η των αοιδιμων πατερων ημων, την αναιμακτον θυσιαν, την εις αναμνησιν του παθους ημων και πασης της αυτου οικονομιας γινομενην, ειπεν εικονα του σωματος αυτου, ουδε γαρ παρελαβον απο του Κυριου ουτως λεγειν η ομολογειν, ουκ ουν σαφως αποδεδεικται, οτι ουδαμου ουτε ο Κυριος ουτε οι αποσ ολοι η πατερες εικονα ειπον την δια του ιερεως προσφερομενην αναιμακτου τον θυσιαν."—*Act.* vi.

(20.) Faber's "Difficulties of Romanism" has some valuable remarks on this subject. The novice will find, in this book, a better accumulation of evidence, in the original languages, fairly stated, on the whole controversy, than perhaps in any modern work on the subject.

(21.) Thus the late Vicar-Apostolic of this district, called himself Bishop of *Castabala*, and his successor, Dr. Walsh, takes the title of

Bishop of *Cambysopolis*, and his coadjutor, Dr. Wiseman, calls himself Bishop of *Melipotamos*. But the assumption is yet greater. In a new house, erected for the "episcopal palace," in this town, the front is distinguished by the initial "W," with the arms of the *See of Lichfield*, and surmounted by the *Mitre*. To those who would know the real extent of Dr. Wiseman's theological erudition, or of his candour in statement, reference may be made to his controversy with Dr. Turton, Dean of Peterborough; or with Dr. Whittaker, Vicar of Blackburn; or, as more recent and entire, to the "Letters" addressed to him by the Rev. W. Palmer.

(22.) Institution of a Christian man.

(23.) "We acknowledge Cyril to be Bishop of Jerusalem, *the mother of all churches*, Της δε μητρος απασων των εκκλησιων της εν Ιεροσολυμοις."—*Epistle of Bishops of Second General Council.*

(24.) "For, to the throne of the elder Rome, because that was the imperial city, the Fathers fitly gave the privileges." "Και γαρ τω θρονω της πρεσβυτερας Ρωμης, δια το βασιλευειν την πολιν εκεινην, οι πατερες εικοτως αποδεδωκασι τα πρεσβεια."—*Conc. Chalc. Can.* 28.

(25.) "It is decreed, that pictures ought not to be in the Church, lest that which is worshipped and adored be painted on the walls." "Placuit picturas in ecclesia non debere, ne quod colitur et adoratur, in parietibus depingatur."—*Conc. Elib. Can.* 36. "Following the divine teaching of our holy Fathers, and the tradition of the Catholic Church, &c., we decree that, with all accuracy and care, like as is the case with the figure of the precious and life-giving cross, there be placed in the holy Church of God venerable and holy Images, of paintings, and stone, and other suitable materials, &c." "Επακολουθουντες τη θεηγορω διδασκαλια των αγιων πατερων ημων, και τη παραδοσει της καθολικης εκκλησιας—οριζομεν, συν ακριβεια παση και εμμελεια, παραπλησιως τω τυπω του τιμιου και ζωοποιου σταυρου, ανατιθεσθαι τας σεπτας και αγιας εικονας τας εκ χρωματων και ψηφιδος και ετερας υλης επιτηδειως εχουσης, εν ταις αγιαις του θεου εκκλησιαις."—*Nic. Conc. Sec. act* 7.

(26.) "There are many things which clearly declare that this Council was invalid in many points; for there are many things in it which might seem almost to touch the borders of the Novatian error, since it is decreed in many canons, that to those who had committed certain capital crimes, communion should not be given at their end. Those who read the writings of Cyprian, and others, on that subject, will easily discover that this savours of the Novatian heresy. For it is found, that the decree which forbids one who has committed adultery, after penance, to communicate at his end, is entirely alien to the custom of the Catholic Church. Nevertheless, *as we know that the Bishops of that assembly were Catholics, there ought to be no suspicion of Novatian heresy;* especially since, as Pope Innocent says, although they denied communion, they did not deny penance."

"Ipsum in multis esse irritum, multa sunt quæ manifeste declarat; pleraque enim in eo sunt, quæ fines Novatiani erroris visa sint prope attigisse; dum eis qui capitalia quædam crimina perpetrassent, nec in fine communionem esse dandam, pluribus canonibus statuitur. Sapere hæc hæresim Novatianam, qui Cypriani et aliorum de ea re scripta legerint, facile cognoscent, ab ecclesiæ enim Catholicæ usu illud omnino alienum esse reperitur, quod in eo statutum est, ut nec in fine communicet, qui post pœnitentiam mœchatus fuerit. Ceterum, quod sciamus esse conventus episcopos fuisse Catholicos, de Novatiani hæresi nulla suspicio esse debet; cum præsertim hi, licet communionem, tamen pœnitentiam non negaret, ut de eo Innocentius Papa tradit."—*Bar. tom.* i. 349. "Furthermore, because, from a somewhat too severe spirit, the most holy Fathers of that synod might seem almost to have touched the borders of the Novatians, in decreeing that to those who had lapsed, communion should not be given at their end; this was, I suppose, the reason that their successors, being thereby displeased, made no mention of this synod by name, as of others, and so it remained almost obsolete. On which account I remember that I have elsewhere spoken a little too freely of the Council of Elvira: but, seeing that their decisions on the above point are excused by the same Pope Innocent, *let no man presume to accuse them.*" "Quod insuper austeriori quodam spiritu iidemque in eandem synodum convenere patres sanctissimi, propemodum visi sint Novatianorum limites attigisse, quippe qui lapsis nec in fine communionem dandam esse statuerint; ea de causa factum puto ut, cum hæc displicuerint successoribus, nulla sicut de aliis ejus synodi nominatim ab antiquioribus mentio habeatur, atque sic prope antiquata remanserint. Quamobrem paulo liberius de Elibereno Concilio me alias locutum esse nemini. At cum quæ ab illis de ea re statuta sunt, excusentur ab eodem qui supra Innocentio Romano Pontifice, nemo sit qui accusare præsumat."—*Tom.* ii. *p.* 583. The decree concerning pictures, is a far more obvious reason why it was desirable, if possible, that this Council should have "remained obsolete."

(27.) *Cassander, Epis.* p. 1103. His entire words are, "He who thinks that these books ought to be condemned or rejected, must necessarily confess that both the Frankfort Council itself and other eminent writers of that age, are to be condemned; which never was done, nor I think ever will be done, at least by men of a sane mind."

(28.) *Binnius, tom.* iii. *p.* 224. He describes the Council of Frankfort thus, "Concilium Francofordiense Provinciale, approbatum, quo 300 circiter episcopi, acta Niceni Concilii secundi in causa imaginum, confirmarunt."—*Tom.* 3, *vide Contenta.* "Which sentence," says Bellarmine, "I wish it were true, but I nevertheless suspect it to be false." And he, after an induction of evidence, concludes, "It therefore appears to me that the Second Council of

Nice was certainly rejected in the Council of Frankfort." "Quam sententiam esse veram optarem; sed suspicor esse falsam—— videtur igitur mihi in synodo Francofordiensi vere reprobatam Nicenam synodum."—*Tom.* i. *p.* 880. The following are the words of Baronius:—"Tantum abest igitur, ut negemus Nicenam secundam synodum eandemque septimam Ecumenicam, dictam damnatam dici in Francofordiensi concilio, ut etiam augeamus numerum testium id profitentium, et quidem haud dubie fidei vel rejiciendæ auctoritatis."—*Tom.* ix. *p.* 315.

(29.) "They must not read private Psalms or books in the Church, but only those that are canonical, &c. Now these are the Scriptures of the Old Testament, that are to be read, viz:—Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, and Ruth, 1st and 2nd Books of Kings (Samuel), 3rd and 4th Books of Kings, 1st and 2nd Books of Chronicles, 1st of Ezra, 2nd of Ezra (*i. e.* Nehemiah), Psalms, Proverbs, Song of Songs, Job, Eighteen Prophets, Isaiah, &c.—*Conc. Laod. Can.* 59. "It is thought good to annex to this decree a list of the Sacred Books, lest a doubt should arise what those are which are received by this Synod. They are as under, viz., of the Old Testament:—Five Books of Moses, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; Joshua, Judges, Ruth, Four Books of Kings, Two of Chronicles, 1st of Ezra, and 2nd, which is called Nehemiah, Tobit, Judith, Esther, Job, David's Psalter of 150 Psalms, Proverbs, Ecclesiastes, Song of Songs, Wisdom, Ecclesiasticus, Isaiah, Jeremiah with Baruch, Ezekiel, Daniel, Twelve minor Prophets, Two Books of Maccabees, first and second."—*Conc. Trid. Sessio* 4.

(30.) "Christians must not leave the Church of God, and go and invoke angels, and make congregations; which things are forbidden. Therefore, if any one be found giving himself to this hidden idolatry, let him be accursed; because he hath forsaken our Lord Jesus Christ, the Son of God, and joined himself to idolatry." "*Οτι ου δει Χριστιανους εγκαταλειπειν την εκκλησιαν Θεου και απιεναι και αγγελους ονομαζειν, και συναξεις ποιειν, απερ απηγορευται. Ει τις ουν ευρεθη ταυτη κεκρυμμενη ειδωλολατρεια σχολαζων, εσω αναθεμα, οτι εγκατελιπεν τον Κυριον ημων Ιησουν Χριστον, τον υιον του Θεου, και ειδωλολατρεια προσηλθεν.*"—*Conc. Laod. Can.* 35.

(31.) "*Ει τις διακρινοιτο παρα πρεσβυτερου γεγαμηκοτος, ως μη χρηναι λειτουργησαντος αυτου προσφορας μεταλαμβανειν, αναθεμα εστω.*" —*Conc. Gang.* "Præcipimus, ut nullus missas eorum audiat quos uxores vel concubinas habere cognoverit."—*Lat. Con. Sec. Can.* 7.

(32.) "Distincte præcipimus, ut pontifices hujusmodi civitatum sive diœcesum provideant viros idoneos qui, secundum diversitates rituum et linguarum, divina officia illis celebrent et ecclesiastica sacramenta ministrent, instruendo eos verbo pariter et exemplo."—*Conc. Lat.* iv. *Can.* 9. "Etsi missa magnam contineat populi fidelis

eruditionem, non tamen expedire visum est patribus, ut vulgari passim lingua celebraretur."—*Con. Trid. Sess.* xxii. *cap.* 8. "Si quis dixerit, Ecclesiæ Romanæ ritum, quo submissa voce pars canonis et verba consecrationis proferuntur, damnandum esse; aut lingua tantum vulgari missam celebrari debere, &c. anathema sit."—*Can.* 9.

(33.) A former objection has recently been revived, that "the introduction of the Creed of St. Athanasius into the Church Service," is itself "a violation of the wise rule laid down by the General Council of Ephesus."—*Observations on a Petition for the Revision of the Liturgy, &c., by J. Hull, and W. W. Hull, M. A.*, 1840. Waterland's answer to the same objection, urged in his time, was—that the Council "made no order against new creeds; *i. e.* creeds still more and more enlarged, if there should be occasion; but against a new faith, ετεραν πιστιν, a faith different from and repugnant to that of Nice; such as was offered by the Nestorians in that Council."—*Hist. of Athan. Creed.* This is scarcely reconcileable with the terms or object. But surely it will not be contended, by those who do not hold the infallibility of such assemblies, that the Fathers at Ephesus possessed a power, which others of later times did not possess, of inhibiting the Catholic Church from setting forth a clearer or fuller exposition of fundamental articles, if necessary; as the Nicene Council had done, in respect to the Apostles' Creed. The argument drawn from the decree seems perfectly valid against the Church of Rome, which binds it on the conscience; but is utterly useless against any other community.

(34.) "All these sacraments are made perfect by three essentials, viz:—by things, as the *matter;* by words, as the *form;* and by the *person* of the minister who confers the sacrament, *with the intention of doing what the Church does:* if any one of which be wanting, the sacrament is not complete." "Hæc omnia sacramenta tribus perficiuntur, viz:—rebus tanquam materia, verbis tanquam forma, et persona ministri conferentis sacramentum, cum intentione faciendi quod facit ecclesia; quorum si aliquod desit, non perficitur sacramentum."—*Conc. Flor. Decretum Eugenii IV.* "If any one shall say that there is not required in ministers, when they consecrate and bestow the sacraments, *the intention of doing at least what the Church does*, let him be accursed." "Si quis dixerit, in ministris dum sacramenta conficiunt et conferunt, non requiri intentionem saltem faciendi quod facit ecclesia, anathema sit."—*Conc. Trid. Sess.* vii. *Can.* 11. See, in Sarpi's History of the Council of Trent, the memorable speech of the Bishop of Minori, who, among other objections to the doctrine, puts this case:—"Let there be a knavish priest, who administers to a child the outward rite, without the intention of imparting true baptism—the child grows up, becomes the bishop of a great city, lives many years in that office, and ordains a great number of priests: but, it must be inferred, that he, being not baptized, was not ordained; neither, of course, were they ordained whom he promoted.

Thus, in that great city, there will be neither eucharist, nor confession; for these cannot be without the sacrament of orders; nor orders without a true bishop; nor can he receive orders who has not been baptized. Lo! millions of nullities of sacraments, by the malice of one minister in one act only!"—*Lib.* ii. We need not wonder, "ut ceteros theologos in stuporem dederit."

(35.) See Bishop Philpott's "Letters to Mr. Butler," on the 4th Lateran Council, and Bishop Marsh's "Comparative View." Of this Council, Canon i. establishes Transubstantiation. Canon iii. is the persecuting canon above quoted. Canons iv. and v. enforce the papal supremacy.

"Hæretici vero et schismatici, quia ab ecclesia desciverunt; neque enim illi magis ad ecclesiam spectant, quam transfugæ ad exercitum pertinent a quo defecerunt. Non negandum tamen quin in Ecclesiæ potestate sint, ut qui ab ea in judicium vocentur, puniantur, et anathemate damnentur."—*Cat. Con. Trid. pars.* i. *art.* 9. "Are heretics rightly punished with death? St. Thomas (Aquinas) answers in the affirmative; because false coiners or other disturbers of the state, are justly punished with death. Therefore also heretics, who are falsifiers of the faith, and grievously trouble the state.—It is confirmed by this, that God in the old law commanded the false prophets to be killed. The same is proved by the condemnation of the 14th Article of John Huss, by the Council of Constance."—*Dens* ii. 88. "Ecclesia suam retinet jurisdictionem in omnes apostatas, hæreticos, et schismaticos, quamvis ad illius corpus non jam pertineant; quemadmodum dux militiæ jus habet severiores pœnas decernendi adversus militem transfugam qui ex albo militiæ fuisset erasus."—*Delahogue, cap.* 8. *p.* 404.

(36.) "Nec nostram constitutionem impediat, si forte aliquis ad conservandam ecclesiæ suæ consuetudinem juramento se dicat adstrictum. Non juramentum, sed perjuria potius sunt dicenda quæ contra utilitatem ecclesiasticam attentantur."—*Conc. Lat.* iii.

(37.) Lord Clarendon's "Religion and Policy." The acknowledgments as to the terms of the decree of Constance, are by Maimbourg, Dupin, &c.

(38.) "Nec ego Synodum Nicenam tibi, nec tu mihi Ariminensem, debes tanquam præjudicaturus objicere. Scripturarum authoritatibus res cum re, causa cum causa, ratio cum ratione, concertet." *Contra Maxim.* l. iii. c. 14.

(39.) Vide Sessio xiii. can. 2, 8, 6, 7—Sessio xxi. can. 1, 2, 3—Sessio xxii. can. 1, 3, 4.

GENERAL CONCLUSION.

LECTURE XIV.

GENERAL CONCLUSION.

BY THE REV. B. H. KENNEDY, D. D.

"AND HE SAID UNTO THEM, FULL WELL YE REJECT THE COMMANDMENT OF GOD, THAT YE MAY KEEP YOUR OWN TRADITION."—*St. Mark* vii. 9.

"THE law of the Lord," says the Psalmist, "is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." But this perfect law, this sure testimony, these right statutes, this pure commandment, are addressed to a rebellious people, which walk in a way that is not good, after their own thoughts, and reject the commandment of God, that they may keep their own tradition.

"God made man upright, but they have sought out many inventions." Our first parents, created in innocence and placed in bliss, disobeyed God, and fell; and since their fall, which entailed the taint and the curse of sin upon their descendants, the Spirit of God hath striven with man, but man hath rebelled and vexed his holy Spirit. Though consoled for the penalty of the fall by the blessing of the promise, within a few generations all flesh had corrupted his way upon the earth, "and God destroyed man whom he had created from the face of the earth; but Noah found grace in the eyes of the Lord: and he remained alive and they that were with him in the ark." So few were the faithful of the Patriarchal Church.

Again God chose for himself a peculiar people, even Israel whom he loved. He led them out of Egypt with a strong hand and a stretched-out arm: he guided and fed them in the

wilderness: he brought them into a land flowing with milk and honey, and drove out the nations before them. He gave them his Law, uttered amid thunders and lightnings on Sinai, and written upon tables of stone; and established a covenant with them by the mouth of his servant Moses; and set before them a blessing and a curse: a blessing if they obeyed the commandments of the Lord their God, and a curse if they turned aside out of the way that he had commanded them, to go after other gods. Yet, so deceitful and desperately wicked is the human heart, that this chosen people, in the midst of God's merciful dispensations, even in the wilderness, turned aside from his way, and made them a molten image, and believed not the Lord their God, nor hearkened to his voice, but murmured against him and provoked him to wrath. And when they possessed the land which the Lord gave them, and became there a nation great, mighty, and populous, "they forgat God their Saviour, and remembered not the multitude of his mercies; but were mingled among the heathen, and learned their works: and they served their idols which were a snare unto them; many times did he deliver them, but they provoked him with their counsel, and were brought low for their iniquity."

When five hundred years were complete from their entrance into the land of promise, in the reign of Ahab king of Israel, of the countless myriads of the chosen seed, there were left unto the Lord only seven thousand in Israel, "all the knees which had not bowed unto the idol Baal, and every mouth which had not kissed him."

At the end of seven hundred years, when Hezekiah reigned in Jerusalem, the inspired voice of Isaiah denounced the universal corruption and idolatry of the chosen people of God. "Ah, sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters, they have forsaken the Lord, they have provoked the Holy One of Israel to anger, they are gone away backward." "Their land, also, is full of idols; they worship the work of their own hands, that which their own fingers have made." Though the number of the faithful and true Israel was small, there still existed a little flock, for whose sake the Lord's hand was stayed from judgment. "Except the Lord of hosts had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." This general and heinous apostacy of the Israelites is less surprising when we find that they had utterly neglected the solemn and oft-repeated injunction of

Moses—"that they should keep the words of the Law in their hearts, and should teach them diligently to their children, and bind them for a sign upon their hand, and for frontlets between their eyes, and write them upon the posts of their houses and on their gates." For we learn that, in the reign of the righteous and reforming king Josiah, the book of the Law was accidentally found in the temple, and read by Shaphan the Scribe, before the king. "And it came to pass, when the king had heard the words of the book of the Law, that he rent his clothes. And the king commanded Hilkiah the priest, and others, saying, Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that is written concerning us." Here we see the immediate connection between the loss or neglect of God's written word, and a people's corruption and ruin. Vain was the ecclesiastical establishment of Israel—vain its splendid and solemn services—vain its array of priests, Levites, and prophets—vain its sacrifices and oblations—its feasts and assemblies—its new moons and sabbaths: the Book of the Covenant being out of sight became out of mind; and the people cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel. The standard of truth was removed from their view, and they rushed blindly into error and sin: "they called evil good, and good evil: they put darkness for light, and light for darkness: they put bitter for sweet, and sweet for bitter." "Therefore they went into captivity, because they had no knowledge."

On the return of the Jews from Babylon, we find that they relapsed no more into idolatry, but were distinguished, on the contrary, by a zealous detestation of paganism and its rites. To what must we ascribe this remarkable change? Evidently to the wise and godly discipline introduced by Ezra, who collected, arranged, and revised the Hebrew Scriptures, and while with Nehemiah, he restored the temple and its services, the ancient feasts and sacrifices, provided also for the public reading of the Law in the ears of the people,—a blessing further secured and extended by the institution of Synagogues. But alas! the carnal mind of man is at all times enmity against God, and if one temptation is averted, others rush to the assault; and the second state of that man is often worse than the first. So it was with the Jews. Though they ceased to

worship idols, they still sought out many inventions; they were spoiled through philosophy and vain deceit after the rudiments of the world, and became blind followers of the blind. For, not to mention their sceptical, proud, and sensual Sadducees, their ascetic and monkish Essenes, their crafty and worldly Herodians, we find that their strictest and most orthodox sect, that of the Pharisees, had obscured or perverted the pure and undefiled law of God, not only by substituting the letter for the spirit, and the form for the substance, but also by ascribing to their own glosses and canons the power and efficacy of divine truth; insomuch that they worshipped God in vain, teaching for doctrines the commandments of men; nay, more, in order that their guilt might be full, in the case referred to by our Saviour in the text, and in "many such like things," they even rejected the commandment of God, that they might keep their own tradition. They were further distinguished by their scrupulous attention to ceremonies, and by the studied publicity and parade of their devotion. They also regarded good works as meritorious in the sight of God, and invented a number of supererogatory duties, which they kept and enforced with as much strictness as the ordinances of the divine law. And what were the moral results of this system of will-worship? The twenty-third chapter of St. Matthew informs us. There resulted from it that stupid dullness which blinded the eyes of the people to the foreshown signs and tokens of their desired Messiah,—that hopeless demoralization which dreaded ceremonial more than moral defilement,—that cruel intolerance which broke out into the ferocious cry, "Crucify him, crucify him,"—that desperate wickedness which pronounced them ripe for the harvest of God's awful and long-suspended judgments. "O Jerusalem, Jerusalem," said the sorrowing Messiah, "thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate." Such was the corruption, apostacy, and ruin of the Jewish Church.

Christ Jesus, the promised Messiah, God manifest in the flesh "came into the world to save sinners." The design of his coming may be represented, more particularly, as fourfold:—To make, by his death upon the cross, atonement to the offended justice of God, for the sins of the whole world: to bring life and immortality to light by his resurrection: to

proclaim remission of sins, through his blood, to all who with hearty repentance and true faith turn unto him: and, lastly, to purify unto himself a peculiar people zealous of good works. Of these gracious purposes, he accomplished the two former once in his own person. For the accomplishment of the two latter, he established a Church upon earth. He commissioned Apostles to go and teach all nations, and authorized them to commit the same ministry to faithful coadjutors and successors. He appointed Sacraments as the pledges of Christian communion and means of Christian grace: Baptism for the purpose of admission to the regenerating grace of his covenant; and the Lord's supper for the strengthening and refreshing of the Christian soul, by perpetual supplies of grace from his Spirit. Thus did our Lord found the Christian Church: through Him that Church has access to God; and "to Him as its head, its king, its bridegroom, its shepherd, the Church—as his body, his kingdom, his spouse, his flock—points all her operations."[1] Great and glorious are the promises of final triumph, which Christ has given to his Church. "The gates of hell shall not prevail against it." "The Saviour is with it always, even unto the end of the world." "Where two or three are gathered together in his name, there is He in the midst of them." "Christ loved his Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Who then constitute that Church of Christ to which these blessings belong? Does it comprise all the visible congregations of men who call upon the name of Christ? No, surely. "Not every one that saith Lord, Lord, shall enter into the kingdom of Heaven." Or does it consist of all persons who enjoy the advantage of an Apostolic Ministry, and the right administration of the holy Sacraments? Alas no! Ananias and Sapphira possessed both, yet, for their dissembling to the Holy Ghost, they were cut off from the Church of God and from this life at the same instant. The unity of the Church of God is spiritual, to which appertains an outward and visible unity, as body appertains to soul: and as some of a body's members may be dead, while the life of the whole remains, so may the Church have dead members, while the life of its spiritual unity is still

[1] See "the Church of God," by the Rev. R. W. Evans, M. A., &c. &c.

unimpaired. The visible Church is holy in its calling, and holy in its ordinances: the invisible Church is holy, not in these only, but also in its individual members. In the world the Church has tribulation, but through Christ its head, it is destined finally to overcome the world. Here on earth it is militant, it will be triumphant in heaven.

The Church, in this its militant state, has to contend not only with the assaults of open enemies from without, but with the perils of false or erring brethren within. The same corrupt carnality of the human heart, which worked in the Patriarchal and Jewish Churches to minish and bring them low, is ever at work in the Christian Church also: and though it shall not finally prevail, we have no promise that it shall not grievously disturb the peace, impair the prosperity, and obscure the visibility of Christ's Church. On the contrary, there are many passages of Holy Writ which lead us to expect that, "because iniquity shall abound, the love of many shall wax cold." "It must needs be," said our Lord, "that offences shall come; but woe unto him by whom the offence cometh." The Epistles of St. Paul exhibit to us selfishness, schism, and even dissoluteness, already rioting within the pale of the visible Church. St. Peter, St. John, and St. Jude warn their converts against false teachers, who privily bring in damnable heresies, even denying the Lord that bought them. "And many," it is added, "shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." Various other texts of Scripture, besides the mysterious prophecies of the book of Revelations, evidently point to a great apostacy which should happen in the Church of Christ. "Now the Spirit speaketh expressly," says St. Paul to Timothy, "that in the latter times some shall depart from the faith giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their consciences seared with a hot iron, forbidding to marry, and commanding to abstain from meats." Lastly, the very remarkable prophecy concerning the Man of Sin, contained in St. Paul's second Epistle to the Thessalonians, has been applied in all its parts, by many able pens, to that great apostacy of the Roman Church, which now occupies our attention.

My purpose, in this lecture, is to take a rapid review of the Papal system, pointing out the manner and causes of its gradual developement, and the evils it has inflicted on the Church and on mankind; concluding with such practical observations as the general subject and the present occasion naturally suggest.

May the Holy Spirit enable me to speak the truth, to the honour and glory of God, in love and charity to man, and to the edification of this Christian audience.

The corruptions of Romanism may be arranged under four general heads.

I. USURPED AUTHORITY.
II. CORRUPTED DOCTRINE.
III. SUPERSTITIOUS WORSHIP.
IV. ANTISOCIAL DISCIPLINE.

We place *Usurped Authority* first on the list of Papal errors, not as being in itself more flagrant than the rest, but as being the source, sanction, and support of every other corruption. The argument then becomes simpler and easier. For, in arguing, we ought to have in view the conversion of our opponents. But we know that Roman Catholics in general are very little moved by the strongest proofs we can urge against parts of their doctrine, as unscriptural, of their worship, as unprofitable for godliness, and of their discipline, as hostile to social peace and order. "The Pope thus decrees: the Pope's authority is supreme; what the Pope decrees, I obey." "The Church so teaches: the Church cannot err in doctrine; what the Church teaches, I believe." Such is the short and simple answer of the Romanist; and it makes indeed an "end of controversy," as long as he insists upon these two Articles:

(1.) That the Authority so decreeing is supreme.
(2.) That the Church so teaching is infallible.

The Pope's supremacy, and the infallibility of the Roman Church, are in fact the two pillars of the Papacy; demolish these, and the fabric sinks to ruin.

> It was a goodly heap for to behold,
> And spake the praises of the workman's wit,
> But full great pity that so fair a mould
> Did on so weak foundation ever sit:
> For on a sandy hill, that still did flit
> And fall away, it mounted was full high,
> That every breath of heaven shaked it;
> And all the hinder parts, that few could spy,
> Were ruinous and old, but painted cunningly.

These pretensions to supremacy and infallibility are at once the weakness and the strength of Romanism. They are its weakness, as, although they prop up all its other heresies, they are themselves least able to abide the shock of a learned and

candid investigation. They are its strength, first, because the pupils of Rome are taught to regard them as fundamental truths of religion, which demand to be received with an unreasoning uninquiring faith; and being thus received, they effectually supersede all religious inquiry: partly because they are well adapted to work upon some of the most prevalent foibles of human nature, indolence, credulity, superstitiousness; and when they meet with these, they sometimes succeed in seducing ill-instructed and weak-minded Protestants from the pure gospel of Christ. On these pretensions then let us fix a steady gaze, bringing to bear upon them the combined lights of Scripture and of history.

But first, let me bring to your notice the vicious circle of argument within which the divines of Rome endeavour to confine the understandings of those Romanists—few, I fear, in number—who are willing to examine the grounds of the faith which is in them. To Scripture they are obliged ultimately to refer for the original grant of infallibility to their Church and supremacy to their Pope. But when an inquirer after the truth, however candid, however learned, following the precepts of Christ and the example of the "more noble" Beræans, searches the Scriptures diligently, examines under every light the passages which the Roman Church cites in proof of its claims, and finds them utterly inadequate to support those claims, according to any rational principle of interpretation, with what answer is he met? "The whole right of the Scriptures," says Dr. Milner, that famous champion of Rome, "belongs to the Church. She has preserved them; she vouches for them; and she alone, by comparing the several passages with each other and with tradition, authoritatively explains them." Hence it is impossible that the real sense of Scripture should ever be against her and her doctrine; and hence, of course, I might quash every objection which you can draw from every passage in it by this short reply. "The Church understands the passage differently from you, therefore you mistake its meaning." Thus we see that the Church of Rome founds her own authority upon that of Scripture, and the authority of Scripture upon her own; a logical absurdity, and, as Robert Hall justly termed it, a gross insult to the human understanding.

The Roman doctors disagree among themselves on many points relating to the power and privileges of the Pope and the Church. This infallible Church is not agreed upon the seat of its own infallibility. But of its disputes and variations

on this and other articles I will not dwell here. I will take that definition of Papal supremacy which is received by the most moderate Roman Catholic party. "The Pope," according to the decree of the Council of Florence, is "Head of the whole Church, and the Father and teacher of all Christians, and to him, in St. Peter, was delegated, by our Lord Jesus Christ, full power to feed, rule, and govern the universal Church."

This claim they support by the allegation, that our Saviour constituted St. Peter the chief of the Apostles, and gave to him a right of government and authority over the rest, which right he transmitted to his successor, the Bishop or Pope of Rome, who thereby became the Vicar of Christ, and the head of the universal Christian Church on earth.

Upon the truth, then, of this allegation depends the truth of that most fundamental doctrine of the Roman Church, the supreme authority of the Pope.

What shall we say then if we find that its main and cardinal statement *is untrue? It is untrue that our Saviour gave to St. Peter any right of government and authority over the rest of the Apostles.*

The proof of such a gift devolves of course upon those who claim it. And the only admissible proof must be of the following nature.

(1.) They who claim to inherit from St. Peter, must show the original deed of gift to that Apostle: or, in other words, they must show from the written Word of God, that our Saviour gave to St. Peter any right of government and authority over the rest of the Apostles, and particularly that he gave him a right to that kind and degree of government and authority which the Pope now claims.

(2.) If the Scriptures are not express upon this point, but still capable of being interpreted in favour of the gift, it is then open to the Church of Rome to supply proof from the evidence of antiquity, to show that the early Christians understood the Scriptures in that sense, that St. Peter's supremacy as the appointed Vicar of Christ was generally recognized, and that he and those who are called his successors, actually exercised supreme government and authority over the Christian Church. But if Scripture has failed to prove this gift, and antiquity to corroborate and sanction it, then the statement is untrue, the claim unjust, the Pope's supremacy an usurpation, and the Papal system a delusion.

Proceed we to the proof as alleged by the most acute and accredited authors of the Roman faith. They pretend to find

the gift in two passages of Scripture, the one, Matthew xvi. 18, the other, John xxi. 16.

Let us examine the former passage.

"When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some Elias; and others, Jeremias, or one of the Prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

Our Lord's promise to St. Peter is conveyed in figurative terms, and upon the correct interpretation of these figures depends the right understanding of its import.

1. "Thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it."

"Upon this rock." What rock? There are four opinions in answer to this question.

First, that the Rock is St. Peter, whose name, Peter or Cephas, signifies "a rock," a name already conferred on him by his divine Master. This opinion is held by all Romanists, and by many Protestant divines; and it is supported by some of the Fathers.

Secondly, that the Rock is the faith confessed by St. Peter, "thou art the Christ the Son of the living God." This interpretation is adopted by most of the older Protestant writers, and it has the sanction of the majority of the Fathers, including the illustrious names of Hilary, Basil, Ambrose, and Chrysostom.

Thirdly, that Christ Himself is the Rock. This was the opinion of the great St. Augustine.

Fourthly, that all the Apostles, or all faithful persons, are the Rock. So thought Origen of old, Erasmus in later times.

The true interpretation seems to me to exclude none of these opinions. Peter, whose strong faith and ardent temper made him, in this instance, as in many others, the mouthpiece of the Apostles, professes for himself and for them, that Jesus is "the

Christ, the Son of the living God." What our Saviour says in return to St. Peter, may justly be considered as spoken to all the Apostles, confessors of the same faith with St. Peter, while at the same time it is so far addressed peculiarly to that Apostle, as our Lord foreknew that he would take the first and foremost part in the foundation of the Christian Church, as we see, in the Acts of the Apostles, that he did. And to St. Peter specially, and to the Apostles by implication, this blessing and this promise are given in virtue of the confession then made by them of that fundamental article of faith, that Jesus is "the Christ, the Son of the living God." Again, in allusion to the strength and stability of that confession, Simon is addressed by his new name of Peter, or Rock; and upon this Rock, that is, upon him the firm confessor, upon the other Apostles, partners of the same firm confession, upon the fundamental confession itself, that "Jesus is the Christ, the Son of the living God," our Saviour promises to build his Church, against which the "gates of hell," or powers of evil, "shall not prevail."

It is thus that I understand the 18th verse; but I do not rest my refutation of the Roman doctrine upon this interpretation. Let us suppose, with the Romanist, that the words "this Rock," are to be understood exclusively of St. Peter. But why are we to suppose that in saying "upon this Rock I will build my Church," Jesus meant to convey the primacy of the whole Church to St. Peter, and a line of successors? Is it not far simpler, and more reasonable, to refer them to the prominent part taken by St. Peter in the establishment of the first Christian Church at Jerusalem, upon which, as on a foundation or pattern, were formed other local Churches? St. Paul represents Christians as being built "on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone." And St. John had a vision of that great city, the Heavenly Jerusalem, whose wall "had twelve foundations, and in them the names of the twelve Apostles of the Lamb." So that while the Church, in one sense, is said to be built upon St. Peter, as founder of the first Church in Jerusalem, it is said, in another sense, to be built on all the Apostles, as founders of various local Churches throughout the world. But in the strongest and most proper sense, it is said to be built on its divine Original; For, "other foundation can no man lay than that which is laid, which is Jesus Christ."

So much of the 18th verse. We proceed to the 19th. Here the Romanists contend that, under these figures—the keys of the kingdom of heaven, and the power to bind and loose—

our Saviour conferred on St. Peter those privileges, powers, and authorities, which his reputed successors, the Popes of Rome, now exercise over their Church.

It would lead me too far from my main subject, to discuss, with a view to a complete definition, the right of the Keys and the power of binding and loosing. Whatever they are, they must be considered to belong, not to the person of St. Peter and his successors, but to the apostolic and ministerial offices in the Church. The Key-bearer, under the Jewish princes, as Eliakim under Hezekiah, was the steward of the household, whose office it was to open and shut the doors of the royal treasury, to dispense or withhold, as he thought right. And what says St. Paul of the Apostles and Ministers of the Gospel? "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God." May we not then consider the power of the Keys to be exercised by the ministers of Christ, when, as faithful stewards, they duly dispense the mysteries of God; providing meat for them that are spiritual, but only milk for babes in Christ; preaching the gospel to every creature, but giving not that which is holy unto the dogs, neither casting their pearls before swine; rightly administering the Sacraments in the universal Church, but excluding those who are manifestly unworthy to receive them; pronouncing forgiveness of sins through Christ to the penitent and contrite soul, but refusing that consolation to the evidently impenitent and hardened sinner.

I have already said that Christ is probably addressing all the Apostles in the person of St. Peter. And, as regards the privilege of binding and loosing, whether it be *the* use of the Keys, or *one* use of the Keys, or a distinct power, we know that it was granted to all the Apostles equally with Peter. "Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven."[1] The context shews that this power is mainly exhibited in Church discipline and censure, which when duly and rightly administered, God will bless, sanction, and confirm. "Whom you admit into communion with you, according to the rules of the Gospel, God will admit into communion with Himself; and whom you cast out of communion, as impenitent and obstinate in scandalous and infectious sins, shall be bound over to the righteous judgment of God." And this authority is given to the Apostles

[1] Matthew xviii. 18.

in still stronger, or, at least in more express terms, by our Saviour when after his resurrection he first appeared to the ten. "And when he had said this, he breathed on them and saith unto them, Receive ye the Holy Ghost: Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." This solemn authority the Apostles, who received, among other extraordinary gifts, that of discerning spirits, were enabled to exercise in the most absolute manner: but it can now be exercised only in the humble expectation of God's sanction, under the conditions necessarily imposed upon human fallibility.

Thus we see that the passage of St. Matthew proves no grant to St. Peter of authority and government over the other Apostles. Still less does that of St. John, which I proceed to quote.

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him, Feed my Lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him, Feed my Sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord thou knowest all things; Thou knowest that I love thee. Jesus saith unto him, Feed my Sheep."

Here there is nothing approaching to a proof of St. Peter's Supremacy. The Romanists indeed assert that the government of the whole Church of Christ is implied in the charge "Feed my Lambs—Feed my Sheep." An assumption so groundless needs no lengthened refutation. To what minister might not our Saviour address the same charge—"Feed my Sheep?" As St. Paul says in his address to the Ephesian Elders:—"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood;" so, according to every just principle of interpretation our Saviour charges St. Peter to feed the flock, over whom the Holy Ghost shall make him overseer. Nor can we doubt that the same charge is addressed by implication to the other Apostles. Neither can we be at a loss to see why Peter is selected to be the special object of this exhortation. Zealous, eager, and affectionate as he had shewn

himself in his Master's service, foremost of the Apostles in word and deed, yet his faith and love had failed in the hour of trial. After saying to Jesus—"Although all shall be offended, yet will not I;" after speaking more vehemently, "If I should die with thee, I will not deny thee in anywise," yet, ere the cock crew twice, thrice he had denied his allegiance to his divine Master. That Master, victorious over death, and soon to enter into glory, now sits in company with his erring but penitent disciple. He speaks to him in the language of admonition, of encouragement, and of command. "Simon, son of Jonas, (Peter I do not now call thee) lovest thou me more than these?" Dost thou now profess to love me with a stronger love than my other disciples? Dost thou now say "Although all shall be offended, yet will not I?" Peter, knowing himself to be earnestly repentant of his past sin, and fondly devoted to his beloved Master, answers with firmness, as to one who knows his heart, yet modestly, as taught, by experience of weakness, to take heed lest he fall. "He saith unto him, yea, Lord, thou knowest that I love thee. He saith unto him, Feed my Sheep." If thou lovest me, shew thy love by the faithful discharge of thy Apostolic duties, by calling mankind into the true fold of my Church, by guiding and instructing all of whom thou shalt have the oversight, and especially those who, being young and weak in the faith, may be called my Lambs. And what I say unto thee, I say unto all my ministers, "Feed my Lambs." And, as the Apostle had thrice denied his Lord, he is graciously enabled to repeat thrice his profession of love, and thrice he receives the divine mandate "Feed my Lambs—Feed my Sheep."

We find, therefore, no grant of Supremacy either in the terms of the commission here given, or in the fact, that this commission is here particularly addressed to St. Peter.

We do not, be it remembered, deny—rather we promptly assert—that St. Peter always appears among the foremost Apostles, and frequently as their leader or representative: but we do deny that he was divinely invested with any right of government over them; we deny that he possessed any authority among them beyond that which must be exercised in every assembly by a man of strong faith, ardent temper, bold demeanour, ready speech, and vigorous mind. These were God's natural gifts to Peter, and being quickened, sanctified and guided by the supernatural gift of the Holy Ghost, they made him what he appears in the Acts—what he is called by

most Christian Fathers—the leader, foreman, and spokesman of the Apostles. But when God had called to the Apostolic mission a man equal to Peter by nature and by grace, even Paul of Tarsus, St. Peter no longer appears in the same conspicuous position. "For He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in Paul towards the Gentiles." To Peter was committed the gospel of the circumcision, the office of founding the first Christian Church at Jerusalem:—to Paul, the gospel of the uncircumcision, the mission to the Gentiles, the foundation of Churches in Asia, in Greece, and last of all, in Rome itself, the mistress and metropolis of the world.

As we have now seen that the original title-deeds of Rome are defective, that the Scriptures do not prove a divine grant to St. Peter of *any* government over the entire Christian Church, it will be useful here to notice the nature and extent of the government and authority claimed by the Roman Pontiffs, or claimed for them by their approved jurists.

Their Canon Law says, "The Pope holds the place of the Redeemer himself upon earth." "The Roman Pontiff bears the authority, not of a mere man, but of the true God upon the earth." "Christ, the King of kings, and Lord of lords, gave to the Roman Pontiff, in the person of Peter, the plenitude of power."

The Catechism of the Council of Trent, says:—"As the successor of St. Peter, and the true and legitimate Vicar of Jesus Christ, he presides over the universal Church, the father and governor of all the faithful, of bishops also, and of all other prelates, be their station, rank, and power, what it may."

There are those who carry the Papal dignity to a yet more extravagant height, and neither fear nor blush to style the Roman Bishop, our Lord God the Pope. These, we will trust, are few: but it is important here to notice the honour and reverence paid to the Pope in his own residence, and by all who approach him. Eustace thus describes his reception, when he shews himself to the multitude after divine service in St. Peter's:—"All eyes are fixed on the gallery; the chant of the choir is heard at a distance; the blaze of numberless torches plays round the columns; and the Pontiff appears, elevated on his chair of state, under the middle arch. Instantly the whole multitude below, fall on their knees; the cannons of St. Angelo give a general discharge, while rising slowly from his throne, he lifts his hands to heaven, stretches forth his arm, and thrice gives his benediction to the crowd, to the

city, and to all mankind: a solemn pause follows; another discharge is heard; the crowd rises; and the pomp gradually disappears." Whenever the Pope appears in public, all kneel as long as he is in sight. And, in that ceremony which is called the adoration of the Pope, almost immediately after his election, "he is placed in a chair on the altar of the Sixtine Chapel, and there receives the homage of the Cardinals: this ceremony is again repeated on the high altar of St. Peter's." And, to complete the parallel between the divine Saviour and the Pope of Rome, the Canon Law says:—"It was becoming, since the chief Pontiff represents the person of Christ, that, as during Christ's earthly ministry the Apostles stood round Him, so the assembly of the Cardinals, representing the Apostolic College, should stand before the Pope."

Now let us ask the Roman divines, whether the great Apostle St. Peter, to whom our Saviour, as they say, gave his own place and authority on earth, and from whom they derive the same place and authority to the Popes, was not entitled, during his stay on earth, to at least as much spiritual power, dignity, and reverence, as belongs to his successors. They must necessarily affirm that he was; for he could transmit no power or privilege which he did not himself possess. If so, it is for them to reconcile the present claims of the Pope, in relation to the Catholic Church and its Bishops, with those passages of Scripture which exhibit St. Peter as standing in a widely different relation to the Church of Christ and to the Apostles.

In the first place we find that on several occasions during the ministry of Jesus on earth, there was a strife among the Apostles which should seem to be greater. On each occasion our Saviour discouraged the desire of supremacy, and recommended a fraternal equality between them. "For one is your master and all ye are brethren." And this was after the promise of the Keys, on which the Romanists insist as being the grant of supremacy to Peter.

Note now the following passage:—

"Now when the Apostles, which were at Jerusalem, heard that Samaria had received the word of God, *they sent unto them* Peter and John." "And when Peter was come up to Jerusalem, they that were of the circumcision *contended with him*, saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, &c."

Here we find Peter *sent* by the Apostles, reproved by a portion of the Christian Church, enforced to render to them an account of his proceedings in a spiritual matter. And is it thus they would have dealt with the Vicar of Christ, holding the place of the true God upon earth, splendidly pre-eminent over them, and possessing a plenitude of power?

Again:—"And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up, I myself also am a man." Should he not rather have said, according to the Roman theory—Thou dost right to worship me, for it is not the man Peter whom thou worshippest, but the true God whose place I fill on earth? Compare the modest act and words of Peter, with the adoration of the Pope before his cathedral, with the prostrations of the multitudes in his presence; and you will own that the Roman Pontiff, if he is a successor, is at least not an imitator of that great Apostle.

All Roman jurists agree in claiming for the Pope the right of summoning General Councils, and of presiding in them by himself or his legates.

Now, in the Synod of Apostles and Elders held at Jerusalem, to consider the necessity of Circumcision, as related in the 15th chapter of the Acts, we find indeed that "when there had been much disputing, Peter rose up," and, as a most prominent and influential Apostle, declared his opinion. But that Peter did not preside in this Council, though present, is obvious. The president was St. James, who finally declares what his "sentence is," a sentence adopted without further debate by the whole body. Now if this, as Roman Doctors themselves assert, was the first General Council of the Church, then either St. Peter did not possess that right which the Popes claim as derived from him, or else the presidency of St. James was in derogation of St. Peter's divine right.

"Then pleased it the Apostles and Elders, with the whole Church, to send chosen men of their own company, &c. And they wrote letters by them after this manner:—The Apostles and Elders and brethren send greeting, &c."

The superscription of this important letter, the fruit of solemn deliberation, does not run thus:—"Peter the Vicar of Christ, with the Apostles, Elders, and brethren," but simply—"The Apostles, Elders, and brethren." But no Romanist will venture to say that a Council presided over by the Pope in person, or that a conclave of Cardinals, in our times, would pretend to address a letter in the name of the

Church, without special and pre-eminent mention of his Holiness. The testimony of St. Paul, negative and positive, is not less strong against the supreme authority of St. Peter.

As regards his negative testimony, St. Paul has left to the Church fourteen Epistles addressed to various congregations and individuals, in one or other of which, no important topic of Christian doctrine is left untouched. Yet not a word—not a single word, do we find concerning the jurisdiction of St. Peter, or the institution of the Popedom as the indispensable centre of unity in the Christian Church. On the contrary, when in the 3rd chapter of the first Epistle to the Corinthians, reproving those divisions in the Corinthian Church, which had arisen from a blind and prejudicial attachment to particular teachers, when their minds should have been fixed upon the one true doctrine, and the one Saviour of their souls —he mentions Peter (by his Hebrew name Cephas) as one of the particular teachers only, instead of seizing the occasion to point out him as the visible head and judge of controversies in the Church, as the Vicar of Christ on earth, under whose government and guidance they could not err. Nor is the other evidence from St. Paul's Epistles less strong against St. Peter's authoritative primacy. It is thus summed up by Bishop Hopkins:—

"Here is this great teacher (St. Paul) whom the Fathers so continually call the 'elect vessel,' exercising his Apostleship for three years without conferring at all with the other Apostles; then visiting Peter, of whom he speaks without any note of distinction: then fourteen years after, visiting Jerusalem again, mentioning those who seemed to be something, with an express denial that they added anything to him, and as express a declaration, that the chief care of the Gentiles was committed to him, as the chief care of the Jewish converts was to Peter: then speaking of Peter, along with James, and John, as pillars, but (observe it brethren), not even giving the first place to Peter, but to James: then, taxing Peter with inconsistency, and withstanding him to the face, and openly rebuking him for his dissimulation, expressly declaring that Peter feared them of the circumcision—and I pray you, say whether it is possible to conceive that St. Paul knew, all this time, that he was writing about the ruler and governor of the whole Church, the prince of the Apostles, with respect to whom the other Apostles were sheep, and he their head and pastor; yea, who represented the person of Christ himself upon the earth, and exercised the authority, not of a mere man, but of the true God."

Nay, more: in the two Epistles of St. Peter himself there is nothing intimating such a government and authority in the Church, as he is said, by Romanists, to have possessed. He calls himself simply, "a servant and an Apostle of Jesus Christ;" he says, "the Elders who are among you I exhort, who am also an Elder:" here is nothing said of a splendid pre-eminence, a plenitude of power, a central unity residing in his person.

Neither does St. John, in that beautiful Catholic Epistle of his, say one word to favour the Roman pretensions. It was written in the year of our Lord 90, when, as Romanists suppose, Anacletus, third in order from St. Peter, filled the Roman chair. It was designed to censure and discountenance various heresies, to recommend and promote union in the Church of Christ. A Romanist would do this in his usual compendious manner, by saying—adhere to the chair of St. Peter, which is the centre of unity; abide in the communion of the Roman Church; so you cannot err. St. John's method of promoting unity in the truth is very different. He enjoins purity, holiness, brotherly love, confession of Jesus, as the Christ who came in the flesh, the Son of God, the true God and eternal life. And, my brethren, if any man sin, what says St. John? Does he question whether the sin is venial or mortal? Does he say, go to your priest, confess and be absolved? Does he say, do penance or buy remission? Does he say, give your worldly goods to the Church that Masses may be said for the relief of your sinful soul? Ah no:—simple and universal is the disease, sin; simple and universal is the remedy, Christ the propitiation for our sins.—"If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins." Yet St. John was writing when, as Romanists imagine, the third Pope was sitting in the chair of St. Peter. Does this shew as if St. John—the beloved Apostle, Evangelist, and Prophet, who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw—owned any allegiance to the Papal chair, or any attachment to Papal doctrine? No, my brethren, for in his days there was neither Papal chair, nor Papal doctrine; the novelties of Popery were yet to come; St. John saw them not with earthly eyes, but in those visions of inspiration which he has recorded for the blessing of them that read and hear and keep them, he beheld sitting upon the seven mountains, "the woman, upon whose forehead was a name written, Mystery, Babylon the Great,

the Mother of Harlots and Abominations of the Earth; drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus."

We have thus viewed the scriptural evidence for and against St. Peter's vicarious supremacy over the Church. What shall we say? What will be the verdict of an unprejudiced tribunal? "He that is spiritual judgeth all things." Pray, my brethren, pray with earnest faith for the help of the Spirit. Then—for so the Spirit wills—search the Scriptures whether those things be so: read, mark, learn, ponder, and decide. That decision, I cannot doubt, will set aside the claim of Rome. And if in the title-deeds of the Church there is no grant of Supremacy to Peter, there is no right of supremacy to the Pope who claims to inherit from him.

But let us suppose, for a moment, that the Scriptural testimony were doubtful on this question, that there were a fair presumption of Peter's Supremacy, but not proof positive of its concession. The Romanist might then justly appeal to history and authentic tradition, in order to shew, if he could, that this authority and jurisdiction was exercised by St. Peter and his successors, and conceded, as their right, by the universal Church in the first ages. But he must, if he is candid, allow that in such an inquiry negative evidence becomes positive against him, that the silence of antiquity, respecting the claims of the Popes, is a decisive proof that those claims were not merely unrecognized, but unknown. He must also be forewarned that it will not be sufficient for him to shew that St. Peter is often called, by Christian Fathers, the chief or leader, the foreman or principal spokesman of the Apostles. We admit that he is; but we deny that either prominence or precedence will suffice to prove authoritative rule and supremacy by divine right. He must be forewarned too, that it will not be enough to shew that the Roman Church received great respect and deference from the Christians of the first centuries. We know it did; and we see the manifest reason: Rome was the capital city of the world, the seat of universal empire: that the Church of Rome therefore should become influential and dignified, especially after the fall of Jerusalem, was not unnatural, and while it retained its primitive purity, not improper. We therefore are far from being surprised when we find, for instance, that Irenæus mentions the Church of Rome (founded he says by Peter and Paul), as that to which all other Churches must necessarily resort, on account of its more eminent principality: we should wonder rather,

on the common principles of human nature, that this Church did not earlier obtain a more powerful and more extensive sway: and the fact that it did not, we ascribe to the purer faith, stricter morals, and sincerer tradition of the Church, in the three first centuries, before the gold became dim, and the most fine gold changed.

With these precautions then, we challenge the Romanist to shew, from the history of the first four centuries, and from the writings of the Fathers during that period, that any divine grant of Supremacy to St. Peter and his successors was heard of, much less admitted, or that any jurisdiction of the Bishops of Rome over the entire Church was allowed, much less such a jurisdiction as the Popes have subsequently claimed. And, if our opponents are silent, we are prepared to take up the question, and to prove that during that period, no such supremacy and no such jurisdiction was admitted or even known in the Church. It cannot be supposed that in such a lecture as the present, I can attempt to carry out this great argument in detail. I therefore content myself with referring to the admirable work of Bishop Hopkins, of Vermont, where you will find it fully and minutely developed, in so clear, candid, and forcible a manner, as will carry conviction to every intelligent and unprejudiced mind.

And when I speak of four centuries, let it not be supposed that the Papal pretensions were acknowledged in the fifth or the sixth centuries, although, during that period, under favourable political circumstances, they were gradually creeping onward, until at the beginning of the seventh, Boniface III. is said to have obtained, from the Emperor Phocas, the primacy of all the Churches for the see of Rome, and with it that title of Œcumenical or Universal Bishop, which his predecessor, Gregory the Great, had condemned as arrogant and savouring of Antichrist, when assumed in 587, by John, Patriarch of Constantinople. Yet this grant, acquired as it was from a traitor, usurper, and murderer, (for such was the infamous Phocas), carried with at the time few, if any, of those solid powers which the Papacy, by gradual encroachments and by a dexterous use of political events, ultimately secured. A century and a half elapsed, before, by the gift of another traitor, Pepin of France, the Popes became territorial Sovereigns; and then three centuries more rolled away ere the subtle and vigorous audacity of Hildebrand enabled them to place their yoke upon the necks of European monarchs, and trample upon the rights of nations and national Churches.

Thus do the history and tradition of the primitive Church concur with Scripture in setting aside the claim of original supreme jurisdiction for St. Peter, and of derived supreme jurisdiction for the Popes of Rome. It is very true that, if we even suppose St. Peter to have possessed, by divine gift, that government and authority over the other Apostles which the Romanists assert, they will still be unable to prove to our satisfaction that he ever resided at Rome as its Bishop, and was entitled to transmit his supremacy to its succeeding Bishop. But on this part of the argument I do not rest the stress of the controversy, as it wholly depends upon the credit due to certain traditions of the early Church, for or against which it is difficult to pronounce a decisive judgment. It is amply sufficient to have proved, from scripture, from history, and from early tradition, that neither St. Peter nor the Bishops of Rome possessed, claimed, or exercised any supreme jurisdiction over the universal Church:—that the Papal dominion is therefore a novelty, and a usurpation; and, being claimed by divine right, an impious novelty, and an impious usurpation.

When the supremacy of their Pontiff fails them, the Roman divines have yet another argument, or rather a series of arguments, by which they pretend to shew that their own is the one true Church, out of which is no salvation. This bold claim, set off, as it always is, by a few well-selected and specious sophistries, is calculated to dazzle the weak, and to awe the timid: nor is there any part of their doctrinal system which more effectually helps them to seduce from the faith unwary or ignorant Protestants.

The Church of England in common with that of Rome, receives those ancient confessions of faith which are called the Apostles' and the Nicene Creeds. In the former we profess to believe in "the Holy Catholic Church:" in the latter, to believe "one Catholic and Apostolic Church." The Romanists assert that theirs alone is this "one Holy Catholic and Apostolic Church," which has always been, and must always be, visible; which, having the Holy Ghost for its perpetual teacher, cannot err in matters of faith, and is therefore the infallible judge of controversy; and out of the communion of which there is no salvation. They assert further, in order to complete this part of their system, that to this Church the Holy Scriptures are not the only rule of faith, but that it possesses another and supplementary rule of faith in Tradition handed down from the Apostles, and pre-

served in the Church entire and uncorrupt; and they moreover hold that the Canons and Decrees published by the universal Church constitute a third rule of faith, professedly derived indeed from the two former, but still distinct in form. By what organs and under what conditions the infallible voice of the Church speaks, has long been, and still remains, a disputed question among the Romanists themselves: but they are all agreed that, when the Decrees of a General Council lawfully held have been sanctioned and published by the Pope, these Decrees are to be received as infallibly true. Such a Council they consider that of Trent (which sat from the year 1545, to 1563, and is the last of their General Councils) to have been: and therefore its decrees, on all the important doctrines they embrace, are received by Romanists with implicit faith; and were embodied by Pope Pius IV. in the form of a Creed, which all Roman Catholic Clergy are required to profess in the most solemn manner. Yet although this, of a General Council, is the only infallible voice admitted in common by all Roman doctors, it is certain that the dogma of the Jesuits, who ascribe infallibility to the Pope, is practically received by most Romanists, even by those who in terms deny it. "Rome has spoken, there is an end of controversy," is language heard from every quarter. And surely there is very little practical difference between the power to decree infallible doctrine, which belongs to the Church, and the power to declare what the doctrine of the Church is, which belongs to the Pope. If we add to this, that General Councils consist of Bishops summoned by the Pope, a large proportion of whom are always devoted to his personal interests; that their proceedings have always been overlooked, influenced, and to a great extent controlled by the Pope or his legates; that they have been often dissolved or prorogued when refractory, or reduced to compliance by threats; that the Acts of Councils too independent for the Pope have been rendered invalid by the refusal of his sanction, we plainly perceive, that, if not nominally, yet, really and potentially, the Pope is the infallible oracle of the Roman Catholic Church.

Now let us observe some of the strange consequences of this Roman system.

On what footing does it place the inspired Word of God? They receive it as a Rule of Faith. True: but not as *the* Rule of Faith; and, as a Rule of Faith to be interpreted only by the Church. As it is therefore both partial and liable to

be misinterpreted, it is forbidden to the laity, unless under special license. The Pope proscribes the Book of God. And, however criminal, we must own that he is quite consistent in doing so. For if the plain and obvious meaning of the Book may be set aside or distorted by one or more interested interpreters calling themselves infallible, its worth as a witness is gone, and the truth of God is changed into a lie.

The same conclusion results from the admission of a second Rule of Faith. For from the unseen and inexhaustible treasury of Tradition, all the doctrines of the written Word might as well be drawn as those which the Church of Rome introduced to the world in the dark ages, and stamped with its final sanction in the Council of Trent. The written Word becomes, according to this view, superfluous.

And in what position does his system place the Romanist, as respects the proof of his claims? The members of his Church may perhaps remain, without inquiry or reflection, in the willing thraldom of prejudice or custom. But to those who are not born and bred in this thraldom, to the Protestant, to the Greek and Eastern Christian, to the Jew, to the Mahometan, to the Heathen—if he would draw them to his communion by just persuasion, he must shew his credentials, he must prove his claims.

You claim for your Church, we say to him, the exclusive right and title to the ministry and saving grace of the Christian dispensation. Come into court then, unfold your title-deeds, produce your strong reasons. The Romanist would evade the production of his title-deeds by a plea of long possession and prescription. We overrule the plea for two reasons:—first, because in divine things no plea of prescription can avail, for one day is with the Lord as a thousand years and a thousand years as one day—secondly, because the exclusive claims of Rome have always been disputed and denied by some portion of the Christian world. To his title-deeds, therefore, thus pressed he must come. And he puts in his first Rule of Faith, the Bible, the Will of that Lord whose entire inheritance he claims. This divine document we examine with the care, diligence, and reverence it demands; and we find it to contain not only no proof of the Roman claims, but also many things which are wholly inconsistent with them. What now says the Romanist? You do not rightly understand the Will: I alone have inherited the true Key to its meaning. Produce this Key then, that we may see it and own it and use it. No, that I cannot do, is the reply; but I have it, and, if you please, I will interpret the Will for you.

Consider, my brethren, what figure such a suitor for the smallest estate would make before an earthly tribunal, and then say, how he ought to be received when it is *thus* he would establish his claim to the exclusive inheritance of the Kingdom of Heaven.

But the Romanist now pleads his second Rule of Faith, Tradition, in order to show that, supposing the Lord's purpose to give him the inheritance not clearly revealed, yet it was declared to faithful witnesses, and sent down in a perpetual and pure current of testimony to the present time. And here he puts in a great mass of documentary matter, the writings of Christian Fathers and others, of various eras and various countries. To examine these is of course a work of vast time and labour. But we are soon struck by one fact: it is, that none of the early documents, for at least three centuries, bear any testimony to the Roman claim, and that no act of Lordship over the heritage appears, during that time, to have been exercised by Rome. And although, when we search a little further, we find the encroachments of the Papacy to commence, and steal slowly onward from century to century, yet we certainly discover that the Lordship was not exercised in its present form until more than one thousand years after the Will of the Testator. We therefore conclude that there is no traditional proof of such a purpose in the mind of the Testator, the first, most important, and alone trust-worthy links in the chain of evidence being deficient. Here again, what says Rome? I possess an unwritten and sure tradition, by virtue of which I am not only certified of my title to the inheritance, but am also entitled to add to the Will any provisions I think right. A bold claim indeed: can you not shew us this tradition, or your warrant for this tradition?—Nay: I said it was unwritten: you must take my word for it.

Thus then the Church of Rome not only claims the entire Lordship over God's heritage, but claims also to prove that claim by her own unsupported evidence. This is a bold defiance of that reason which God has seated in the breast of man, not that it may be deposed and driven from its seat, but that it may hear aud consider and judge under an awful responsibility: a defiance so bold that in weak minds it does sometimes startle and affright reason from its judgment-seat.

Observe well the attitude which Rome thus assumes. It is not that of man, but that of God upon earth. And in very truth this is the assumption:—all that Christ, the incarnate God, *was* upon earth, the Church of Rome pretends to *be*. She challenges the comparison: let us make it.

Christ, the incarnate Son of God, came into the world stooping to the senses and speaking to the heart of man. He came not in the glory of his Father, attended by an army of angels: he came not to compel, but to persuade belief: not to enforce, but to invite obedience. In proof of his divine nature and mission, he appeals to the divine purity of his life, the divine holiness of his doctrine, and the divine power of his miracles. In which of these marks of divinity will the Church of Rome venture to abide the comparison? In purity of life? Alas, alas! it is a sad and revolting task to rake together, from the polluted pages of history, the hideous series of public and private crimes chargeable directly on the Papal See, or indirectly upon the Papal system. In holiness of doctrine? When it can be shewn that saint-worship is holy, that image-worship is holy, that auricular confession is holy, that works of satisfaction for sin are holy, that indulgences are holy, that masses for the dead are holy—then, and not till then, may Popery plead the holiness of its doctrine in proof of its divine authority. In the power of miracles? Yes, my brethren, Rome has dared in all ages to lay claim to that miraculous agency, which, indeed, alone could substantiate, to an intelligent and candid mind, pretensions so audacious as hers. Again and again have her fabulous or juggling miracles been exposed to public contempt: while to the infidel they have supplied a specious pretext to disparage the miraculous evidence of the Christian Revelation. Yet again and again, even at the present moment, does Rome resort to the same delusive arts, not so much, it would seem, in order to cheat the intelligent, as to retain the hold she already possesses over popular ignorance in priest-ridden countries.

Here again let us bring the Church of Rome before an equitable tribunal. We have seen that she seeks to establish her exclusive right to the heritage of the gospel by her own testimony. We have shown that this attitude can be maintained only by the display of superhuman holiness and power, and that such holiness and such power are not displayed by the Roman See. But if we also find that Papal Rome, in various periods of her history, has attempted to establish her pretensions to divine power and divine right by means of frauds and forgeries, in what light does she then stand? What reception would any claimant meet with from an honest judge and jury, who should be proved to have had recourse to fraudulent arts in order to make out his claim?

That the Roman Church is placed in this predicament, none can doubt who has any acquaintance with her history in times past and her practice at the present time. A library might be filled with the details of her fabulous legends, her fictitious miracles, her counterfeit relics, and the extravagant powers and virtues imputed to them. These are impostures which we might suppose capable of deceiving none but the vulgar and ignorant, yet the middle of the nineteenth century witnesses the revival and repetition of these frauds, without any denouncement of their guilt or folly, and without any protest on the part of enlightened Romanists. For the fact of forgeries having been largely resorted to in support of the Papal claims, it will be sufficient to mention numerous interpolations of the writings of the ancient Fathers, all tending to this object: forged subscriptions of certain Bishops to the first Council of Constantinople: forged letters of Athanasius to Pope Marcus, and of Pope Marcus to Athanasius: forged epistles between Cyril and Augustin; but chiefly I appeal to the famous forgery of the Decretal Epistles, purporting to be the authoritative decrees and letters of the earlier Bishops or Popes of Rome, recorded in the pontifical books of Pope Damasus. These decrees, though acknowledged by Romanists themselves to be spurious and false, have been interwoven with the whole of the Canon law, and form no trifling part of the foundation upon which Papal pretensions rest. That the defence of these forgeries is abandoned by the modern writers of the Roman Church, is an homage to the strength of truth which we gladly witness and acknowledge. But the argument remains as strong as ever: the forgery and the use of such important documents in order to establish the Papal jurisdiction over the Church, is sure evidence that the Church of Rome felt the weakness of her own cause, and the impossibility of maintaining her claims by the genuine merit of truth.

Recurring now to the characters of the Church of Christ, as expressed in the Apostles' and Nicene Creeds, we will briefly notice the attempt of the Romanist to identify his Church, all others excluded, with the one holy Catholic and Apostolic Church of the primitive Fathers.

One observation is here peculiarly needed. In appealing to these ancient Creeds we do not appeal to the inspired and infallible oracles of God, but to articles or definitions of Christian verity as held and expressed by the early Fathers, and accepted by our own as well as by the Roman Church. Hence, in order to assure ourselves of the sense in which any

doubtfully worded article was received by the early Church, we must have recourse not only to its original in Scripture, but also to its connection with the history of the primitive Church. It is impossible in the space of a single lecture to enter into such a detailed examination. Suffice it to say that the result will be such an interpretation as follows of the article concerning the Church:—

"I believe that all faithful Christians constitute one Church, One, as united under one head, our Lord and Saviour Christ: Holy, as being by their calling and profession separated from the world and dedicated to God: Catholic or Universal (to distinguish it from local Churches and from local doctrines) as not being confined within the limits of particular cities or countries, but universally distributed over the world: Apostolic, as having been planted by the Apostles in various countries, as teaching the doctrines which they taught, and possessing a ministry derived from them."

This faith, we say, of the Nicene fathers was partly founded on Scripture, partly on history. That Christ purposed to found a Church upon earth: that this Church should have one Lord, one faith, one baptism: that its members should be a holy priesthood, a mystical body to Christ their head, a spiritual temple, built on the foundation of the Apostles and Prophets, Christ himself being the chief corner stone; all this they knew from Scripture. But, inasmuch as the various particular Churches which formed by their aggregate this one visible Church, had during the three first centuries maintained the doctrine of the Apostles in its essential purity, inasmuch as they had retained the due administration of those sacraments which are the visible pledges of Christian unity, and, without trenching upon each other's independence, had generally agreed in condemning and rejecting heretical errors, therefore the Nicene Fathers asserted that as a matter of fact this Church was Apostolic and Catholic, or universal. And doubtless those Fathers entertained a pious hope that the Apostolicity and Catholicity of the true Church of Christ would continue to be what to their time it had been, visible and "known unto all men." But human policy and increasing corruptions gradually obscured the visibility of the true Catholic Church. The bishops of Rome, favoured by political events, established, little by little, supreme rights over the Western Churches, which Gregory VII. and his successors consolidated into a tyrannic despotism. The tide of Ottoman conquest all but swept away the competing Asiatic and

African Churches. The schism which rent the weaker but unyielding Greek Church from its Italian rival, while it demolished the claim of the latter to historical Catholicity, left it nevertheless at liberty to extend and confirm its sway in Western Europe. Doctrinal and ritual corruptions, some of them of early origin, gradually grew and prevailed in the Church: the veneration of saints became more and more idolatrous in practice: image-worship was sanctioned by the second Council of Nicea; the sacrament of the Eucharist, one of the living symbols of a visible Church on earth, was shorn of its efficacy by a maimed celebration, and degraded into an idolatrous superstition; and that the unreal mockery of an universal Church might appear, though the life and substance had vanished, the use of the Latin language in divine worship was enforced in all Churches which owned allegiance to the See of Rome. And when these and many other evils had grown to such a head that the almost unanimous voice of Christendom called aloud for their reform, when several nations had effected their own ecclesiastical reformation in defiance of the resistance of Rome, yet such was still the power, and such the arts, of the corrupt and selfish Papacy, that in the infamous Council of Trent, it succeeded in procuring a ratification and consolidation of all the heresies and all the abuses which had crept in during twelve centuries, by that act shutting the door against reform and union, and branding indelibly on its own brow the shameful marks of heresy and schism.

If then the Church of Rome asks where the Catholic and Apostolic Church was during the centuries of its own undisputed jurisdiction in the West of Europe, we reply that, though all the Western Churches, after the example and through the influence of Rome, had corrupted their way upon the earth, yet they all retained the grand truths of Christianity, one God, one Saviour, one Baptism; and we may well believe that to many pious and virtuous men of these Churches was vouchsafed that practical simplicity of faith, which, if it did not erect them, like Wicliff and Luther, into public champions of truth, enabled them at least to escape the rocks of error and the shoals of superstition, and to steer a safe course to the haven of their everlasting rest. We therefore labour under no difficulty in the matter of Catholicity. The truths, which the Church of Rome has retained, we recognize and reverence as Catholic Christianity: to the mass of corruptions with which she has overlaid and obscured those truths, we deny the character and the name.

We will spend but few words on the Roman fiction of an infallible Church. The evidence of Scripture fails utterly to establish this doctrine. Many rich promises of his presence and protection, of spiritual aid and of final triumph, are given by Christ to his Church. But nothing appears approaching to a promise that he would establish an infallible judge of controversy, or erect an infallible tribunal of faith. The right which belongs to a parent to order, and to a schoolmaster to teach, the same belongs to the Church in things spiritual, an authority not infallible, but to be exercised in the light of divine revelation, and under an awful responsibility to God; and whatever is the duty of the child to obey, and of the scholar to hearken, the same duty Christians owe to the Church in spiritual matters, consistently with their primary allegiance to the Word of God. But the Romanists are fond of arguing on this, as on other parts of their system, *ex necessitate rei*, that is, they insist on the necessity of an infallible judge of controversy, as on that of a visible head of the Church, in order to maintain unity of faith and discipline. It would be enough to reply that God's ways are not as man's ways: that in a matter of such infinite moment, we dare not be wise above what is written, or follow with implicit trust any guidance but that which He has manifestly vouchsafed. But, moreover, the Roman argument proves far too much for its own purpose. For if the weakness and blindness of human nature, if the unlettered condition and unthoughtful habits of the popular masses demand, as they assert, the authoritative doctrine of an infallible Church, the same necessity requires that every individual teacher or priest should have the gift of infallibility—otherwise, what advantage has the teaching of the Roman Catholic priest over that of the Anglican presbyter? Each claims to be an authorised teacher, but each admits himself to be a fallible expounder, of infallible truth. Our argument acquires new strength when we remember the doubts of the Roman Church respecting the organ of its own infallibility. The Cisalpine, as it is called, or more moderate Roman Catholic party, places infallibility in the decision of the whole Church, speaking by a General Council with the approbation of the Pope. According to this opinion, the infallible Church has only spoken eighteen times in so many centuries since our Saviour's birth, and it is now nearly three hundred years since its voice was last heard. Where then is the benefit, and therefore where the necessity of such an infallibility as this to the individual Christian? How does it help the weaver at his loom

or the husbandman at his plough, to know that there is on earth an unerring arbiter of his religious doubts and difficulties, if he has no means either of resorting to this arbiter or of receiving from him written answers to the many questions which perplex his mind? For, among the various exploits of this infallible Church, it has never yet supplied its people with an infallibly authorised, and therefore infallibly expounding commentary on the Word of God.

Thus we dismiss the claims of the Pope and Church of Rome to supreme Jurisdiction, exclusive Catholicity, and infallible Authority, as groundless, usurping, and injurious to the rights of national Churches.

II. Among the worst consequences of Papal usurpation were the introduction of False Doctrines into the Church of Christ; and

III. The Corruption of the simplicity and spirituality of Christian worship.

It does not belong to this lecture to expose in detail the doctrinal and ritual corruptions of the Church of Rome. Some of these corruptions are of very late date. The seeds or elements of others existed in the Church at an early period, and afterwards grew with the growth and strengthened with the strength of the Papal power; some have a Jewish, others a Heathen origin. But what we are mainly concerned with is the fact that they were finally sanctioned, ratified, and consolidated in the Council of Trent, were symbolised by Pius IV., and are regarded by every Roman Catholic as infallible oracles of truth, being enforced under the solemn form of Anathema.

Accursed, says the Council of Trent, are they who deny the following Articles:—

(1.) CONCERNING THE CHURCH.

ROMAN DOCTRINE.	REFUTATION.
That the Church of Rome is the Mother and Mistress of all Churches.	Contrary to Scripture and Ante-Nicene History, as shewn above.
That true obedience must be promised to the Roman Pontiff, successor of the Prince of the Apostles, St. Peter, and the vicegerent of Jesus Christ.	Contrary to Scripture and Ante-Nicene History, as shewn above.

The immediate effect of these Articles is to subvert the liberties of national Churches, and to constitute the Christian Church upon the footing of an earthly monarchy, contrary to the design of its Almighty Head, and to the practice of the Apostolic age. Their remote effect is seen in most of the corruptions of the Roman Church.

(2.) CONCERNING THE CANON OF SCRIPTURE.

ROMAN DOCTRINE.	REFUTATION.
That the following books are to be received for Sacred and Canonical: Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, two of Maccabees, and the additions to the book of Daniel, to wit, the Story of Susanna, the Song of the three children, and the history of Bel and the Dragon.	These books are not written in Hebrew, as are all the other books of the Old Testament, and form no part of the Jewish Scriptures. They are never cited in the New Testament. They have been always rejected by the Eastern Church, and by the Western during at least four centuries. St. Jerome rejects them: but his contemporary, Pope Innocent I., was the first to admit them into the sacred Canon.

Thus does the Church of Rome venture to lay a curse upon all who refuse to receive, as the Word of God, books which have no evidence in favour of their inspiration, and which the primitive Church did not recognize. Here we may fairly ask whether the illustrious Fathers Athanasius, Cyril, Basil, Hilary, Gregory, Chrysostom, Jerome, and others, were accursed for refusing to receive these books; or does the Church of Rome, among her miraculous powers, possess that of imparting divine inspiration to books which were not inspired when first written, and which remained uninspired for five or six centuries?

(3.) CONCERNING THE RULE OF FAITH.

ROMAN DOCTRINE.	REFUTATION.
That Traditions, relating both to faith and manners, delivered orally by Christ, or dictated by the Holy Ghost and preserved in the Catholic Church by a continual	If Traditions so delivered or so dictated had been perpetually preserved, it would certainly follow that they should be received with the same reverence as Scripture. But for the fact of their preservation we must have ample proof. A tra-

ROMAN DOCTRINE.

succession, are to be received with the same piety and reverence as the Holy Scriptures.

REFUTATION.

dition which from the Christian era had been received always, everywhere, and by all, according to the rule of Vincent of Lerins, would be entitled to great authority. But for any tradition possessing these marks, we must have better proof than the assertion of the Tridentine Fathers or the Pope, neither of whom we hold to be infallible.

The authority of tradition as laid down by the Council of Trent is in truth only another form of asserting the infallibility of Popes and Councils. For if any thing which they choose to publish as a tradition, must be received on the footing of Scripture, they have the power of decreeing infallible doctrine, and there is an end of controversy. But, in fact, each assertion is a presumptuous fallacy.

Against this fundamental error of the Church of Rome, the Church of England makes her pious and dignified protest, thus described by Bishop Marsh:—

"In the articles of our religion we may of course expect a declaration of the authority on which the doctrines of our Church are founded. Now, the sixth article exactly corresponds with the decree which had been made a few years before, at the fourth session of the Council at Trent. As the Council of Trent had declared in that decree the authorities by which it proposed to establish its doctrines, so the Synod of London declared, in the sixth article, on what authority its doctrines were founded. The Council of Trent had acknowledged *two* equal and independent authorities as foundations of *doctrines*. But our *sixth* article declares, that there is only *one* such authority. 'Holy Scripture,' saith this article, 'containeth all things necessary to salvation, so that whatever is not read *therein* nor may be proved *thereby*, is not to be required of any man, that it should be believed as an article of *faith*, or be thought requisite or necessary for salvation.' This article then directly *contradicts* the decree in question. For, instead of describing the total rule of faith, as composed of two *partial* rules of faith, in Scripture and tradition—instead of describing tradition, or the unwritten word, as *equal* in authority with Scripture, or the written word, it gives the *whole* authority to Scripture alone. The sixth article therefore rejects, entirely and absolutely, *tradition* as a rule of

faith, though the *term* tradition is not used in it. The twentieth and twenty-first articles are no *less* decisive. The former declares, that 'although the Church be a witness and keeper of holy writ, yet, as it ought not to decree *any* thing against the same, so, *besides* the same, ought it not to enforce *any* thing to be believed for necessity of salvation.' The latter declares, that things ordained by General Councils, 'as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of *Holy Scripture*.' Nothing can be more pointed than *this* article, against such general Councils as the Council of Trent, where *many* things relating to faith were ordained, of which it neither *was*, nor *could be* declared, that they were taken out of *Holy Scripture*."

And to the same effect Bishop Jewel says in his Apology for the Church of England:—

"We receive and embrace all the Canonical Scriptures both of the Old and New Testament: and we give our gracious God most hearty thanks that he hath set up this light for us which we ever fix our eyes upon, lest by human fraud and the snares of the devil we should be seduced to errors or fables: we own them to be the heavenly voices by which God hath revealed and made known his will to us; in them only can the mind of man acquiesce: in them all that is necessary for our salvation is abundantly and plainly contained, as Origen, St. Augustine and St. Cyril have taught us. They are the very might and power of God unto salvation: they are the foundations of the Apostles and Prophets upon which the Church of God is built; they are the most certain and infallible rule by which the Church may be redeemed if she happen to stagger, slip, or err; by which all ecclesiastical doctrines ought to be tried: no law, no custom is to be received or continued, if it be contrary to Scripture: no, though St. Paul himself or an angel from heaven should come and teach otherwise."[1]

(4.) CONCERNING THE EUCHARIST, AND THE OTHER SACRAMENTS.

ROMAN DOCTRINE.	REFUTATION.
That in the most holy Sacrament of the Eucha-	This monstrous dogma has no foundation in Scripture: for the

[1] Gal. i. 8.

ROMAN DOCTRINE.

rist there is really, truly, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that a conversion is made of the whole substance of the bread into his body, and of the whole substance of the wine into his blood, which conversion the Catholic Church calls Transubstantiation.

That in the Mass is offered a true, proper, and propitiatory sacrifice for the living and the dead.

REFUTATION.

same literal interpretation which argues that the bread and wine are Christ's real body and blood, may equally well prove that Christ is a real Door, a real Rock, a real Vine, &c. It has no foundation of necessity, for it is surely in God's power to impart the same benefit to the faithful by the instrumentality of bread and wine as by the real body and blood of Christ. It subverts the miraculous evidence of Revelation; for whereas all Scripture Miracles appealed to the senses, here is a pretended miracle of which the senses take no cognizance. If then the senses can thus deceive, their evidence is worthless *for* miracles as well as *against* them. Lastly, the dogma is a novelty of the dark ages; first asserted by Paschasius Radbertus, A. D. 831, admitted by several Synods, amid great opposition, in the 11th century, and declared to be an article of the Church (though not with the same minuteness as at Trent), by the fourth Council of Lateran, A. D. 1215. Roman writers in general admit that it rests mainly upon the authority of their Church, or in other words (it being unsanctioned alike by Scripture and primitive tradition) on no authority at all.

This grievous error is the natural superstructure of the false doctrine of Transubstantiation, and falls to the ground with it. It is true that many eminent divines of our Church consider the Eucharist to be not only a Sacrament, but also a *commemorative* sacrifice: but that is widely different from an *actual propitiatory* sacrifice. That the Church of Rome holds an

ROMAN DOCTRINE.	REFUTATION.
	actual sacrifice of Christ by the priest, is well known; hence its adoration of the consecrated elements, and the name which they receive, "Host" or victim. This figment is in direct and manifest contradiction to Scripture. "There remaineth," says St. Paul, "no more sacrifice for sins." See Epistle to Hebrews, vii. 26, 27; ix. 25—28, &c. And, as to its iniquity, as it is a consequence of the doctrine of Transubstantiation, so of course it is subsequent to it, and a novelty of the thirteenth century.
That under either kind only is received the whole and entire Christ, and the true Sacrament.	This is a bold invention of the Church of Rome to excuse the refusal of the Cup to the Laity, which is done on miserable and almost blasphemous pretences. The Council of Trent admits this refusal to be an innovation, decreed as a law by the Church. Thus we have a Law of the Roman Church, plainly opposed to Scripture and primitive custom. The dogma of the whole Christ being received under either kind, is obviously a fiction growing out of the error of Transubstantiation. Yet though, on the Roman supposition, the body may be imagined to contain the blood, how are we to accept the absurdity that the blood contains the body? The reception of the bread without the wine was a Manichæan heresy in the fifth century. From the seventh to the twelfth century, a practice arose of dipping the bread in the wine, and thus taking both together. And when the new dogma of Transubstantiation engendered a fear of spilling the blood of Christ, the wine

ROMAN DOCTRINE.

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was altogether withheld; a practice first sanctioned by the Council of Constance, A. D. 1414, and confirmed by the Council of Trent.

That there is required in the Ministers, while they perform and confer the Sacraments, at least the intention of doing what the Church does.

According to this frightful dogma, any malicious or infidel priest may deprive an infant of baptismal regeneration, or the holiest communicant of the grace conveyed in the Eucharist. The wildest fanatic never conceived anything more revolting than this invention of the Council of Trent. According to this theory, what Romanist can be assured of the validity of his own baptism, or of the validity of his priest's ordination?

That the Sacraments are seven.

What is meant by a Sacrament? The word is not from Scripture, and was applied in various degrees of meaning by the early Fathers. The Roman Church defines it (not therein differing materially from ours) to be a visible form of invisible grace, ordained of Christ. That Baptism and the Eucharist were ordained of Christ we positively know, and they have each a visible form or sign (Water in the one, Bread and Wine in the other) of an invisible grace thereby to be conferred. But the other Roman Sacraments all fail in one or other of these requisites. Confirmation cannot be shewn to have been ordained of Christ, nor has it a visible sign. Extreme Unction was not instituted by Christ, nor used by the early Christians as a means of grace. Ordination has no visible sign. Matrimony has none of the requisites to make it a sacrament, though it was certainly a holy institution from the begin-

ning of the world. As to the pretended Sacrament of Repentance or Penance (which is the main spring of the Papal machinery, and the instrument of its most practical mischief), it is utterly destitute of any visible form or sign to constitute it a sacrament. Repentance is a state of mind conditional to the reception of grace; and is no more entitled to be called a Sacrament, than another state of mind conditional to Justification, I mean Faith. As expounded and practised by the Roman Church, this fictitious Sacrament presents an awful mass of error and evil. It is made to consist of four parts—contrition, confession, absolution, and satisfaction. True it is that the Word of God proclaims forgiveness of sins through Christ to the contrite and penitent sinner; and true that his ministers are authorised to pronounce the decree of his mercy. True it is also that confession of sins to one another, and especially to Christ's ministers, is a Christian and commendable practice. But all this is converted into poison, in the Roman System, by the infusion of three elements:—

(1.) The enforcement of Auricular Confession to a priest.

(2.) The judicial power of the Priest's Absolution.

(3.) The injunction of prayers, good works, or mortifications, by way of satisfaction for sin.

Auricular Confession, not having been instituted by God, ought never to be insisted upon by man as a condition of forgiveness of sins. It is fraught with the most tremendous

consequences to individuals and to society. Its demoralizing tendencies are too notorious to be denied, yet too gross to be described; while the power which it places in the hands of the priests is calculated to make them arbiters of the peace of families and of nations. Auricular confession to a priest is not only not of divine institution, but was unknown to the primitive Christians. The practice of secret confession instead of public, grew up from the choice of penitents themselves, but it never was declared a necessary rite till the fourth Council of Lateran, when Pope Innocent III. made it peremptory. The evil tendency of this practice is heightened by the Canon which requires the confession of every minute particular of every deadly sin.

The Article which declares that the priest absolves not in a ministerial but in a judicial capacity, is a still more audacious attempt to invest the priesthood with the prerogative of the Most High—the discernment of the heart. Yet the same Council which has empowered the priest to forgive sins as a judge, has pronounced 'that forgiveness void in cases which the Bishop or the Pope may afterwards be pleased to reserve. What then happens if the penitent shall have died before the Pope reserved his case, and the Pope shall have reserved it in ignorance of his death? Were his sins remitted at the time of his death by virtue of the priestly absolution, and is the burden of them laid again on his soul by virtue of the Papal reservation?

REFUTATION.

It is painful to pursue this fiction into all its impious absurdities. St. Ambrose expressly condemns it in saying—"Men exhibit their ministry in the remission of sins, but exercise no jurisdictive power."

Satisfaction for sins by means of prayers, good works, or acts of mortification, is another contradiction of Scripture, and a grievous disparagement of that one Sacrifice once offered, by which full, perfect, and sufficient satisfaction was made for the sins of the whole world. This practice is the fruit of the Pelagian heresy of meritorious works, which the Church of Rome has sanctioned in the Council of Trent.

I need scarcely say that penance publicly performed by way of example to others, is quite a different thing, and stands on a different footing from penance secretly performed by way of satisfaction for sin.

(5.) CONCERNING PURGATORY AND INDULGENCES.

ROMAN DOCTRINE.

That there is a Purgatory, and that the souls detained there are assisted by the prayers of the faithful.

REFUTATION.

This doctrine concerning Purgatory, says the 22nd Article of our Church, "is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." By Purgatory is meant a middle state of souls which depart this life in God's grace, yet not without some lesser stains of guilt, which retard them from entering heaven until they have expiated them by punishment. The passages quoted from Scripture in support of this dogma

ROMAN DOCTRINE.

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are utterly futile to prove it: and Bishop Bull has clearly shown that the doctrine was unknown to the Catholic Church for the first 300 years at least. This is even acknowledged by many Roman Catholic writers, as Fisher and Cajetan, the latter of whom says, "If we could have any certainty concerning the origin of indulgences, it would help us much in the disquisition of the truth of Purgatory; but we have not by writing any authority either of the holy Scriptures or ancient doctors, Greek or Latin, which affords us any knowledge thereof." We may clearly see that it is a fiction borrowed and improved from some of the schools of Heathen philosophy. It is repugnant to Scripture, because "the blood of Jesus Christ cleanseth from all sin;" and it is partly grounded on a false and injurious distinction between mortal and venial sins; whereas, whatever difference there may be between the heinousness of certain offences; it is as nothing to the vast difference between sin itself and holiness. All sin is the transgression of the divine law, and in God's eyes is "exceeding sinful:" but Christ the righteous is the propitiation for the sins of the whole world.

That Indulgences are useful, and that the Church has the power of granting them.

This question is intimately connected with the two preceding doctrines of Penance and Purgatory. The modern Roman practice of indulgences grew, by a gross corruption, out of an ancient and edifying custom of the Church. Persons who had fallen into heresy or scandalous wickedness, who had denied

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the faith, or sacrificed to idols, were not received back into the communion of the Church until they had given public and visible testimony of their repentance, their desire of reconciliation, and their purpose of amendment. Now this was done, be it remembered, for the satisfaction of the Church, to keep its ordinances pure, and itself from reproach, not by way of satisfaction for sin to God the searcher of hearts, to whom one atonement hath once been made. As doctrine became more corrupt and discipline more lax, these penances were remitted in consideration of the performances of certain deeds which the Church held to be meritorious. This remission was called an indulgence: and as corruption increased, it could be obtained for money. But still it was only the remission of satisfaction due to the Church. But when the dogma of Purgatory had been received by the Church of Rome, and repentance was exhibited in the definite formalities of a sacrament, indulgences assumed the more impious character of remissions of sin, inasmuch as they remitted a portion of the satisfaction supposed to be due to God, whether sacramentally imposed penance in this life, or purgatorial penance in the life to come. And this power was claimed by the Popes in virtue of another blasphemous fiction, that the Church possesses a treasury of the superabundant merits of Christ and the saints, the funds of which it may apply in satisfaction for human sins. This

pernicious doctrine has no foundation either in Scripture or in primitive antiquity. It is, like purgatory and the sacrament of Penance, a novelty of the dark ages. This power was first openly claimed by the Popes in the 12th century: and in the 15th the sale of pardons and indulgences had become a common and oppressive traffic. It was, says Spanheim, "the mint which coined money for the Roman Church; the gold mine for the profligate nephews and natural children; the nerves of the Papal wars; the means of liquidating debt; and the inexhaustible fountain of luxury to the Popes, Cardinals, and Bishops. Indulgences were therefore granted with great frequency, and with no sparing hand. A public sale of them was generally preceded by some specious pretext; for instance the reduction of the Greeks under the yoke of the Latin Church or a war with heretics, or a crusade against the Neapolitans, &c. Too often the pretences for selling indulgences were, in reality, bloody, idolatrous, or superstitious." Pope Leo X. who was the most expensive and luxurious of all the Popes, sent his agents into various parts of Europe, with full power to sell remission of every kind and degree of sin. So profitable was this traffic, and so great the necessities of Leo and his fair sister, that in Germany alone the practice was repeated thrice in the space of three years, namely in the years 1514, 1516, and 1517. John Tetzel, a Dominican friar, was employed

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in this affair, and accompanied his offers to sell indulgences with the most impudent and shameless language, declaring that "the souls of deceased persons would fly from purgatory to heaven, as soon as the jingling of the money, paid for the indulgence, was heard in his box." The price of a plenary absolution of every sin was *ten shillings*, and Christians were persuaded that they might, at this small expense, ensure a safe entrance into the regions of purity, holiness, and joy. The pretexts which were urged to excuse the sale of indulgences were, the expense of building St. Peter's Church, the necessary preparations to resist the threatened invasion of the Turks, and some other trifling reasons, but the true cause is to be found in the luxury and prodigality of Leo and his sister. The circumstance of such repeated sales of pardon for sin, roused the spirit of Martin Luther and other men, to rescue the Church from worse than Egyptian bondage.

(6.) CONCERNING INVOCATION OF SAINTS, AND IMAGE WORSHIP.

ROMAN DOCTRINE.

That the Saints reigning together with Christ are to honoured and invocated, and that they offer prayers to God for us, and that their relics are to be had in veneration.

REFUTATION.

The invocation of Saints is contrary to Scripture, and unknown to the Church of the first three centuries. It is a Pagan corruption which gradually introduced itself into Christian worship in the dark ages, until it grew into so flagrant an abuse as almost entirely to obscure the worship of the one true God, and the invocation of the one

REFUTATION.

Mediator between God and man, Christ Jesus. Volumes might be filled with the extravagant merits and powers attributed, and the blasphemous devotion paid, to the myriad Saints of the Roman calendar. But the most extravagant and blasphemous of all are the adorations offered to the Virgin Mary. The motherhood of the Pagan Cybele, the royal dignity of the Pagan Juno, the wisdom and valour of the Pagan Minerva, the loveliness of the Pagan Venus, the purity of the Pagan Diana, all are supposed to be united in her, and all are lauded in the same terms in which a Heathen Poet would have hymned the praise of one of these goddesses. She is saluted and invoked as Mother of God, Queen of Heaven, a Goddess, a Saviour, an Advocate, a Mediatrix, an Empress; her titles in short are almost beyond number. She has five yearly festivals: ten Ave Marias are said in the Roman Catholic Rosary to one Lord's Prayer: while the prayers addressed to her are such as evidently place her on the throne of the deposed Lord and Saviour of mankind. In the Psalter approved by the Sorbonne, appears this prayer to the Virgin—"My only succour, my lips are bound to publish no other praises but thine. By thee the head of the serpent hath been bruised, the world repaired; thy power is boundless, unto thee I confess my sins, into thy hands I commit my soul. Come unto Mary, ye which have thirst, pray unto her, that with her water she will wash away the filthiness of your sins."

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They also tell us that "although she be subject to God, inasmuch as she is a creature; yet she is superior to him inasmuch as she is his mother." Hence they call upon her in a mother's right to command her son. And our Lady's Psalter, as they call it (a parody of David's Psalms) the name of God is expunged and that of the Virgin substituted, and "our Lord" is changed into "our Lady." They have not even shrunk from altering that important prophecy, referred by Christ to himself, and again by St. Peter to Christ, as a proof of divinity. In the word of God it stands, "the Lord said unto my Lord, sit thou on my right hand:" but in the Psalter of the Virgin it is written, "the Lord said unto my Lady, sit thou on my right hand." Lastly, to come to our own times, the present Pope, Gregory XVI., in his Encyclical Epistle of 1832, says: "and that all may have a successful and happy issue, let us raise our eyes to the blessed Virgin Mary, who alone destroys heresies, who is our greatest hope, yea, the entire ground of our hope." Dangerous as this invocation of Saints is to all classes of worshippers, it is more especially mischievous to the ignorant multitude. We cannot pass much time in a Roman Catholic country without discovering that the worship of the Virgin and saints practically supersedes that of God and his Christ: that, in short they "worship the creature more than the Creator." This and image-worship are polytheistic corruptions, introduced to the debasement of

ROMAN DOCTRINE.

That the images of Christ and the ever Virgin mother of God, as also of the other Saints, are to be had and retained, and that due honour and veneration are to be shewn to them.

REFUTATION.

Christianity by half-enlightened converts from the Pagan system, which not only worshipped a multitude of greater deities, but also deified and venerated as demigods its legendary heroes and its deceased emperors.

It is impossible here to relate the history of image worship. Suffice it to say that it is in direct violation of the law of God, and unknown to the practice of the primitive Church; that it introduced itself gradually with other Pagan corruptions, and was first sanctioned A. D. 787, by the Second Council of Nicæa. The practice was afterwards condemned by a Council more justly entitled to the name of General than the Second Nicene, I mean that of Frankfort, A. D. 794; yet such is the corruptness of human nature, that it still gained ground, and was again sanctioned by the Roman Church in its last and worst Council of Trent. I cannot describe the character of image-worship in stronger and more direct terms than by saying that it, as well as the adoration of the Host, is idolatrous. If you seek to measure the guilt of idolatry, Scripture teems with denunciations of this most impious sin: but I am content to direct you to the first chapter of St. Paul's Epistle to the Romans, where you will see the judgment of God against those who "changed the glory of the uncorruptible God into an image made like to corruptible man." Yet these were Gentiles to whom the righteousness of God in Christ had not been revealed. What then

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shall we say of those, who, having the knowledge of the truth, yet change the truth of God into a lie; who, being called to be children of light, love darkness rather than light.

The fine-drawn distinctions of Roman writers between the degrees of worship, which they call Latria, Dulia, Hyperdulia, do not deserve the slightest respect. The command of God against the use of images in divine worship is express and universal. Not only he wills that idols be not worshipped, but he wills that Himself be not worshipped through the medium of an image. And to shew the consciousness of the Roman Church on this subject, as well as her fraudful practice, we may observe, that most Romanist Catechisms conjoin the first and second commandments, while some omit the second altogether.

From these various errors, and from other minor superstitions connected with them, but not important enough to be here detailed, the Church of England has purged her Ritual and her Liturgy, and she bears a firm, moderate, and scriptural protest against them in her Articles.

An attentive examination of Romanism, as it appears in history and in practical operation, enables us to detect the central principle around which its corruptions successively gathered, and gradually formed its present or Tridentine system of faith and worship. That principle is Papal domination.

We do not suppose that a scheme of universal dominion was originally projected by a primitive Bishop of Rome, and pursued to a successful issue by the steadily advancing efforts of his successors: nor do we imagine that any one powerful mind of the middle ages conceived in its entireness, and contrived in its details, the vast fabric of Roman priestcraft. Some men of extraordinary talent did indeed occupy

the Papal chair, and mighty was the influence which they exercised on the destinies of the Church and of mankind. But they, no less than inferior minds, were bound to work with the materials they possessed; and their superior power was shewn in the bolder and more skilful combination of their resources, in their rapid seizure and vigorous improvement of every favourable casualty, and in the constancy and suppleness with which they rose from the depression of adverse circumstances. Nor yet can it be said with truth, on the other side, that the course of events naturally and necessarily wafted the Papacy to its present position, independently of the aims and efforts of the Popes themselves. The truth lies between these two representations. The force of circumstances raised the Bishops of Rome to eminent dignity; and—as "ambition grows by what it feeds upon,"—the Bishops of Rome employed and disposed circumstances so as to place and sustain their power on the highest platform of eminence.

Again, it is neither necessary nor just to attribute evil designs to every Pope whose measures tended to increase or consolidate the dominion of his See. The desire of power is natural to the human breast; and, like the other affections, it takes its character from the manner of its operation: being good or evil according as it works by good or evil means, for good or evil purposes. But the human heart is deceitful above all things, and never is it more likely to deceive than when it prompts to the acquisition of power. We hope, we trust, we assure ourselves that all the power we acquire on earth will be used by us for the glory of God and the good of his creation. But alas! we underrate the danger of our heart's desire; we overlook the serpent in our path: we forget that the power we covet may very possibly, nay probably, be Satan's bait to tempt us to fall down and worship him. We forget too, when we establish a new power, that however pure our use of it, we must bequeath it to others, in whose hands it may become a rod to scourge mankind. We may therefore in charity believe that some Popes regarded the strengthening and establishing of the Papal power as essential to the unity and prosperity of Christ's Church. And we may willingly acknowledge that their jurisdiction was often exerted for the correction of ecclesiastical abuses, for the restraint of secularity, and for the enforcement of a stricter discipline in manners and morals. But, if we allow this credit—which many question—

to a Hildebrand, what, we may ask, would have been the feelings of that Hildebrand, could he have foreseen that the power he raised to so great a pitch would be bequeathed to the licentious and polluted hands of an Alexander VI., or a Julius III.?

Republican Rome attained a station which no other city of the earth has ever occupied. And though, at the Christian era, her free constitution had sunk beneath the ascendancy of the Cæsars, her power, her wealth, her glory, and her metropolitan splendour were then at their height—she was the seat of universal empire, the capital of the civilized world!

When Christianity, by divine command, was preached to the Gentiles, and a Church founded at Rome by St. Paul, it was natural that all Christian communities should turn their eyes with deep anxiety and interest to the fortunes of a Church thus seated in the centre and metropolis of the empire. It was most natural, and not unjust, that such a Church, while it continued to flourish in the number of its communicants and the purity of its doctrine, should be eminently conspicuous among local Churches; and that its Bishops, while they adorned their station by the holiness of their lives and characters, should receive honour and precedence among their brethren. That this honour was not abused; that this precedence did not degenerate into Supremacy in the first three centuries—was owing, as we have before said, to the comparative purity of the primitive Church.

When the system of Metropolitan or Arch-Bishoprics was introduced for the better regulation of Church discipline, in the second century, the See of Rome, among others, necessarily obtained that dignity and authority. And when, in a subsequent and less pure age, the name of Patriarch was borrowed from the Jews, and applied to Christian Bishops, the Roman Prelates, among others, acquired this title. Gradually, however, the name of Patriarch was taken to imply a higher rank than that of Metropolitan Bishop; and was at length conferred in form on the four Metropolitan Sees:—Rome, the ancient capital of the world; Constantinople, the new capital; Antioch, the chief city of Asia; and Alexandria, the head of Africa: of these Sees, Rome had the precedence but no authority over the others; and indeed, as Constantinople grew in size, wealth, and power, it disputed precedence with Rome; and its Bishop was the first to assert that title of Œcumenical, against which the Roman Bishop of that

time indignantly protested, though his successors assumed and kept and claim it to this day. Nothing then is clearer than that, at the close of the sixth century, the Roman See neither possessed nor claimed that supreme jurisdiction by divine right which it afterwards asserted with too much success, and still ventures to maintain, in defiance of scripture and antiquity.

Here begins the active career of Papal ambition. Time forbids me to trace it through its various stages of aggrandizement. Suffice it to say that by the influence of the Popes with the Emperors, the Roman See acquired a stronger jurisdiction over the Western Bishops; that Boniface III., A. D. 606, obtained the title of Œcumenical or Universal Bishop, from the Emperor Phocas; that Pepin and Charlemagne, in the eighth century, made the Popes temporal princes by the grant of territories in Italy; that Mussulman conquest all but exterminated two rival Churches, Antioch and Alexandria, and greatly crippled and reduced Constantinople; and that, under these circumstances, Pope Gregory VII., in the eleventh century, conceived and executed the bold design of wholly shaking off the imperial authority, and of setting the spiritual above the temporal power in Europe.

My object now is to shew the influence of Papal ambition on the doctrinal and ritual system of the Church.

The Christian Church of the first centuries was exposed to the taint of corruption from two opposite sources:—the one, Pagan mythology and philosophy; the other, Judaism. To one or other of these sources may be traced most of the debasements of Christian doctrine, worship, and discipline. The example of Judaism was influential in effecting the wide distinction of the clergy from the laity, and the undue exaltation of the former above the latter, which the High-priests of Rome encouraged and used for their own elevation and aggrandizement. Hence too it came, that of the corruptions in faith or worship of Pagan or Jewish origin, which human folly or impurity introduced and fostered, the Roman Church embraced and appropriated all those which tended to exalt or strengthen the priestly office, by investing it with a mysterious dignity and awful power, as the immediate agent of God, not merely in announcing his gospel and ministering his grace, but also in searching the hearts of his creatures, enforcing or remitting his judgments, applying by its own acts the atonement of the Cross, and distributing severally as

it willed, the justifying merits of the Saviour, and the sanctifying influences of the Spirit. Whatever errors, in short, contributed directly or remotely to represent the priests to the wondering multitude not as fallible men, but as very Gods on earth, the Church of Rome eagerly seized and incorporated with its system.

The Pharisaic and Pelagian errors of meritorious, supererogatory, and satisfactory works (which arose in opposition to the scriptural doctrine of Justification by faith, through grace, without the works of the law), resisted as they were by Augustin with all the force of his learning and eloquence, nevertheless found favour in the eyes of the Popes, and after having long prevailed in the Roman practice, were at length, with all the subtle refinements of the scholastic divines, embodied in the Tridentine system of theology. The taint of these errors may be traced through the whole Roman Ritual. And their effect is to enhance the power of the Church and to exalt the dignity of the priestly office. The Church possesses, it is said, the key to the treasury of Christ's merits and those of the Saints. And these she distributes to supply the deficiencies of her sinful children. Connected with the error of meritorious works, is the perverted notion of Repentance as a Sacrament, so mainly conducive to the support of Popery. We have seen that this corruption arose from the penances required by the early Church, as preparatory to the re-admission of the lapsed or sinful person to her Communion. But when the visible Church grew in power and presumption, and asserted more and more her identity with the invisible, restoration to Church Communion was regarded as equivalent to remission of sin; and when the practice of confession, which the early Church only recommended for the relief of the wounded conscience, and for the benefit to be derived from godly counsel, became, in the rule of the apostatizing Church, an indispensable rite, the priest then assumed the power and prerogative of divinity, as the searcher of the human heart, and, by a further consequence, the power and prerogative of imposing satisfaction for sin, as a condition of acquittal before God. As tending to the same object, the Church of Rome embraced the superstitious figment of a Purgatory, or state of penance after death, from which it arrogated to itself the power of exempting, wholly or in part, the souls of its sinful children. These exemptions from penance, whether before or after death, the Church of Rome called Indulgences, and she practically turned them to her account, as the instruments of enormously

increasing her worldly wealth: for she not only made them, together with the masses for the souls of the defunct, the objects of direct sale for money; but, to those also who should voluntarily bestow or bequeath their earthly possessions for the benefit of the Church, she gave the most lavish promises of remission of sins, and enjoyment of celestial bliss.

The multiplication of Sacraments was adopted as having the same obvious tendency to the aggrandizement of the priesthood, by increasing at once the number, the importance, and the efficacy of its ministrations. But the priestly office was placed on a pinnacle of unearthly grandeur, when the monstrous error of Transubstantiation, with its legitimate offspring the Sacrifice of the Mass, were naturalized by the Roman Church. The priest appears as the agent of God in this invisible and tremendous miracle: the priest prepares the bread and wine to become the body and the blood of Christ; the priest speaks the mysterious words of consecration, which convert the finite into the infinite, the creature into the Creator; and while the awe-stricken people fall prostrate and cross themselves, the bell sounds, and amid the pealing of delicious music, the hands of the priest elevate the divine Host, that all may witness and adore. Nor does the priest appear to the people only as the privileged agent to create his Creator: it devolves also on him to sacrifice his Redeemer! Whenever he performs the Mass, he is supposed to "crucify the Son of God afresh," and to present His bleeding body before God, as the sacrifice for the sins of the world:—and thus, by a semi-pagan, semi-judaic corruption, is the Roman priest placed on the footing of the Levitical Hierarchy, in direct opposition to Scripture, which calls Christians in general, a royal priesthood, and invests every Christian with the character of a priest unto God, entitled to present and plead before him the one Atonement once made, the Lamb slain from the foundation of the world. But no Protestant can describe the power and dignity of the Roman priesthood in stronger terms than those in which it is characterized in the Trent Catechism:—"The faithful are to be made acquainted with the exalted dignity and excellence of this Sacrament, in its highest degree, which is the priesthood. Priests and bishops, are, as it were, the interpreters and heralds of God, commissioned in His name to teach mankind the Law of God, and the precepts of a Christian life; they are the representatives of God upon earth. Impossible, therefore, to conceive a more exalted dignity, or functions more sacred. Justly, therefore, are they called, not

only angels, but Gods; holding, as they do, the place and power and authority of God on earth."

The private Mass of the priest, and his reservation of the Cup of the Eucharist for his own special communion, have a further tendency to distinguish and elevate him in the popular eye.

An essential part of this delusive system of priestcraft, is to bewilder and enchant the senses of the worshipper, and so to divest religion of that spirituality which is wholly incompatible with the designs and interests of the Papacy. Whatever in music can charm the ear, whatever in painting can attract the eye, the Church of Rome invokes to the aid of its sorceries. And with the same view it has availed itself, to the most enormous extent, of that injurious error, engendered in the Church by Pagan infection, and favoured by a natural foible of the human mind—the deification and invocation of deceased men. To honour the memory of the illustrious dead is far from blame-worthy; it promotes rather the charity and the zeal of the living. Who, therefore, shall wonder or reprove if the tombs of the noble army of Christian Martyrs were the resort of those who reverenced and loved their memories, and desired to imitate their victorious faith and constancy? Who shall blame if the sensible tokens which recalled them and their deeds to the mind's eye, were cherished and transmitted to future times? But the use of such a practice does not justify the abuse: to commend is not to invoke: to reverence is not to worship: to gaze on the picture of a departed friend is not to adore him—to preserve fondly all memorials of him, is not to regard those memorials as endowed with supernatural agency. The primitive practice is therefore no plea for the Romish saint-invocation, image-worship, and relic-veneration, which all contribute to the main purpose of the Papacy, the aggrandizement of priestly power. For it is the Church of Rome which confers the dignity of saintship on the dead, and proposes them to the deluded people as mediators between God and man. It is the Church of Rome which authorizes their images to be set up and to receive a veneration which in theory it pretends to distinguish from that due to the supreme God, but which, in the practice of the ignorant multitude, far transcends the latter. It is the Church of Rome which trades in the fictitious relics of saints and martyrs, of the Virgin and of the Saviour. It is the Church of Rome which is not ashamed to attest the mass of monstrous miracles ascribed to them; and it was with reference

to these and to the fraudulent gains of Indulgences and Masses that an infidel Pope exclaimed:—"What a profitable fable is that of Jesus Christ to us!"

III. Time forbids me to cast more than a rapid glance on the corruptions of discipline introduced or fostered by the Papacy, for the enlargement or maintenance of its selfish and unchristian power. The most prominent and influential of these abuses, are—the law of clerical celibacy, and the organization of the monastic system. Although it is plain, from the writings and practice of the Apostles, that to marry or remain unmarried was in primitive times a matter of Christian liberty to ecclesiastics, as well as to laymen, yet it is also certain that a strong prejudice in favour of the single state prevailed among the early Christians. It was in the enthusiastic and superstitious East that this feeling operated with the greatest strength. And if celibacy was regarded as a more honourable state for the laity of both sexes, still more essential did it appear to the sacred character of priest, a notion perhaps further strengthened by the enforced celibacy of the Indian Wanaprasts, and the Eleusinian Hierophants. So inveterate and intense did this popular prejudice against clerical marriage become, as to operate with almost all the force of a prohibitory law. But the first Nicene Council formally rejected a proposal to compel the celibacy of the clergy, which was first prescribed as a law by Pope Siricius, A. D. 385, yet never rigidly enforced before the 11th Century; when Gregory VII., the great consolidator of Papal despotism, enforced it with the strictest coercion, as a necessary condition of priestly influence; avowing that the Church could not be liberated from the lay controul, unless the clergy were liberated from their wives. Nor did the vigorous and acute mind of this Pope deceive itself. A celibate priesthood, living among the laity, but unallied with them, free from the ties which bind men most closely to home and country, obliged by the strictest rule to stifle the sweetest affections of the heart, form the fittest agents and tools of a foreign hierarchy, with whose power and splendour they identify their own, and gratify, in serving its interests, their own pride and ambition: passions which burn more fiercely in bosoms habitually dead to softer emotions. The moral mischiefs of this law, attested as they are by numerous records, however fraught with solemn warning, are yet unfit to be detailed in this sacred place, or indeed in any mixed society of Christians. The general question is

thus summed up by Sir James Mackintosh, with his wonted strength, clearness, and candour:—

"It (celibacy) soon, however, afforded an example of the vanity and peril of stretching the rules of duty beyond the boundaries of nature. Several sects, in the first and second centuries of Christianity, had passed through visions of perfection to licentious manners. The compulsory celibacy of the clergy, drove them into the same road, though it did not push them so far. The prohibitions of Councils everywhere attest the prevalency of concubinage, which, in many countries, was considered as a sort of inferior marriage, and which the clergy had many means of concealing, or of speciously disguising. In the West it was altogether impossible that many of a body of men, newly forbidden to form connexions, which all around them cherished, and which had been among themselves once regarded as lawful and sacredly binding, not trained to subdue their passions by a rigorous education, remote from the inspection and censure of all those whose disapprobation they dreaded—should not abuse their boundless power over the ignorant, uninquisitive, submissive people, among whom they were dispersed, by the indulgence of a profligacy still more undistinguishing than concubinage. The manners and morals of the European clergy may be in some manner estimated from the state of Rome in the ninth and tenth centuries, under a succession of Popes, either pageants or monsters, who commonly owed their rise and downfall to crimes. The unnatural restraint, which had thus ended in a general dissolution of manners, had also the effect of strengthening the ecclesiastical power, and of tempting the clerical leaders to abuse their strength. They soon perceived that, by excluding the clergy from marriage, their connexion with society was loosened, and the affections which might balance their attachment to the interest of their order were weakened. Domestic relations no longer restrained the ambition of a body, whose members throughout Christendom were already linked together by stronger ties than those which united them to their countrymen, and who were more firmly attached to the Papal throne than to that of their own sovereigns. Thus it appears that an institution formed by pure feelings, was seized by ambition as one of its most effectual instruments; that the pursuit of unattainable austerity terminated in more than common licentiousness; and that those who were appointed to preach peace and charity, became turbulent and insatiable usurpers. It is not to be forgotten, that during the whole of

this corrupting process, it was mightily aided by those arts of self-delusion which brought the clergy to regard the power of their body as the only restraint on lawless violence, and to believe that their own grandeur was inseparable from the promotion of religion and the well-being of society."

The monastic system was another product of oriental superstition. A life of supernatural rigour and supersensual contemplation was regarded in the East as a splendid conquest over the temptations of the flesh, and a title to the choicest felicities of the other world. Hence it was that the Syrian and Egyptian deserts were resorted to by crowds of anchorets and hermits, afterwards called monks, who had resigned all care of temporal things, and devoted themselves exclusively to heavenly meditation. Originally the monks were regarded not as clergy, but as laymen; and their ascetic and strict piety operated as an useful check to the occasional worldliness and laxity of the bishops and clergy. But as soon as they were enrolled in the priestly ranks, their popularity raised them to dignity and influence: "the chief bishoprics began to be filled from the monasteries, and it was soon found that the vow of poverty opened a sure road to wealth and power. The monks owed their influence to delusion, and could only retain it by the same means. They propagated countless stories of the miracles wrought by hermits and ascetics; they added a fresh host to the catalogue of the Christian saints; they extended everywhere the practice of image-worship; they corrupted the evidence of history by forgeries and interpolations, and substituted for the Gospels a host of idle legends which display the fiction without the graces of poetry."

Monkery was propagated in the West by Anastasius and Jerome; and so rapid was its progress, that in the 5th century the number of monks and nuns was estimated at 100,000, and in the 8th century, Europe was covered with cloisters; the ignorant laity being taught to view monks as beings of supernatural holiness, and the endowment or enrichment of monasteries as a deed conducive to everlasting salvation. Benedict, of Nursia, was the first who united various convents under one rule, and thus established a monastic order. The Popes discovered the importance of these bodies in extending and supporting the power and influence of Rome. In order to attach them more firmly to the Roman See, and to place them at the same time in more immediate relation to it, the Popes exempted the monasteries from episcopal authority. The monks thus formed the janisaries of the Pope, and acted,

moreover, as his spies, not only on the laity, but also on the parochial clergy and bishops, by whom they were generally regarded as an oppressive nuisance. The alarm created at Rome, in the 13th century, by the progress of certain reforming sects, occasioned the establishment of the mendicant orders, as a prop to the Papacy, and a check and terror to heresy. Of these, the most powerful were the Franciscan and Dominican orders. "During three centuries these two fraternities governed with an almost universal and absolute sway both State and Church; filled the most eminent posts, ecclesiastical and civil; taught in the universities and Churches, with an authority before which all opposition was silent; and maintained the pretended majesty and prerogatives of the Roman Pontiffs against kings, princes, bishops, and heretics, with incredible ardour and equal success."

The name of the Dominicans is consigned to perpetual infamy by the savage persecutions which they exercised in the maintenance of Roman error. The terrible Inquisition, with its enormous army of spies, accusers, judges, torturers, and executioners; with its dungeons, its secret tribunals, its screws, its racks, and its auto-da-fés, is too sadly familiar to our minds: but the utmost stretch of the most powerful imagination would hardly obtain a sufficient conception of its direful character, and of the miseries which it inflicted on mankind. Torquemada, the grand Inquisitor of Spain, boasted that in the space of seventeen years he had burnt alive 10,220 persons; and imprisoned, with confiscation of their properties, 470,321. King Ferdinand, who sanctioned these severities, received from the grateful Pope the appellation of "Catholic;" and his successors are styled "most Catholic" to this day, in virtue of his distinguished merits. And yet the Popes are not ashamed to call themselves the Vicars of that Prince of Peace who rebuked the zealous disciples, when they would have called down fire from heaven on a Samaritan village, with the blessed words—"Ye know not what manner of spirit ye are of: For the Son of man is not come to destroy men's lives, but to save them."

When the blood-thirsty zeal of the Dominican and Franciscan orders had proved insufficient to sustain the frowning fortress of Popery against the force of truth, learning, and eloquence which assailed it from so many different points in the 16th century, there started up in its defence a still more unscrupulous order of champions, the pernicious society which dared to call itself by the name of Jesus. I may not shock your

ears by detailing the principles of the Jesuits, and the crimes they have committed against the laws of God and man. It is enough to say that their system, as taught and recorded by their most famous doctors, is almost as subversive of the ground-principles of morality, as the theories of the more modern Socialists; and it is so far worse than the system of the Socialists, as it presents its enormities in the name of Christian doctrine, and under the assumed sanction of the blessed Saviour. The Dominicans and Franciscans had raged against heresy with open violence. The disciples of Loyola glided from place to place commissioned to undermine, seduce, or embroil their enemies. The Dominicans went to work at once with fire and sword, rack and gibbet. The Jesuits set out with seductive arts, but, when these failed, they had their ulterior resources; they could blow the coals of war or treason, subvert the peace of families or nations, arm the child against his parent, the servant against his master, or the subject against his sovereign. Within one century from the establishment of this order, a plenteous harvest of crime attested the diligence with which they had sown and cherished the tares of their pernicious doctrine. Three, if not four, sovereigns fell by the assassin's stroke. The Seine ran red with Huguenot blood, on the cruel night of St. Bartholomew. Germany was laid waste by the thirty years war, projected by that ruthless pupil of the Jesuits, the Emperor Ferdinand II.; and the fate of the city of Magdeburgh, stormed by Tilly, rivals in horror the ancient examples of Numantia and Carthage. The sanguinary deeds of Alva, in the Spanish Netherlands, were of a still more revolting character. Never may the hearts of Englishmen cease to thrill with pity and abhorrence when they read the crimes of the first Mary and her Romish Counsellors, with the sufferings and heroic deaths of the noble army of Anglican Martyrs. Never may they forget the restless treasons of the Jesuits and their deluded instruments, during the long reign of Elizabeth, treasons fomented by the excommunicating Bulls of the Roman Popes Pius and Sextus, and frustrated, through God's mercy, by the sagacity of Burleigh and the vigour of his illustrious Mistress: or that awful and astounding treason against her successor, disclosed and defeated through the same providential mercy; for their share in which treason the Jesuits Garnet and Oldcorn suffered condign punishment. The same malignant spirit inspired the Irish massacre of 1641, in which the Romanists, instigated by their priests, slaughtered, in cold blood and with the most studied cruelties, about 40,000

of their Protestant countrymen. The bare enumeration of these and similar crimes is heart-sickening; and gladly would I omit them, if they were not important evidence of the principles and character of Romanism, as opposed to those of genuine Christianity. The force of this evidence it is impossible for the Romanist to elude. For if he pretends that these crimes were the acts of individual men, uncountenanced by the approbation or sanction of their Church, we point in reply to the Bulls which established these persecuting Orders; we point to the Canons of General Councils, which assert the duty of extirpating heretics and of not keeping faith with them: which proclaim the Pope's right to depose sovereigns and absolve subjects from their allegiance: we point to the Bulls of Pius V. and Sextus V. against Elizabeth: we point to the jubilee held at Rome in celebration of the massacre of St. Bartholomew, and to the medal struck by Pope Gregory XIII. in honour of that perfidious atrocity. And to all persons, whether Romanists or allies of Romanism, who pretend that its spirit has changed with the spirit of the age, that its crimes were such as never can be repeated, and that its criminal principles are obsolete and virtually abolished, we oppose these few considerations and facts. The General Councils of the Church of Rome are regarded as infallible, and their Canons are in perpetual force. Therefore the 27th Canon of the 3rd Council of Lateran, and the 3rd of the 4th Council, are still among the laws of Romanism. The Bulls of the Popes, wherever they are duly published, have the force of law. Therefore the Bull "Unam Sanctam" of Boniface VIII., and that "In Cœna Domini" of Paul V. are a law to Romanists in all countries to which they were promulgated. The Church of Rome, claiming infallibility, cannot retrace its steps; its principles of one age, by its own boast, are its principles of every age. Rome, it is true, has not the power to persecute as of old, by fire and sword, perhaps she may even have comprehended the eventual impolicy of this course: but her right to persecute has been often asserted and never disavowed; we must therefore conclude that she asserts it still; that the nature of the blood hound remains, though held in check by the muzzle and the clog.

But if the fire and sword of the Dominican are idle, the intrigues of the Jesuit are again revived in pristine activity. This meddling and pernicious order had, in the 18th century, been expelled from most countries of Europe, however attached to Rome, as corrupters of youth and disturbers of the

public peace. Pope Clement XIV., the most amiable and virtuous of the Pontiffs, yielding to the universal voice of condemnation, suppressed the order in 1773, and probably fell a victim to their deadly revenge; for his health declined the same year, and he soon died, as it is supposed by poison, having himself declared to the Spanish ambassador, that he did not expect long to survive the Bull of suppression. No sooner was Pope Pius VII. reinstated on the Papal throne, by the aid of Protestant fleets and armies, than he issued a Bull for the revival of the Jesuits, whom he hoped to make the instruments of restoring the Papacy to its ancient splendour, strength, and security. These active and pliant agents have laboured with their usual diligence, and not without some success, in fulfilling their appointed task. In France, Spain, and Portugal, where it was their policy to establish despotic institutions, they have indeed met with failure. The Polish insurrection, polluted by their agency, served only to rivet the fetters of Russia on that unhappy nation. But in Belgium they overturned a Protestant throne. In the king of Bavaria they have found a docile pupil disposed to promote their crafty and intolerant designs: they have made the court of Munich the focus of Papal plots against the liberties of Protestant Germany; and their treasons have succeeded in disturbing the peace of Northern Germany, and in disquieting the honored old age of the king of Prussia. But it is in our own country that the Jesuits have met with the most fatal success. It is in Great Britain that they have been able, not only to establish large schools, and to seduce many deluded Protestants from the pure gospel of Christ, but also to deceive so many unthinking and unlearned persons respecting the true principles and practice of Romanism, as to be received and abetted as welcome allies by those who call themselves the friends of mental enlightenment, social improvement, and progressive civilization. The influence of the Jesuit is everywhere at work, in politics and literature, in public and in private life, and everywhere with more or less effect. This influence is the more dangerous, because it is stealthy and unseen; for the Jesuit is at liberty to make his approaches in any garb and under any assumed principles.

In concluding the subject of Popish corruptions of discipline, I can only make a transient allusion to the feudal tenures and territorial acquisitions of the Popes—their amassed wealth—their forged or falsified Canon law—their Nuntios and Legates employed to overawe sovereigns, intrigue in courts, and plun-

der nations—their crusades against Turks and heretics—and their crafty and arrogant interference with the public and domestic affairs of princes. But we must not forget the hostility with which they have always opposed the progress of learning, and the diffusion of knowledge. No marvel this: as the bird shuns the water and the fish the air, so does the Papacy shrink from knowledge, as an element in which it feels it cannot long exist. No marvel that its services are uttered in a language unknown to the people: for if its votaries once learned to pray with the Spirit and to pray with the understanding also, few of them would abide long in their present darkness and delusion. No marvel that they rigorously forbid the circulation of the Holy Scriptures of God. No marvel that Pope Pius VII. denounced the Bible Society as a pestilence, and an abominable scheme; for if the blessed truths of that divine book were once to become familiar to the ears and hearts of the poor, to whom that Gospel was preached, they would soon find out that they had long been following blind guides, who have made the commandment of God of none effect by their traditions; yea, who have, like the Pharisees of my text, "rejected the commandment of God, that they might keep their own tradition."

I have thus endeavoured to give a rapid and, I fear, a very faint sketch of the corruptions of the Church of Rome in doctrine, worship, discipline and general practice.

Are we then to suppose that amid this mass of evil there was no element of good? Was Christianity, not dormant, but for the time-being extirpated from the world? God forbid. To make such a representation were most impiously and ungratefully to belie the mercy of God, which preserved the good seed in an evil soil, and made it to appear and bear fruit in his own appointed season. "For the ways of God are not as our ways." "It is not for us to know the times and seasons which God hath determined by his own power." "One day is with the Lord as a thousand years, and a thousand years as one day."

It is an old saying that the worst corruptions are those which are corruptions of the best things. This is most true in the case of the Popish corruptions of Christianity. So foul are they, so derogatory to the honour of God, and so subversive of human happiness, that in portraying them, we too easily forget that we are but taking the portrait of an hideous mask, behind which is concealed the radiant loveliness of Christianity. Let us however remember that we are bound to praise the over-

ruling mercies of God, by which it was disposed, that the Church of Rome should retain in her Creeds, though she obscured in her ritual, the cardinal truths of Christianity; one God, the Father, Son and Holy Ghost, three in one; one Redeemer of the world; one Baptism for the remission of sins: and we are bound moreover to be thankful for the preservation of that current of an Apostolic ministry, which has issued more limpid and wholesome from the purifying medium of the Reformation.

The Church of England owes no vassalage to that of Rome. A Church of Christ was founded in these islands, when and by whom is uncertain, but certainly at a very early period after the Christian era, and long before the Bishops of Rome exercised any jurisdiction over the Western Churches. The British soil was hallowed by the blood of Martyrs in the last imperial persecution, before the Roman prelates had obtained from Christian Emperors those privileges, which they afterwards so grievously abused in defiance of the rights and remonstrances of Christian Emperors. The Saxon conquest, indeed, swept Christianity, with every other British institution, from the larger and fairer portion of this island; and it is true that a mission from the Roman Church led by the monk Augustin, was the instrument of converting the heathen invaders to the Christian faith. For this blessing we unquestionably owe a debt of gratitude to the Roman Church, which had not then apostatized so widely from Christian purity; nor had her Prelates then acquired that title of universal Bishop, which was the first assertion of their usurping supremacy. But it is very clear that Rome acquires no rights of jurisdiction over the Church of these islands from the success of her mission to the Saxons; or, by parity of reasoning, the Church of Jerusalem, or that of Antioch, would have been entitled to the supremacy of all Christian Churches, as from these went forth the first Christian missionaries for the conversion of the Gentiles. That Austin obtained from his new converts the recognition of the Primacy of the Pope, as it was then understood and exercised, we do not mean to deny. But even this claim was strenuously resisted by the Welsh and Irish Bishops, when he endeavoured to obtain their assent to it. And from that time forth, the history of our Church presents a continual struggle against the growing usurpations of the Popes, assuming indeed different aspects with the differing circumstances of the times, the Papal party sometimes supporting the nobles against the kings, sometimes siding with the kings against the nobles, with a keen

regard to its own advancement and ultimate triumph over all the contending parties. The daring impostures of Dunstan were indeed too successful in the Anglo-Saxon times; the intrigues and delusions of monkery were too much favoured by the credulous superstition of the multitude: the usurping princes Henry I., Stephen and John, might be taught by their fears to conciliate Papal support: the House of Lancaster, raised, by the treason of the Clergy to sovereignty, might repay the debt by letting loose the rage of persecution against the followers of Wickliff: but the more undaunted princes of the Norman line, the Williams and the Edwards, asserted their own and the nation's rights against Papal encroachment: while at every period a portion of the Bishops and Clergy of the realm declared themselves on the side of national independence. But, whatever may or may not have been the temporary success of Papal usurpation in these realms, no such success can constitute a ground of right, much less of divine right. The patriarchal jurisdiction of the Church of Rome over other Western Churches was an ecclesiastical constitution, for the advantage of discipline, while those Churches were under the temporal government of one Sovereign. Whenever this discipline should evidently cease to be convenient, it might be dissolved by the due exercise of the rights possessed by every national Church. We hold that it never has been convenient in the British Islands, which were disconnected from the Western Empire before or very soon after the institution of patriarchal discipline; and we say that its inconvenience is proved by the whole tenor of our history from the arrival of Augustin to the Reformation of the *English Church*. At the latter period the Church of England *exercised a right* it certainly possessed, of altering a *part of its ecclesiastical* discipline, which the law of God did not enjoin, and which had proved in practice inconvenient and injurious no less to purity of faith than to national tranquillity. It rejected that jurisdiction which the Bishops of Rome had usurped and abused: and withal it removed from its ritual those corruptions which had been introduced and sanctioned by this jurisdiction; recurring by these acts to the purer faith and discipline of the primitive ages. It swept the rust and cobwebs of centuries from the golden censer of Christianity. What was Apostolical it retained; what was of Pagan or Jewish debasement it abolished. Thus the Church of England is what the Church of Rome unduly and in an improper sense claims to be. She is One sound member of the one Church of Christ. She is Holy by

virtue of her descent, her ministry, her doctrines and her services. She is Catholic on the same grounds, and by virtue of her rejection of all the heresies which the primitive Catholic Church rejected. She is Apostolic, by virtue of her Apostolic standard of doctrine, her Apostolic descent and ministry. And the real schismatics are they who have preferred the jurisdiction of an Italian Bishop and the heresies of the Council of Trent, to the communion of their national Church and the purity of the primitive faith.

In the close of this controversy, I feel myself overwhelmed with the multitude and import of the considerations which suggest themselves for warning, for instruction, and for exhortation.

Among the manifold evils, which the ambitious and corrupt Papacy has entailed upon the kingdom of Christ, not the least mischievous is the necessity of frequent disputation. Necessary it is that we contend earnestly for the faith once delivered to the Saints; fitting, that we be able to render unto every man a reason of the hope that is in us; meet, right, and our bounden duty, that we endeavour to convert the sinner from the error of his ways and to save a soul from death. For these reasons and for the duty and allegiance we owe to the truth as it is in Jesus, we should always be ready to wield the sword of the spirit, which is the Word of God, not only against the infidel and the Jew, but also against the heretic, who in things pertaining to salvation presumes to add unto, or to take away from, the words of the Book of Life. But let us neither deny nor forget—rather let us always avow and bear in mind, that they who engage in controversy should do so with fear and trembling, lest by lack of learning, insight, or discretion, they injure the cause which they are zealous to serve: with self-distrust and prayer, lest for want of candour, charity, and humility, they sin against their own souls and those of their hearers.

A few words of caution then are required in closing the present controversy: that they may be spoken in truth and soberness, and heard with a right judgment, may the God of love and peace in his great mercy grant.

The dispute with Rome is of necessity one of mutual crimination. Heresy and schism are the heaviest reproaches to which they who name the name of Christ can be liable. Yet such is the breach between the Churches of England and Rome, so wide their disunion, so hostile their attitude, that nothing less than heresy and schism in one or other of these Churches

can explain or justify the separation. And upon this question we are in point of fact obliged to join issue: whether our own Church or that of Rome is schismatical and heretical. But this is not a controversy which can be waged upon strictly defensive principles: the very nature of the contest compels us to carry the war of argument into the hostile territory. The Church of Rome lays claim to the whole domain of Christendom; she allows no partition, she grants no compromise. She says not, I am the truest Church, but, I am the only true Church, and there is salvation in none other. We then of the Church of England have no choice; we must shew the falsehood and injustice of such claims, or stand self-convicted of heresy and schism. The Church of Rome relies upon her Antiquity. We must shew that she has departed from ancient faith, debased ancient discipline, and violated the ancient rights of Churches. She boasts her Unity: we must shew that she is not united within herself, and is the guilty cause of disunion in Christendom. She asserts her Holiness: we are compelled to prove that she is not holy either in her distinctive doctrines or her peculiar ritual: that her principles and practice neither tend to holiness, viewed abstractedly, nor have produced holiness, viewed historically. She proclaims her Catholicity: we are bound to demonstrate that her usurpations and corruptions rent the Church Catholic in the first instance, and her obstinacy in maintaining them, has widened and perpetuated the schism to the present day. She extols her Apostolicity: we are obliged to prove that she widely and lamentably errs from the Apostolic standard of doctrine, discipline and worship. She vaunts her Infallibility: it is our duty to shew that the claim is futile and false: that her Popes have erred, her Councils have erred; that her Canon Law is full of error, founded in a great degree on spurious and forged documents. "Sitting in the temple of God and shewing herself that she is God," she hurls against us the sentence of eternal condemnation, warning us, if we would flee from the wrath to come, to recant our heresies, to be reconciled to her, and to return into her maternal bosom. God be praised that we cannot retaliate: we do not claim and dare not exercise, the prerogative of the one Almighty and Omniscient Judge. Do we then allow, that in the communion of the Church of Rome there is safety to the Christian, while she declares that in ours there is certain destruction? God forbid. We charge her with the heinous sin of idolatry. To an idolatrous Church, which of us will dare to flee for safety? Which of us rather will not say to them of her communion "come out of her, that

ye be not partakers of her sins, and that ye receive not of her plagues." In order to seal the conviction of Papal Rome as the "Mother of abominations," "the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus," we are forced to summon from the pages of history the long array of foul crimes which she has perpetrated, authorized, or abetted in violation of the laws of God, in opposition to the mind of Christ, and in derogation of the sacred rights of humanity. All this we are bound to do; we are bound to protest against the tyrannies, the errors, the sins of Popery: we are bound to appeal against them to God the Judge of all, to Christ the Head of the Universal Church, to the infallible oracles of revelation, to the tribunal of reason and conscience, which the Creator has established in the heart of all his creatures, providing at the same time an assessor for them who will receive him, even the Spirit of truth, that guideth into all truth.

But in thus bearing our firm and faithful testimony against Papal delusions, let us beware that we make not shipwreck of our own charity and humility.

First, let us hold fast charity.—While we denounce error, let us forbear to condemn the erring. We cannot indeed avoid referring to human crimes as witnesses against the system which engendered or encouraged them. We may sometimes be compelled to adduce the deeds or words of living men in proof or illustration of the principles and practice of the Roman See. But as evidence only, and only when such evidence is needful, let us adduce them, not in bitterness and animosity, not to gratify in ourselves or to stir up in those that hear us an angry and revengeful spirit. Let us carefully distinguish between the error and them that err. Error of every description, but especially error in things divine, we are bound, wherever we meet it, to denounce and combat. This is a duty we owe to God, our neighbour, and ourselves. But while we know and proclaim that all error is in itself evil, it is a problem beyond the appointed reach of human discernment to determine what amount of evil is engendered in any individual mind by the reception of any particular error. We are therefore guilty of the very same presumption which we charge upon the Church of Rome, we usurp the province of God himself, when we pretend to measure the character and probable conduct of any fellow-creature by the terms of his religious profession. Our duty, our wisdom, and our happiness mainly lie in thinking no evil, in "hoping all things"

good of our neighbour, although he may not have been led to so clear an insight of the truth as it is in Jesus, as God in his infinite and unmerited mercy may have vouchsafed to ourselves.

And if to all who are in error such a measure of Christian charity is due, there are reasons why it should be meted out in still larger proportion to our erring brethren of the Church of Rome. Many, it is said, are bigoted, intolerant, superstitious, imbued with a virulent hatred of those whom they deem heretics. Suppose it be so. But this, be it remembered, is the natural effect upon *some* minds of the system in which they have been brought up. Precluded from the free use of the Bible, forbidden to enquire, taught to consider doubt not less sinful than disbelief, how can a sensitive mind fail to become superstitious and bigoted? Habituated to view Christian salvation as the exclusive privilege of his own Church, hoping no redemption for himself, his dear children, and friends, excepting in her communion, with what feelings but those of strong and intolerant dislike, can an ardent Romanist regard the members of another communion, whom he views in the light of wolves prowling around the fold of Christ, seeking whom they may devour? Such minds deserve our tenderest compassion, warped as they are in their finest capacities by the influence of a false and evil system. While we detest the system, let us feel and act with all courtesy and charity towards its victims.

Many minds there are to which God has vouchsafed either in their original temperament, or by favourable circumstances, an antidote to the most poisonous ingredients of the Papal chalice. Pascal would never have been a bigot; Fenelon would never have been a persecutor. And of us, my brethren, I trust there are few, who in private life are not acquainted with many Roman Catholics in whom a kindly disposition and native good sense have checked the growth of those evil tendencies, which the system of their Church is too much calculated to foster.

The stronger our faith in the pure Gospel of Jesus, the more loving, patient, and tolerant shall we be towards those that differ from us. It is thus we shall best evince that the Spirit of Christ dwelleth in us; that we are true disciples of Him, who, when he was reviled, reviled not again: the charity which hopeth all things and beareth all things, is the most certain evidence of the faith which endureth to the end.

Nor is it less needful that in this, as in every controversy on religious subjects, we guard with watchfulness and prayer our Christian humility. "Let him that thinketh he standeth, take heed lest he fall." We stand, not by our condemnation of error, but by our love and practice of truth. Let us learn, as one of the lessons taught in the beautiful parable of the good Samaritan, that the honest and faithful disciple of an erroneous creed is a better man than the vicious or double-minded professor of the true Gospel. Let us not forget that in the very profession of Protestantism, there is room for the worst display of Roman bigotry and superstition.

Do we call ourselves Protestant Christians, while we refuse or neglect to examine and understand the grounds of our profession? Do we frequent the services of the Church, and omit the study of the Scriptures? Do we put our faith and our conscience in the keeping of our favourite minister, and hang upon his words as upon the searching oracles of God? Are we ready to propagate our faith by fraud, connivance, or persecution? Are we scrupulously attentive to the forms and ceremonies of devotion, while the life and the spirit are habitually dead within us? Are we punctilious to receive the outward and visible sign of the Lord's Supper; but careless whether we possess the fitness to receive, or the marks of having received, the inward and spiritual grace? Do we live a profane or indifferent life, in the secret hope that a death-bed repentance, a sacramental communion, and a ministerial absolution, will abolish our sins, and waft us, justified and sanctified, to the presence of our Judge? Do we carry our children to the baptismal font, teach them the Church Catechism, bring them to the rite of Confirmation, take them to Church on Sundays, and think this is all that God requires of us as parents, while we forget to train them by our own example, by well-chosen precept, and by every-day offices of watchful kindness to the knowledge and love of their Saviour, to Christian charity, and to that purity of heart and life without which no man shall see God? To whatever extent, my brethren, we have admitted or encouraged any of these habits of thought or practice, to that extent there abides in us, Protestants though we call ourselves, the evil spirit of Romanism. "He is not a Jew," says St. Paul, "who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God." So neither is he a Protestant—a

Reformed Catholic Christian, "who is one outwardly; but he who is reformed inwardly, whose heart is Christian—and who protests not with his lips only but in his life—in the spirit and not in the letter; against such depravation of Gospel truth, and departure from Gospel holiness, as he censures in his erring brethren." (Whateley on Romanism, p. 22.)

A few brief words of exhortation will close this Lecture.

"Hold fast that thou hast; let no man take thy crown." Thus spake the Spirit to the Angel of the Church in Philadelphia. "He that hath an ear, let him hear what the Spirit saith to the Churches." What saith it to us of the Church in England, my beloved brethren? What is our crown? Yea! it is the Church of Christ established in this land; Holy, Catholic, and Apostolic in its doctrine, discipline, and service: the Church derived from the primitive ages of Christianity; the Church presenting the justest model of primitive purity: the Church resting on the foundation of Holy Scripture, and agreeing with the universal tradition of the ancient Fathers: the Church whose teaching and ministrations are deduced from the blessed Apostles: the Church which our Reformers, by God's blessing, rescued from the bondage of superstition: the Church watered by the blood of martyrs and adorned by the lives of saints: the Church which confers on the mightiest and the meanest in the land the sacraments and the rites of the Gospel, the laver of Baptism and the mystical Communion of Christ's body and blood, the marriage blessing, the sick-bed office, and the funeral solemnity, with litanies and sermons and songs of penitence or praise: the Church which smooths the ruggedness of life and levels the distinctions of society: the Church in which all ranks are taught their mutual duties and their common privileges; in which the great may learn humility, the rich liberality, the poor contentment: the Church with which are indissolubly bound up the virtue, strength and safety of our beloved country: the Church which our forefathers have bequeathed to us in entail for our children and our children's children. Hold it fast: let no man take your crown.

"Freely ye have received; freely give." Ye have received the glorious Gospel: God bids you give it to your benighted brethren. From every side, far and near, inarticulate voices of earnest supplication flow in upon you: from the blood-stained shrines of Heathen idolatry; from the neglected settlements of our colonies: from our sister island lying in darkness and wasted with misery: from the lanes of our crowded towns, where infidelity riots in company with licentiousness: from

our manufactories and our mines, in which the soul is too often worn down with the body. Give us, they say, Missionaries, give us Churches, give us Schools, give us the ministry of reconciliation, give us the knowledge of the truth as it is in Jesus, give us that which is the truest and noblest right of man, the everlasting Gospel, which he bade his apostles go forth and preach to every creature, that none might perish, but all might come to repentance, and by repentance unto faith, and by faith unto salvation. "Freely ye have received; freely give."

"Ye were sometime darkness, but now ye are light in the Lord: walk as children of light." The mercy of God brought your fathers out of the darkness of superstition into the pure light of his truth: and in the fulness of that light your privileged lot is cast. Walk as children of that light. If by grace ye are justified through faith in the blood of Christ, which cleanseth from all sin, let the fruits of holiness evince the vitality of your faith. If the Son of God came into the world to purify unto himself a peculiar people zealous of good works, prove ye by your zealous piety that ye belong to that communion of saints: rest not content in the visible Church, which is imperfect and temporal, but press forward to the Holy of Holies, the invisible Church without spot or blemish, which is eternal. Be patterns of what you profess. Let your example dissuade from the errors ye condemn; let it invite to the truths ye commend. In your whole walk and conduct, in every department and relation of life, in the Church, in the State, in the Parish, in the Family, let your light so shine before men that they may see your good works and glorify your Father which is in heaven. And *be* what you seem: that your praise may not be of men but of God.

Finally, brethren, "be strong in the Lord and in the power of his might." "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." Though superstition be leagued with infidelity against the Church of Christ, though the kings of the earth take counsel together against the Lord and against his Anointed, their utmost rage will be shattered upon the walls of that fortress, for it is founded upon a rock: He that sitteth in the Heavens shall laugh them to scorn; the Lord shall have them in derision. Here and there they may for a time succeed; they may open a breach, or they may win an outwork; but the Promise standeth sure: the gates of Hell shall not prevail against the Church of Christ: God is in the midst of her; she shall not be moved:

God shall help her and that right early. The Lord of Hosts is with us: the God of Jacob is our refuge. To him therefore, the Father, the Son, and the Holy Ghost, let us give, as we are most bounden, perpetual praise.—*Amen.*

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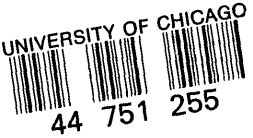
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